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# Imprimatur,

Jun. 7. 1667.

Tho. Grigg, R. P. ac D<sup>no</sup> D<sup>no</sup> Humfr.  
Episc. Lond. à Sacr. Dom.

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MICROFILMED-1976



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THE  
HARMONY

OF THE

Four Evangelists,

AND THEIR

TEXT METHODIZ'D,

According to the Order and Series of times, in which the  
several things by them mentioned, were Transacted.

p. 20. WHEREIN 273: 267.

The Entire History of our LORD and SAVIOUR

ESUS CHRIST

Is Methodically set forth.

vers Jewish RITES and CUSTOMS tending to Illustrate  
the Text, are opened.

Several seeming Contradictions are Reconciled.

ny Dark and Obscure places in the Gospels, are Paraphra-  
sed, and Explained.

By SAMUEL CRADOCK. B. D.

20. 31. *These things are written, that ye might believe, that Jesus is the Christ, the Son  
of God, and that believing ye might have life, through his Name.*

*Item Historiam de vita & actis dulcissimi Salvatoris nostri Jesu Christi à teneris amavi,  
omni. Prolegom. in Harm. Evang.*

*salz deliciae meæ, Scripturæ tuæ: Nec fallar in eis, nec fallam ex eis. Aug. Confes. Lib. 11.*

*2. Manifestis pascitur, obscuris exercemur. Idem Tract. 45. in Joh.*

*his hæc legit, ubi pariter certus est, pergat mecum; ubi pariter hæsitat, quærat mecum; ubi  
meum suum cognoscit, redeat ad me; ubi meum, revocet me. August. de Trin. Lib. 1. cap. 3*

LONDON,

ted for William Miller at the Guilded Acorn in St. Pauls Church-  
Yard, near the little North-Door, 1670.

Silley for ever

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# THE EPISTLE TO THE READER.

*Courteous Reader,*

**I** Here present thee with the History of our Blessed Lord and Saviour *Jesus Christ*; wherein his *Natures* (both *Divine* and *Humane*) His *Conception*, *Nativity*, *Genealogy*, *Baptism*, *Life*, *Doctrine*, *Miracles*, *Death*, *Resurrection*, and *Ascension*, are methodically set forth, as they are related by the Four Evangelists. And that I may more fully acquaint thee with my design in this Undertaking, be pleased to understand, that I have disposed the whole work into Six Chapters.

The *first* sets forth the History of Christ's *private life* from his *Birth* to his *Baptism*, containing the space of Thirty Years.

The *second*, the things done by him from his *Baptism*, to the next *Passover*, containing the space of half a year.

The *third*, the things done by him from the first *Passover* after his *Baptism*, to the second; wherein are contained the Acts of the *first* entire year of his publick Ministry.

The *fourth*, the things done by him from the second *Passover* after his *Baptism*, to the third; wherein are contained the Acts of the *second* year of his publick Ministry.

The *fifth*, the things done by him from the third *Passover* after his *Baptism*, to the fourth; wherein are contained the Acts of the *third* year of his publick Ministry.

The *sixth* contains the History of his *Passion*, *Death*, *Burial*, *Resurrection*, and *Ascension*.

All these Chapters are divided into Sections, and the

*The Epistle to the Reader.*

summary Contents of each Section set in the beginning of the Book, that so any material thing contained in the Chapters may quickly be found.

The Sections also are so contrived, that they may be (as it were) a Clavis or Key to the opening and explaining the Text sub-joyned. And I hope there are not many difficult places in any of the Evangelists passed over untouch'd, but something said, either in the Sections or Marginal Notes, tending to the clearing of them.

Now concerning the *Four Evangelists* (so called by way of Excellency, because they wrote the Evangelical story) it will be requisite I say something in this Preface.

The first was *Matthew* (who was also called *Levi*, Mark 2. 14. having two names, as many others mentioned in Scripture had) Son of *Alpheus*, (a) by profession a Publican, whose office was to receive the publick Tributes, Taxes, and Pole-money of the people of the *Jews*, for the Roman Emperour, to whom they were now in subjection. He was called by our Saviour from the receipt of Custom to be his Disciple and Follower; and his heart being powerfully touched by his Grace, he presently yielded obedience to that Call, and immediately followed him. Not long after, to express his thankful mind to Christ, for thus calling him from his former sinful course of life, and making him a true convert and a believer in himself, he invites him and his Disciples to a great Feast in his own house, and invites many other Publicans and Sinners also at the same time; that they coming into our Saviour's company, and conversing with him, might be drawn to Repentance, and to believe in him, as he himself had been. See *Mat. Chap. 9. Luke Chap. 5.*

He was afterwards called by Christ to be one of his *Apostles*, to gather souls unto him, *Mat. Chap. 10.* He was the first that wrote the *Evangelical History*, and according to the opinion of the Ancients, he wrote it about the

ninth year after Christ's Ascension. (b)

Some write that he Preached the Gospel afterward in *Æthiopia*. *Vid. Hist. Eccles. Magd. Centur. 1. Lib. 2. C. 10.*

'Tis

(a) Not that *Alpheus* who was Father of *James* and *Joseph*, but another.

(b) Si *Eusebius* & *Theophylactus* fides habenda sit, *Mateus* in *Juda* primus Evangelium scripsit anno 3. *Galigula*, qui erat post ascensum Domini nonus; natiuitatis vero 41. *Pavlus* in proemio in *Matth.*



## The Epistle to the Reader.

'Tis most probable he wrote his Gospel *Originally* in Greek, (\*) and not in Hebrew; for he translates into Greek, Hebrew words, as *Immanuel*, Matth. 1. 23. and *Eli, Eli, Lamasa-baethani*, Matth. 27. 46. which he would not have done, if he had written in Hebrew. Likewise for the most part, he relates the places of the Old Testament, as they are set down in the Greek Translation of the seventy Interpreters. And it is certain (saith Learned Rivet. *Isag. ad Sac. Script. Cap. 8. Sect. 4.*) that from the first times, the Primitive Church used Matthew's Gospel written in Greek, and accounted the Greek Text thereof for Authentick. Lastly, the other Apostles wrote in the Greek Tongue (as then most common) and that, not only when they wrote *promiscuously* to both Jews and Gentiles; but when they wrote to the Jews *peculiarly*, as we find the Author of the Epistle to the Hebrews, and Peter, and James did; their Apostolical function requiring them to write in the most common tongue, as tending to a more general edification. And so much of the first Evangelist.

Minimè dubitandum est, Evangelium hoc *Mathei* Hebraicè repertum fuisse, at, quod bono viro imposuit, non Autographum *Mathei* fuit, nec quidem in istà linguà exaratum à *Matheo*, sed ab aliquo è fonte Græco in Hebræam versum, ut sic à doctis Judæis, si fieri posset, legi obtineret. Cum enim illi extraneis libris parum essent amici, id est, vel Ethnicis, vel linguà non suà scriptis, videtur aliquis ad Evangelium conversus, bono zelo excitatus, Evangelium *Mathei* è fonte Græco in Hebraicam linguam transfuisse, ut docti apud Judæos, qui adhuc non crediderant, illud forte legerent cum jam in linguà suà ederetur, quod reiectum fuit ab iis, dum in linguà extraneà. Sic Evangelium hoc *Græcè* à *Matheo* scriptum arbitror ob credentes in Judæa, & *Hebraicè* ab aliquo versum ob non credentes. Idem etiam statuendum de linguà originali Epistolæ ad Hebræos: scripta erat ista Epistola ad Judæos, Judæam incolentes, quibus vernacula erat lingua Syriaca, at scripta tamen Græcè, ob rationes prædictas. Ob eandem etiam Græcè scripsit idem Apostolus ad Romanos, quamvis in istà Ecclesià Romani erant, ad quos scripsisse *Latine* videri posset consonantius, & Judæi, ad quos *Syriacè*. Dr. Lightf. in *Hor. Hebr. in Matth. pag. 12.*

(\*) Syriacam genti Judæicæ in Judæa degenti vernaculam fuisse linguam, omnibus est in confesso, Hebræamque à vulgo non omnino fuisse intellectam argui præcipue potest à duobus. 1. Quod in Synagogis, cum legerentur lex, & Prophetæ in fonte Hebræo, lectori semper astiterit interpres, qui in vernaculam linguam id quod lectum erat redderet, ut intelligeretur à vulgo. 2. Quod *Jonathan*, filius *Uzzielis*, *Hillelis* discipulus, circa tempus nati Christi, Prophetas omnes [id est ut numerant Judæi, *Josiam, Judices, Samuelem, libros Regum, Esaiam, Jeremiam, Ezechielem, & duodecim Minores*] Chaldaicè reddiderat, in linguam scilicet Hebræa populo longè notiozem, atque vernaculâ gratiozem. Nam Hebraicè non norunt, nisi qui studio erant docti: utcumque ergo non ita expeditè Chaldaicam linguam saperent Judæi omnes, Canaaniticum habitantes, ac Syriacam, quæ illis jam vernacula esset, longè tamen expeditius istam, quam Hebræam, quæ indoctis ignota prorsus. Hinc, non sine necessitate, in Chaldaicam linguam versi sunt Prophetæ à *Jonathane*, & lex non ita multò post ab *Onkelosis*, ut à vulgo aliquantulum intelligerentur, à quo fons Hebræus omnino non intellectus. Librum *Job* etiam *Targum* suum habuisse tempore *Gamalielis Senioris* (Pauli scilicet Magistri) legitimus, *Hierosol. Shab. Fol. 15. Col. 3.*

Si quis quærat cur *Jonathan*, & *Onkelosis* non in Syram potius (quæ populo toti erat vernacula) transfulerint, cum & ipsi in Judæa essent, dum operi huic incumberent, & Judæis illis habitantibus operam navarent; respondemus. 1. In Chaldaicam linguam vertentes illud egerunt, quod usui foret, & Judæam habitantibus, & Babyloniam. 2. Non æquè grata fuit lingua Syriaca ipsis Judæis, qui eâ pro vernaculâ usi sunt, quam fuit Chaldaica, utpote quæ cultior erat, & politior, & fratribus etiam in Babyloniam vernacula, & quam inde secum in Judæam reportaverant ascendentes è Babylone. Si ergo Hebræa vulgo omnino ignota fuit, non mirum si Evangelistæ, ac Apostoli Hebraicè non scripserint, cum non essent, qui sic scripta intelligerent, nisi docti. Cum ergo per prædicationem Evangelii Gentes essent ad fidem vocandæ atque Evangelium amplexuræ, summâ cum congruitate scriptum est novum Fœdus linguâ Gentilitiâ, eâque quæ inter Gentilitias nobilissima, scilicet Græcâ.

The

*The Epistle to the Reader.*

The second was *Mark* (called also *John Mark*, *Acts* 12. 25.) His Mother was that *Mary* in whose house they were Praying for *Peter*, when he, being brought out of Prison by an Angel, came and knockt at the door, *Acts* 12. 22. He was Nephew to *Barnabas*, being his Sister's Son, *Col.* 4. 10. He was a Follower of *Paul* and *Barnabas*, and their Minister, *Acts* 13. 5. Sometime after there arose a sharp contention between them about him, insomuch that they parted asunder, and *Barnabas* took *Mark* along with him to *Cyprus*, *Acts* 15. 36, 37, 39. Yet *Mark* afterwards came again unto *Paul*, and was with him, when he was in Prison at *Rome* under *Nero*, as may be collected from *Col.* 4. 10, 11. where he calls him one of his work-fellows to the Kingdom of God, that had been a comfort to him in his bonds; and he sends his salutation when he wrote to the Church of *Colosse*, and so likewise to *Philemon*, *Phil.* ver. 24. And *2 Tim.* 4. 11. he says he was profitable to him for the Ministry.

After this he lived with the Apostle *Peter*, who calls him his Son, *1 Pet.* 5. 13. either because he was converted by him, or (possibly) because he was his companion and co-adjutor in the Gospel, as an Evangelist, [See *1 Cor.* 12. 28. *Eph.* 4. 11.] such persons being employed by the Apostles to perfect and confirm the Churches they had planted.

It may be *Peter* did dictate this Gospel to *Mark*, as a Summary abridgment of that doctrine which he was to Preach to those Churches to whom he sent him.

He is thought to have written his Gospel about two years after *Matthew* wrote his. *Vid. Parei. Proœm. in Math.*

The third Evangelist was *Luke*; he is thought to be of *Antioch* in *Syria*; He was by profession a Physician, *Col.* 4. 14. *Ita de medico corporum versus est in medicum animarum*, says *Hierom*, *com. in Philem.* Of a Physician of bodies, he became a Physician of souls. He is thought to have been converted by *Paul* at *Thebes*. *Vide Niceph. Histor. lib. 2. cap. 43.* He was a faithful and constant companion of *Paul's*, *2 Tim.* 4. 10, 11; and forsook him  
not,

*The Epistle to the Reader.*

not, though in bonds at *Rome*, when others left him. He was most dear to *Paul*, who calls him *Luke the beloved Physician*, Col. 4. 14. and elsewhere ranks him among his *fellow-labourers* in the Gospel, *Philem.* ver. 24. He is thought to be the Person of whom *Paul* speaks, 2 Cor. 8. 18. (c) *The Brother whose praise is in the Gospel throughout all the Churches.*

He wrote two books; *His Gospel* and the *Acts of the Apostles*.

The former he is thought to have written in the fifteenth year after Christ's ascension, (d) and he wrote according as he heard from them that were eye and ear-witnesses of the things that Jesus did and spake: The other he wrote (as to a great part of it) from his own personal knowledge, and according to what he himself saw.

The Fourth Evangelist was *John*. He was of *Bethsaida*, Son of *Zebedee* and *Salome*, and Brother of *James*. As he was with his Father and Brother in the Ship mending their Nets, Jesus called him and his Brother, and of Fishermen by Trade, made them *Fishers of men*, [Math. 4. 21, 22.] and chose them to be of the number of his Apostles, and afterwards surnam'd them *Boanerges*, *Sons of Thunder*, Mark 3. 17.

*John* was highly favoured by Christ; as may appear by these Particulars.

He was admitted, together with *Peter* and *James*, to be one of the witnesses of some of his special and more eminent Miracles, Mark. 5. 37.

He was present at his glorious transfiguration, Math. 17. 1. &c. He was one whom he sent to prepare his last Passover, Luke 22. 8.

He was the Disciple whom Jesus peculiarly loved above the rest for his singular Graces and Endowments, and who *leaned in his bosom* at supper, and to whom by a private token he discovered that *Judas* should betray him, John 13. 23. &c. John 21. 20.

He was one of the three that Jesus chose to be with him in his Agony in the Garden, Mark 14. 33.

Though through humane frailty he fled with the rest when Christ was apprehended, yet he speedily recover-

(e) So Dr. Hammond in loc. Though others think the person there meant was Barnabas.

(d) Vid. Parei Proem. in Math.



*The Epistle to the Reader.*

red himself, and returned and followed our Saviour even into the High Priest's Palace to see the end, and brought in *Peter* also, as several Interpreters understand that place *John* 18. 15, 16. See *Señt.* 8. of *Chap.* 6.

He was the Disciple to whom Christ as he hung upon the Cross, committed the care of his Mother, *John* 19. 25, 27.

Upon *Mary Magdalen's* declaring that Christ was risen, he ran with *Peter* to the Sepulchre, and came thither first, *John* 20. 4.

He first knew Christ standing upon the shore after his Resurrection, as they were Fishing in the Sea of *Tyberias*, *John* 21. 4. 7.

After Christ's ascension, he and *Peter* miraculously healed the Cripple, as they were going into the Temple, *Acts* 3. 3. &c.

They both Preached the Gospel of Christ boldly, notwithstanding they were severely prohibited, *Acts* 4. 13, 19.

*Samaria* having received the Gospel by the Preaching of *Philip*, these two, *Peter* and *John*, were by the consent of the Apostles sent thither to confirm them in the Faith, where at the imposition of their hands, the Holy Ghost was given, *Acts* 8. from 14. to 18.

*John* is reckoned by *Paul* as one of the *Pillars* of the Church of Christ, who (among others) gave to him and *Barnabas* the right hand of Fellowship at *Jerusalem*, *Gal.* 2. 9.

Afterwards, as *Eusebius* (e) records, he went into *Asia the less*, where he propagated the Gospel of Christ, not only by Preaching but by Writing, at the direction of the Holy Ghost, to the edification of the whole Church; as appears by those Books he wrote, viz. his Gospel, his Epistles, and the Revelation.

(e) *Euseb.*  
*Eccles. Hist.*  
*Lib. 3. C. 1.*

He was banished (as 'tis thought) by *Domitian*, in the fourteenth year of his Reign into the Island of *Patmos*, where on the Lords day he was in the Spirit, and had the Revelation given unto him of God by an Angel.

From which banishment, after one years space (*Nerva* succeeding, and rescinding *Domitians* impious decrees) he

he

*The Epistle to the Reader.*

he is thought to have return'd again to *Ephesus*.

He is supposed to have written his Gospel in the thirty second year after Christ's ascension. *Vide Parei proœm. in Math.*

The occasion of his Writing of it, is supposed to be, for the confuting the Blasphemous Heresies of *Ebion* and *Cerintbus*, (who denyed the *Deity of Christ*) and the horrid opinions of the *Nicolaitans*, whom he in his Epistles calls *Anti-Christ*s, as fore-runners of the *Great Anti-Christ*. *Vide Hieron. proœm. in Com. sup. Math. Tom. 9.*

And thus much shall suffice to be spoken concerning our *Four Evangelists*, whereof *two*, viz. *Mathew* and *John*, were *Apostles*, and so eye and ear-witnesses of what Christ did and spake; and *two*, viz. *Mark* and *Luke*, were *Disciples of the Apostles*, and their companions and assistants in the work of the Ministry; and by their converse with them, and by the guidance of the Spirit, were certainly inform'd of the things they wrote.

All these Holy men were *authoriz'd* by God, and *infallibly assisted* and *guided by the Holy Ghost* in this their Undertaking, and therefore are all of *equal Authority*. Their difference in *Order* and *Method*, and some smaller unimportant matters, proveth *their consent in the greater* to be the voice of truth; for had they conspired together to deceive the world, they would in all things have more fully agreed. They did not therefore write *Four Gospels*, but one Gospel in *Four Books* (as *Austin* (f) hath well observed) one explaining what another left obscure, and one supplying what another omitted.

(f) In Joh.  
han. Tract. 36.  
Tom. 9.

For the word *Gospel* (by which we render εὐαγγέλιον (g)) 'tis a *Saxon Word*, importing, not Gods *Spell* or *Word* in general, as some mistake, but according to the manner of that Language, a *good-spell*; that is, a good and glad-some word, and so exactly answers to the Greek.

(g) Εὐαγγέλιον *sanctum* significat *nuntium*; usurpaturq; ab Evangelistis pro illa felici annunciatione quâ Dei

de Christo promissio prædicatur impleta, salus animarum mortalibus oblata, peccata hominum credentium in Christum, illius sanguine & morte expiata, &c. *Munsterus*. Justissimis de causis veteres Christiani hos libros de rebus Christi εὐαγγέλιον inscribere, ut ipso nomine admoneretur lector quanto dulciora hic liber contineat, quam Prophetarum vaticinia, quorum pleraq; triste illud nomen Νῦν Onus sibi præscribunt. *Grot.*

And

*The Epistle to the Reader.*

And indeed these Sacred Books do bring unto us the most gladsome tydings and joyfullest message that ever was brought to the Children of men. They declare that the *true Messiah*, the Saviour of mankind is come into the world, whom they plainly shew and describe unto us, that we may certainly *know him*, cordially *believe* in him and obey him, and so at last be eternally *saved* by him, *John 20. 31. These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life, through his name.* The principal scope of them, isto shew and demonstrate, that Jesus Christ, the Son of the Virgin *Mary*, is the *true Messiah*, in whom all the *Promises, Types, and Prophecies* of the Old Testament concerning the *Messiah*, are exactly fulfilled. This I might prove by an induction of Particulars, and shew how those things that were Prophesied of the *Messiah* in the Old Testament, were exactly accomplished in the person of Christ in the New. As for Example.

In the Old Testament, it is fore-told that the *Messiah* (who should reconcile God and Man) should be the *only begotten Son* of God, Eternal and true God, of the same Essence with the Father and the Holy-Ghost. See *Psal. 45. 6. Psal. 110. 1. Isa. 9. 6. Psal. 2. 12. Jer. 23. 6. Micah 5. 2. Mal. 3. 1. Prov. 8. from 22. to 31.*

That in the fulness of time he should take upon him our true Humane Nature, and be born of a Woman, and she a Virgin, *Gen. 3. 15. Isa. 7. 14.*

That he should be of the stock of *Abraham, Isaac, Jacob, Judah, and David, Gen. 21. 12. and Chap. 22. 18. and Chap. 49. Ver. 8. 9, 10. Isa. 11. 1. Jer. 23. 5.*

That he should be born in the City of *Bethlehem [Micah 5. 2.]* at a time when the Scepter should be taken away from *Judah, Gen. 49. 10. Dan. 9. 24, 25.*

That being born he should flye into *Egypt. Hos. 11. 1.*

That he should be brought up at *Nazareth*, and so make good the Title of *Netzer (b) the Branch* which

(b) Itaq;  
Evangelista  
voluit odium  
istius nominis

propter quod Christus (Joh. 1. ver. 46. & Joh. 7. ver. 41.) & Christiani postea contempti sunt, in honorem convertere; nec impedire debet, quo minus Messias crederetur, etiamsi à Galilæa & Nazareth tanquam habitationis loco venerit, eo quod hoc ipsum sic prophetis maxime consonum. *Jans. in loc.* Jesus non dictus fuit *Nazarenus* à voto *Nazareatūs*, sed à Patria *Nazareth. Pareus in loc.*

was

*The Epistle to the Reader.*

was given him by the Prophets, and by his dwelling there accomplish those their predictions concerning him, *Isa. 11. 1. Jer. 23. 5. Jer. 33. 15. Zach. 6. 12.*

That he should have one for his fore-runner, who should come in the spirit and power of *Elias*, and should Preach in the Wilderness, and prepare the way for him, *Isa. 40. 3, 4. Mal. 3. 1. and Chap. 4. 5.*

That he should begin to Preach the Gospel in *Galilee*, *Isa. 9. 1, 2.*

That he should confirm his Doctrine by many Miracles, *Isa. 35. 5, 6.*

That he should make his Triumphant Entry into *Jerusalem*, riding upon an Ass, *Psal. 118. 25, 26. Zach. 9. 9.*

That he should be betrayed by one of his Disciples, *Psal. 41. 9. and Psal. 55. 12, 13, 14.*

That he should be sold for Thirty Pieces of Silver, *Zach. 11. 13.*

That his Apostles should be scattered when he was betrayed and taken, *Zach. 13. 7.*

That he should be Scourged, Mocked, and Spit upon, *Isa. 50. 6.*

That he should be dealt withal as a Malefactor, and suffer between two Malefactors, *Isa. 53. 12.*

That he should suffer for our sins, *Isa. 53. 3, 4.*

That he should suffer extream Agonies in his Soul, *Psal. 22. 1.*

That he should dye a violent Death, and be Crucified, and so consequently an accursed Death, *Isa. 53. 8. Dan. 9. 26. Psal. 22. 16. Dent. 21. 23.* This was typified in the Brazen Serpent, *Numb. 21. 8. 9.*

That he should be mocked on the Cross, and made to drink Vinegar and Gall, *Psal. 22. 7, 8. Psal. 69. 21.*

That Lots should be cast upon his Garments, *Psal. 22. 18.*

That not a bone of him should be broken, typified in the Paschal Lamb, *Exod. 12. 46.*

That he should be buried by a Rich man, *Isa. 53. 9.*

That he should see no corruption in the Grave, but the third day rise from the Dead, as was typified of him in *Jonah*, *Psal. 16. 10. Jonah 1. 17. and Chap. 2. 10.*



*The Epistle to the Reader.*

That he should ascend into Heaven, and there sit at the right hand of God, *Psal.* 68. 18. *Psal.* 110. 1.

That from thence he should pour forth his Holy Spirit, *Joel* 2. 28, 29.

These things were Prophefied in the Old Testament of the True Messias; and the Evangelists and Apostles shew they were all exactly fulfilled in our Saviour Jesus Christ: So that though in reading the *Old Testament* the Veil was untaken away, yet in the *New Testament* the Veil is *done away* in Christ, *2 Cor.* 3. 14.

It may now possibly be expected that I should here shew what may be the use and benefit of this work: But I had rather the Reader should tell me *that*, when he hath read it over; then I tell him at the beginning. All that I shall say of it, is this, that having written it before the Dreadful Fire in *London* (though indeed since then, several things have been added to it) and committed it to a very  
(\*) Dr. Toller-  
son. Worthy (\*) and Learned Friend there to peruse, it was by the Gracious Providence of God, and the special care and love of that Worthy Person preserved from perishing in those Dismal Flames, when I had reason to fear it had been utterly lost. Which consideration, among others, hath inclined me the more willingly to expose it to the Publick view, humbly imploring *the God of all Grace* so to bless and prosper it, that it may do *that good* I design and intend it for. Thus (Courteous Reader) commending this Poor Undertaking to the Divine Blessing, and my self unto thy Prayers,

*I Rest*

*Thine in Christ Jesus,*

SAMUEL CRADOCK.

# THE H A R M O N Y OF THE FOUR EVANGELISTS IN SIX CHAPTERS.

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## CHAP. I.

Sets forth the History of our Saviour's Private Life, from his Birth to his Baptism; which was in the Thirtieth Year of his Age.

The Summary Contents of the Sections.

- Sect. I. **L** UKE's Preface to his Gospel, Luke 1. from 1. to 5.  
 Sect. II. The Divine and Humane Nature of Christ, John 1. from 1. to 15.  
 Sect. III. The Angel Gabriel's message to Zachary that his Wife Elizabeth should conceive, Luke 1. from 5. to 23.  
 Sect. IV. Elizabeth's Conception of the Baptist, Luke 1. from 23. to 26.  
 Sect. V. The Angel Gabriel's message to the Virgin Mary that she should conceive the Messiah, Luke 1. from 26. to 39.  
 Sect. VI. Mary having conceived, goes to visit her Cousin Elizabeth, who congratulates to her, her Conception. Mary hereupon offers her Magnificat, or Song of Praise, Luke 1. from 39. to 57.  
 Sect. VII. Elizabeth brings forth a Son who is Circumcised, and called John. Zachary hath the use of speech restored to him, and breaks out into a Song of Thanksgiving to the Lord; and Prophecies of his New-born Son, Luke 1. from 57. to the end.  
 Sect. VIII. Joseph discerning his betrothed Wife Mary to be with Child, thinks to put her away privily; but being warned of God in a dream that she had conceived by the Holy Ghost, he takes her to Wife, Matth. 1. from 18. to 26.  
 Sect. IX. Augustus decreeth an Enrolment through the Roman Empire, which bringeth Joseph and Mary to Bethlehem, the City of their Ancestors, Luke 2. from 1. to 6.  
 Sect. X. Whilst they are there Christ is born, Luke 2. from 6. to 8.  
 Sect. XI. As soon as he is born, his Nativity is revealed by an Angel to the Shepherds, Luke 2. from 8. to 21.  
 Sect. XII. Our Saviour's Genealogy and Descent, as he was Man, Matth. 1. from 1. to 18. Luke 3. from 23. to the end.  
 Sect. XIII. His Circumcision, Luke 2. 21. Matth. 1. 25.  
 Sect. XIV. Mary forty days after her delivery goeth up to Jerusalem to be purified, Luke 2. from 22. to 25.  
 Sect. XV. The Parents of Jesus having brought him to the Temple, Simcon and Anna there acknowledge him, and Prophecie of him, Luke 2. from 25. to 29.

Sect. XVI.

## The Contents.

- SECT. XVI. Joseph and Mary return with Jesus to Bethlehem, where the Wise Men of the East come and do homage to him, and present him with gifts, Matth. 2. from 1. to 13.
- SECT. XVII. Joseph is warned in a dream to fly with the young Child and his Mother into Egypt, Matth. 2. from 13. to 16.
- SECT. XVIII. Herod finding himself deceived by the Wise Men, who returned not to him as he expected, kills all the Male-Children that were in Bethlehem and the coasts thereof, from two years old and under, Matth. 2. from 16. to 19.
- SECT. XIX. Herod dies, and Joseph is warned in a dream to return with the young Child and his Mother out of Egypt, which he accordingly does, and dwells at Nazareth, Matth. 2. from 19. to the end.
- SECT. XX. Christ in the twelfth year of his Age is brought to Jerusalem at the Passover, by Joseph and Mary, where he disputes with the Doctors in the Temple, Luke 2. from 41. to the end.
- SECT. XXI. John Baptist now enters on his publick Ministry, and the execution of his Office. The sum of his Preaching, Luke 3. from 1. to 7. Matth. 3. from 1. to 7. Mark. 1. from 1. to 7. John 1. from 6. to 9.
- SECT. XXII. John seeth some of the Pharisees and Sadduces come to his Baptism, whom he sharply reprehends, Matth. 3. from 7. to 11. Luke 3. from 7. to 10.
- SECT. XXIII. He gives particular answers to the questions of the People, of the Publicans, of the Souldiers, enquiring what every one of them ought to do, Luke 3. from 10. to 15.
- SECT. XXIV. He gives his first Testimony to Christ, preferring him before himself, Luke 3. from 15. to 18. Matth. 3. from 11. to 13. Mar. 1. from 7. to 9.

## CHAP. II.

Sets forth the History of our Saviour from his Baptism to the Passover next ensuing, containing the space of half a year.

### The Summary Contents of the Sections.

- SECT. I. CHRIST is Baptized by John in Jordan, and witnessed from Heaven to be the Eternal Son of God; and a second Testimony of him given by John, Matth. 3. from 13. to 18. Mark 1. from 9. to 12. John 1. from 15. to 19. Luke 3. from 21. to 24.
- SECT. II. Immediately after his Baptism he goes into the Wilderness, and is there assaulted by Satan with a three-fold temptation, Matth. 4. from 1. to 12. Mar. 1. from 12. to 14. Luk. 4. from 1. to 14.
- SECT. III. John being now Baptizing in Bethabara, some of the Pharisees come from the Sanhedrin at Jerusalem to enquire who he was. He tells them he was only the Fore-runner of the Messiah, John 1. from 19. to 29.
- SECT. IV. Christ now comes to John, whom John calls the Lamb of God, and declares that he was made known unto him to be the true Messiah by the descending of the Holy Ghost upon him, John 1. from 29. to 35.
- SECT. V. Upon this Testimony, two of John's Disciples follow Christ, of which the one (namely Andrew) brings his Brother Simon to Christ also, who giveth him the Name of Peter, John 1. from 35. to 43.
- SECT. VI. Christ calleth Philip, and Philip bringeth Nathaniel to Christ, who acknowledgeth him to be the Son of God, and is received for a Disciple, John 1. from 43. to the end.
- SECT. VII. Christ worketh his first miracle at a wedding in Cana, where he turneth Water into Wine, John 2. from 1. to 13.
- SECT. VIII. He prepareth to go up to the Passover at Jerusalem now at hand.

CHAP.

## The Contents.

### CHAP. III.

Sets forth the History of our Saviour from the *First Passover* after his Baptism, to the *Second*, containing the Acts of the *first entire year* of his publick Ministry.

#### The Summary Contents of the Sections.

- SECT. I. **C**H R I S T now at the Passover purgeth the Temple of Buyers and Sellers. He fore-telleth he should be put to death, and the third day rise again. Many believe in him, seeing the Miracles he did; but knowing the unsoundness of several of them, he would not commit himself to them, John 2. from 13. to the end.
- SECT. II. He instructs Nicodemus concerning the Necessity and Nature of Regeneration; concerning Faith in himself, and the danger of Unbelief, John 3. from 1. to 22.
- SECT. III. He baptizeth by the hands of his Disciples, whilst John baptizeth in Enon, John 3. from 22. to 25.
- SECT. IV. John's Disciples take it ill that Christ was more followed then their Master; from whence John takes occasion to instruct them in the difference betwixt himself and Christ; whose dignity he sets forth and declares; As also what they shall have from Christ who believe in him; and what they are to expect who believe not, John 3. from 25. to the end.
- SECT. V. Herod Antipas casts John into Prison, for reproving his incestuous taking of Herodias, Luke 3. from 18. to 21. Mark 6. from 17. to 21. Matth. 14. from 3. to 6.
- SECT. VI. Christ hearing of John's Imprisonment, leaves Judea, and resolves to go into Galilee, Matth. 4. 12. John 4. from 1. to 4. Mark 1. 14.
- SECT. VII. Going into Galilee through Samaria, he talks with a Woman of Samaria, and revealeth himself to her, and instructs her concerning the right way of Worship, and that he is the Messiah: which she relates to the Inhabitants of the City Sychar, many of whom come out to him. He declareth to his Disciples upon this occasion what is his principal meat and drink; and that now the time of the Spiritual Harvest is at hand. Many of the Samaritans believe in him, John 4. from 4. to 43.
- SECT. VIII. He goeth from thence into Galilee, and being at Cana, he healeth a Noble-man's Son with a word of his mouth; that lay sick at Capernaum, John 4. from 43. to 55.
- SECT. IX. He Preacheth with great fame in the Synagogues of the Galileans, Luke 4. from 14. to 16. Mark 4. from 14. to 16. Matth. 4. 17.
- SECT. X. He teacheth in the Synagogue at Nazareth out of Esa. 61. that he himself is the promised Messiah; and sheweth by the instances of cures wrought by Elias on the Widow of Sarepta; and by Eliseus on Naaman the Syrian, that Gods favours are free and gratuitous, and therefore he might bestow them where he pleased; giving that for a reason why he did no miracle there. They being angry at him, endeavour to cast him headlong from the brow of the Hill; but he passing through the midst of them, escaped their hands, Luke 4. from 16. to 31.
- SECT. XI. He comes now to Capernaum, and teacheth there on the Sabbath day, Matth. 4. from 13. to 17. Luke 4. 31. 32. Mark. 1. 21. 22.
- SECT. XII. In the Synagogue there he dispossesses a man of an unclean Devil, Luke 4. from 33. to 38. Mark 1. from 23. to 29.
- SECT. XIII. He cures Simon's Wife's Mother of a Fever, Luke 4. from 38. to 40. Mark 1. from 29. to 32. Matth. 8. from 14. to 16.
- SECT. XIV. Also many other sick and possessed Persons, Matth. 8. from 16. to 18. Mark 1. from 32. to 35. Luke 4. 40. 41.

SECT. XV.



## The Contents.

- Sect. XV.** *He goes from thence and Preaches in many other Cities in Galilee, and casts out Devils, Mark 1. from 35. to 40. Luke 4. from 42. to 45. Matth. 4. from 23. to 26.*
- Sect. XVI.** *He cleanseth a Leper, sending him to the Priest to offer for his cleansing, according to the Law of Moses, Mark 1. from 40. to the end, Luke 5. from 12. to 17. Matth. 8. from 2. to 5.*
- Sect. XVII.** *In the presence of many of the Scribes and Pharisees, he Cureth one sick of the Palsie, that was let down through the roof of the house to him; and pronounceth his sins to be forgiven him; and proves he had authority so to do, Mark 2. from 1. to 13. Luke 5. from 17. to 27. Matth. 9. from 2. to 9.*
- Sect. XVIII.** *He teacheth the multitude out of Peter's ship, and after a miraculous draught of Fish which he had helped them to, he promises to make him and Andrew, James and John Fishers of men, Luke 5. from 1. to 12. Mark 1. from 16. to 21. Matth. 4. from 18. to 23.*
- Sect. XIX.** *He calleth Matthew the Publican, from the receipt of custom to follow him, Mark 2. from 13. to 15. Matth. 9. ver. 9. Luke 5. 27, 28.*
- Sect. XX.** *Matthew invites him, and many other Publicans and Sinners, to a Feast; to which he goes, and eats with them, and justifies it, because he was a Physitian of Souls. He gives reasons why his Disciples fasted not at that time, as the Disciples of John and the Pharisees did, Matth. 9. from 10. to 18. Mark 2. from 15. to 23. Luke 5. from 29. to the end.*

## CHAP. IV.

Sets forth the History of our Saviour from the *Second Passover* after his Baptism, to the *Third*; containing the Acts of the *Second Year* of his publick Ministry.

### The Summary Contents of the Sections.

- Sect. I.** **J**ESUS goeth again to Jerusalem at the Passover, and there healeth on the Sabbath day a man, that had an infirmity thirty eight years, lying at the bath of Bethesda; who at his command carries away his Bed, and being reproved for it by the Jews, he justifies himself by the warrant he had from him, so to do. The Jews hereupon seek to put Christ to death, as one that brake the Sabbath, and made himself equal with God. Christ justifies this action, and asserts his equality and conjunction with the Father in all his works, such as are raising the dead, judging, receiving Divine honour, saving sinners, quickning those that are dead in trespasses and sins: and farther shews by the testimony of his Father, of John, and of his miracles themselves, and of the Scriptures, who he was, John 5. from 1. to the end.
- Sect. II.** His Disciples pluck and eat ears of Corn on the Sabbath day, and are by him defended for it against the Pharisees, by Scripture and reason, Luke 6. from 1. to 6. Matth. 12. from 1. to 9. Mark 2. from 23. to 29.
- Sect. III.** He heals a man on the Sabbath day that had a withered hand, and proves that the Sabbath was not prophaned thereby: Hereupon the Pharisees and Herodians consult to destroy him, Mark 3. from 1. to 7. Matth. 12. from 9. to 15. Luke 6. from 6. to 12.
- Sect. IV.** To avoid this danger, he withdraws himself to a private place, but multitudes flock to him, and he healeth the diseased among them, forbidding them to noise it abroad, that the Prophecie of him recorded, Isa. 42. 1. might be fulfilled, Mark 3. from 7. to 13. Matth. 12. from 15. to 22.
- Sect. V.** He goes up to a mountain to Pray, and continues all night in Prayer, and then chuseth out of his Disciples Twelve persons to be his Apostles, whose
- Names

## The Contents.

Names are there set down, and gives a reason why he chose Judas for one of them, Luke 6. from 12. to 17. Mark 3. from 13. to 20.

**SECT. VI.** Then he cometh down with them, and healeth divers sick persons, and the multitude so tumultuously flowed in upon them, that they had not time to eat bread, and refresh themselves, Luke 6. from 17. to 20. Mark 3. from 19. to 22.

**SECT. VII.** Seeing so great a multitude there present, he went up into the mountain again, as a place of advantage to speak more audibly to them, and there Preached that divine and excellent Sermon, called the Sermon in the Mount. In which, First, He propounds the Eight Beatitudes. Secondly, Admonishes his Apostles of their duty, comparing them to salt, light, and a City set on a Hill. 3. He shews he does not oppose the Law or the Prophets. 4. He vindicates several Laws from the corrupt glosses of the Pharisees, viz. the sixth Commandment, the seventh Commandment, the third Commandment, and the Law of Retaliation, and the Law of loving our Neighbours. 5. He instructs his Apostles concerning giving Alms, concerning Prayer (giving them a breviary or pattern of Prayer) and concerning Fasting. 6. He dissuades them from inordinate carking and caring for the things of this life; and advises them in the first place to seek Gods Kingdom and his righteousness. 7. He deborts them from rash judging, and from giving that which is holy to Dogs. 8. He exhorts them to fervency in Prayer; to do as they would be done by; to strive to enter in at the straight gate. 9. He gives them a caveat to beware of false Prophets, teaching them how to discern them. Lastly, He shews them it is not enough to profess him for their Lord and Master in words, except they do his will, and perform his commands, Matth. Chap. 5. Chap. 6. Chap. 7. Luke Chap. 6. from 20. to 50.

**SECT. VIII.** Having ended his Sermon, he goes to Capernaum, and there healeth the Centurions servant, by his word only, that lay sick of a Palsie; and highly commendeth the Centurions faith; and upon this occasion fore-tells the calling, conversion, and salvation of the Gentiles, Luke 7. from 1. to 11. Matth 8. from 5. to 14.

**SECT. IX.** He raiseth from the dead a Widow's Son at Naim, Luke 7. from 11: to 18.

**SECT. X.** John being still detained in prison, and bearing a great fame of Christs miracles, sends two of his Disciples to him, (not so much for his own; as their satisfaction) to know whether he were the Messiah or no. Christ proveth by his doctrine and works, that he is the Messiah: He gives a glorious testimony of the person and office of John, as the first Preacher; that the spiritual kingdom of the Messiah was begun; into which multitudes thronged, though the Pharisees rejected the counsel of God towards themselves: He upbraids the Jews under the parable of little Children in the market place (sometimes piping merrily, sometimes singing mournfully) that they would not be won neither by John's austerity, nor his affability. Particularly threatens the Cities of Chorazin, Bethsaida, and Capernaum, with very heavy Judgments: He joyfully acquiesces in the good pleasure of his Father, in hiding the mysteries of salvation, from the worldly wise (who will not submit to the teachings of Christ) and revealing them to babes and sucklings: He shews the power of revealing the mysteries of the Kingdom of Heaven is committed to him by his Father; and thereupon invites all weary and heavy laden sinners to come to him, and to take his yoke upon them, promising them rest, Luke 7. from 18. to 36. Matth. 11. from 2. to the end.

**SECT. XI.** Simon a Pharisee invites him to eat with him, where Mary Magdalen bedeweth his feet with her tears, and wipeth them with her hair; whereat Simon is offended, but Christ defends her by the parable of two debtors; he forgives her sins, and commends her faith, Luke 7. from 36. to 54.

**SECT. XII.** He goeth up and down with his Disciples, Preaching the Gospel, and certain pious women followed him, and ministered to him of their goods; among whom was Mary Magdalen, out of whom seven Devils had been cast, Luke 8. from 1. to 14.

**SECT. XIII.**

## The Contents.

- Señt. XIII.** He cures one so possessed, that the Devil had taken from him both the use of Eyes and Tongue: The Pharisees blaspheme his miracles, saying, he did them by Belzebub, which he confutes several wayes. He shews that blasphemy against the Holy Ghost is never forgiven; that an account must be given of every idle word, Matth. 12. from 22. to 38. Mark 3. from 22. to 31.
- Señt. XIV.** He rebukes the Pharisees for seeking a new sign: He opposeth against their stiff-neckedness, the example of the Ninivites and of the Queen of Sheba: by the similitude of an unclean spirit, that was cast out and returned again, he shews how it shall go with them, Matth. 12. from 38. to 46.
- Señt. XV.** He shews whom he accounts his Mother and Brethren, Luke 8. from 19. to 22. Matth. 12. from 46. to 51.
- Señt. XVI.** He teaches the People out of a Ship, presenting unto them nine Parables. 1. Of the Sower, the Seed, and four sorts of ground. 2. Of the Tares. 3. Of the Seed growing insensibly. 4. Of the Grain of Mustard-seed. 5. Of the Leaven. 6. Of Treasure hid in a Field. 7. Of the Merchant-man and the Pearl. 8. Of the Net. 9. Of the Candle set in a Candlestick, and not put under a Bushel. He shews the cause why he taught in Parables, and expounds them to them, Mark 4. from 1. to 35. Matth. 13. from 1. to 53. Luke 8. from 4. to 19. Luke 13. from 18. to 22.
- Señt. XVII.** He passeth over the lake with his Disciples, sleeps in the Ship, and a great tempest arising, he was awakened by them, and stilleth the Tempest, Mark 4. from 35. to 42. Matth. 8. from 23. to 28. Luke 8. from 22. to 26.
- Señt. XVIII.** When they came on the other side of the Sea to the Countrey of the Gaderens, he there dispossesses a man of a legion of Devils, and permits them to enter into an Herd of Swine, who thereupon ran headlong into the Sea: The Gaderens offended at this, desire him to depart their coasts, which he doth, and commands him that was cur'd to abide there, to make known what great things he had done for him, Matth. 8. from 28. to 35. Mark 5. from 1. to 21. Luke 8. from 26. to 40.
- Señt. XIX.** He crosses the Sea again to Capernaum, where he is gladly received, Mark 5. 21. Luke 8. 40. Matth. 9: 1.
- Señt. XX.** He raises Jairus's daughter that was dead, Luke 8. from 41. to 57. Mark 5. from 22. to 24. Matth. 9. from 18. to 27.
- Señt. XXI.** He restores two blind men to their sight, Matth. 9. from 27. to 32.
- Señt. XXII.** He casts a Devil out of a man, which made him speechless, Matth. 9. from 32. to 35.
- Señt. XXIII.** He teaches now at Nazareth his own Countrey, where he is despised, Mark 6. from 1. to 7. Matth. 13. from 54. to 59.
- Señt. XXIV.** He hath compassion on the multitude, who were as sheep without a shepherd; and exhortis his Disciples to pray that Labourers may be sent into the Harvest, Matth. 9. from 35. to 39.
- Señt. XXV.** He sends out his Twelve Apostles to Preach, and to work miracles; he giveth them their charge and commission, and fortifyeth them against persecutions, and promises a blessing to those that receive them, Matth. 10. from 1. to 43. Mark 6. from 7. to 12. Luke 9. from 1. to 7.
- Señt. XXVI.** The Apostles depart and Preach up and down, and cast out Devils, and anoint such as were sick with Oyl, and recover them, Mark 6. from 12. to 14. Matth. 11. 1.
- Señt. XXVII.** John Baptist is now beheaded by Herod, and his body buried by his Disciples, Mark 6. from 17. to 30. Matth. 14. from 3. to 13.
- Señt. XXVIII.** Herod hearing of the fame of Christ, thinks him to be John Baptist risen from the dead; others think him to be Elias, or one of the old Prophets, Matth. 14. 1, 2. Mark 6. from 14. to 18. Luke 9. from 7. to 10.
- Señt. XXIX.** The Apostles having Preached up and down, return to their Master, and give him an account of their labours: He takes them with him into a desert place, whither a great multitude followed him, of about five thousand men,

## The Contents.

- men, whom he feedeth with five loaves and two fishes, Mark 6. from 30. to 45. Matth. 14. from 13. to 22. Luke 9. from 10. to 18. John 6. from 1. to 14.*
- Se&t. XXX.** *The people are so affected with this miracle, that they would forthwith have made him a King, but he withdraws himself to avoid it, and sends his Disciples to Sea; in the mean time, retires himself to the Mountain to pray; then he cometh to his Disciples (they being in a great tempest) walking on the Sea; Peter desires leave from him that he might come to him on the water, which he granting, Peter being afraid, beginneth to sink, but is saved by him. He stilleth the tempest, whereby he is acknowledged to be the Son of God: he comes again into the land of Genezaret, and heals many sick persons, John 6. from 14. to 22. Mark 6. from 45. to 57. Matth. 14. from 22. to 37.*
- Se&t. XXXI.** *The multitude that had been miraculously fed by him, follow after him, and find him at Capernaum: He reproves them for following him for Loaves, and admonishes them to seek for the incorruptible food, which is to be obtained by Faith in him: He shews that Faith in him comes from the Father: He declares himself to be the Bread of life to true believers; that his Flesh is meat indeed, and his Blood drink indeed; which must be eaten and drunk spiritually to obtain eternal life. At this doctrine several of his Disciples stumble: he instructs them concerning the right sense of his words: Many of his Disciples forsake him: Peter and the other Apostles confess that he hath the words of eternal life, and abide with him: He declareth that one of them is a Devil. John 6. from 22. to the end.*

## CHAP V.

Sets forth the History of our Saviour from the *Third* Passeeover after his Baptism, to the *Fourth*, containing the Acts of the *Third Year* of his Publick Ministry.

### The Summary Contents of the Sections.

- Se&t. I.** **O**UR Saviour now goeth up to the Passeeover at Jerusalem, and making there but a short stay, returns into Galilee, John 7. 1.
- Se&t. II.** Certain Scribes and Pharisees come thither to him from Jerusalem, and quarrel with him, because his Disciples did eat with unwashen hands. He reproves their Hypocrisie and transgressing of Gods Commandments through their Traditions, instancing in the Fifth Commandment. Then he sheweth what it is that truly defileth a man, viz. that which cometh from within, out of the heart, Matth. 15. from 1. to 21. Mark 7. from 1. to 24.
- Se&t. III.** He now retires himself into the borders of Tyre and Sidon, where he casteth out a Devil out of the Daughter of a Canaanitish woman, highly commending the strength of her Faith, who would not be discouraged though he called her Dog, Matth. 15. from 21. to 29. Mark 7. from 24. to 31.
- Se&t. IV.** He healeth one deaf and dumb, putting his fingers into his Ears, and saying Epphatha, and touching his Tongue, Mark 7. from 31. to 38.
- Se&t. V.** He goeth up into a Mountain, and there he heals all manner of diseased people brought unto him, Luke 15. from 29. to 32.
- Se&t. VI.** He feeds four thousand men with seven Loaves and a few little Fishes, Math. 15. from 32. to the end, Mark 8. from 1. to 10.
- Se&t. VII.** He refuses to give the Pharisees and Sadduces any new sign from Heaven, but refers them to what was pre-figured by the rising of Jonah out of the Whale's belly, Mark 8. from 10. to 13. Matth. 16. from 1. to 5.
- Se&t. VIII.** He warneth his Disciples of the leaven and corrupt doctrine of the Pharisees, Sadduces and Herodians, Mark 8. from 13. to 22. Matth. 16. from 5. to 13.



## The Contents.

- Se&t. IX.** *At Bethsaida he restores a blind man to his sight, Mark 8. from 22: to 27.*
- Se&t. X.** *Divers opinions of the people concerning him: Peter's confession of him to be the true Messiah, whom he commendeth, and promiseth upon the rock of that Truth to build his Church, which he will govern by the Ministry of his Apostles and his other servants that shall succeed them, giving them the Keys of his Kingdom. He fore-telleth his death and resurrection, and rejects the evil counsel of Peter, dissuading him from dying and suffering. He requires of all that will be his Disciples, to be willing to bear the Cross, and to be ready to lay down their lives for him. He gives them an intimation that some of them there present should see a Type and resemblance of his second coming in the destruction he should bring upon Jerusalem, and the Jewish Nation by the Romans for their obstinacy, Matth. 16. from 13. to 29. Mark 8. from 27. to the end, Mark 9. 1. Luke 9. from 18. to 28.*
- Se&t. XI.** *He taketh Peter, James, and John into an high Mountain, and is transfigured before them; Moses and Elias appearing to them: from Heaven he is declared to be the Son of God. He teacheth that John is that Elias that was to come, Matth. 17. from 1. to 14. Mark 9. from 2. to 14. Luke 2. from 28. to 37.*
- Se&t. XII.** *He casteth out a Devil that inflicted dumbness and deafness on a Lunatick, which his Disciples were not able to do; the cause whereof is declared, as also the power of Faith quickened by Fasting and Prayer, Matth. 17. from 14. to 22. Mark 9. from 14. to 30. Luke 9. from 37. to 43.*
- Se&t. XIII.** *He again fore-tells his death and Resurrection, Mark 9. from 30. to 33. Matth. 17. from 22. to 24. Luke 9. from 43. to 46.*
- Se&t. XIV.** *He pays the half Shekel for himself and Peter, miraculously fetching it out of a Fishes mouth, Matth. 17. from 24. to 28.*
- Se&t. XV.** *He teacheth by the example of a little Child who is the greatest in the Kingdom of Heaven, and among his Disciples. He forbiddeth to hinder such as cast out Devils in his name. He promiseth a reward to any that do the least good office to any that are his. He sheweth what punishment they are worthy of that give offence, and how narrowly men must beware they give not offence and scandal to little ones, whom the Holy Angels do take care of, and whom he is come to save, as he declares by the similitude of a lost sheep. He shews what mischiefs are like to come to the world by reason of offences and scandals. That we must refrain from whatsoever is an occasion of sin, or an hindrance to salvation, though as dear to us as our right eye, right hand, or foot, rather than go to Hell with them, where the worm dieth not, and where the fire is not quenched. That the hearts of Christians must be seasoned with the Salt of Grace and Holiness: That they his Apostles are the Salt of the Earth, and must be of savoury spirits themselves, and by the savouriness of their Doctrine and conversation, must season others, and maintain concord and union among themselves. He gives rules about dealing with a trespassing and offending Brother, and what the office and power of the Church is in such a case, when the first and second admonition doth not prevail to reform him. He promises his gracious presence with his Church, be the number great or small, when they joyn together in Prayer or Church-censures. He shews how we must be alwaies ready to forgive, which is declared by the Parable or Similitude of a King, forgiving one of his servants ten thousand Talents, who would not forgive a fellow-servant of his one hundred Pence, Mark 9 from 33. to the end, Matth. 18. from 1. to the end. Luke 9. from 46. to 51.*
- Se&t. XVI.** *His Kinsmen perswade him to go up with them to Jerusalem to the Feast of Tabernacles, which he refuseth for the present, John 7. from 1. to 10.*
- Se&t. XVII.** *After some days he setteth forth privately with his own Disciples for Jerusalem: Journeying thitherward through Samaria, the Samaritans refuse him lodging; James and John desire they might call for fire from Heaven upon them, but are rebuked by him for it, John 17. 10. Luke 9. from 51. to 57.*
- Se&t. XVIII.**

## The Contents.

**Se&t. XVIII.** He declares his poverty to a Scribe that had a mind to follow him, commands another to follow him without delay, and not to go home to bury his Father. To another that would have gone home to take leave of his Friends, he declares, that as be that starteth from the Plough is not fit for the Field, no more is he that shifteth from his Calling fit for his service, Luke 9. from 57. to the end. Matth. 8. from 19. to 23.

**Se&t. XIX.** He now sendeth out his seventy Disciples to Preach the Gospel and work Miracles: He instructs them how they should fit themselves for their journey, and how they should carry themselves toward their hearers: He threatens Corazin, Bethsaida, and Capernaum for their great impenitency and contempt of the Gospel, Luke 10. from 1. to 17.

**Se&t. XX.** Being now come up to Jerusalem at the Feast of Tabernacles, he teacheth in the Temple, vindicates his Doctrine, and shews them how they may try Doctrines and Teachers: Then he vindicates his practice in healing the impotent man on the Sabbath day; divers opinions of the people concerning him: He proceeds on in teaching, which so enraged some of the Jews, that they sought to take him, but for the present could not. The Pharisees and chief Priests send their officers to apprehend him. He threatens the unbelieving Jews, that hereafter they shall seek him and shall not find him. On the last day of the Feast, he invites unto him all that are spiritually athirst, and promiseth the Holy Ghost to those that believe in him; upon this a division ariseth among the people: The Officers that were sent to apprehend him, return without bringing him Prisoner, and extol his doctrine. The Pharisees are enraged at this, and speak reproachfully of him, and of the people who were so taken with him: Nicodemus gain-sayeth their proceedings, pleading he was not to be condemned before he was heard: Hereupon not agreeing among themselves, they part and go their several ways, John 7. from 11. to the end.

**Se&t. XXI.** Early in the morning he teacheth in the Temple, whither they bring to him a woman taken in adultery; he frustrates their intention against him, and dismisses the woman with a serious admonition: He teacheth that himself is the light of the world: He defends himself against the Pharisees by his own and his Fathers testimony: He tells the Jews they shall hereafter seek him in vain, and shall dye in their sins if they believe not in him: He declareth who he is, and by whom he is sent: He promiseth those that believe in him knowledge of the truth, and freedom from the servitude and slavery of sin: He proveth that the unbelieving Jews wrongfully boasted they were Abraham's and God's Children, but were Children of the Devil, because they fulfilled his lusts and desires: He reproves their unbelief, for which they slander him as a Samaritan, who hath a Devil. This calumny he confuteth, and testifieth that Abraham saw his day, and that he was before Abraham; at this they would have stoned him, but he secretly conveyed himself from their fury, John 8. whole Chapter.

**Se&t. XXII.** He anoints the eyes of a man that was born blind, with Clay on the Sabbath, and commanding him to wash in the waters of Siloam, restores him to his sight; the man being brought to the Pharisees relates the same. They reproach Christ as a breaker of the Sabbath, and doubt whether this man had ever been blind. They send for his Parents, who refer them to their Son, whom they call and examine again: He answereth them, and from this miracle argueth that Christ is no sinner, but a person extraordinary and sent of God; for which testimony he is reproachfully cast out by them and excommunicated: He is further instructed by Christ, believeth in him, and worshippeth him. Christ telleth the Pharisees that they are spiritually blind, and therefore they remain in sin, because they are not sensible of their blindness, John 9. whole Chapter.

**Se&t. XXIII.** Upon this occasion he propounds the Parable of the Faithful and true Shepherd, and of the False and Unfaithful, describing them by their contrary marks and properties, and points out himself as the true Shepherd of his Sheep, as also the true door of the Sheepfold. That he is no hireling, seeing he willingly lays down his life for his Sheep: His hearers are divided in their opinions concerning him, John 10. from 1. to 22.

**Se&t. XXIV.**

## The Contents.

- Se&t. XXIV.** *The seventy Disciples return, and joyfully relate what they had performed, whom he teacheth to be humble, and wherein they ought most to rejoyce. He giveth thanks unto his Father, who hath hid mysteries of salvation from the wise of the world, and hath revealed them unto despised little ones. He sheweth from whom saving knowledge cometh. He declareth them happy, that their eyes have seen the Messias in the flesh, whom many Prophets and Kings desired to see and saw not, Luke 10. from 17. to 25.*
- Se&t. XXV.** *He answereth a Doctor of the Law, enquiring what he must do to inherit Eternal Life, and shews him who is his Neighbour, by a similitude of one fallen among Thieves, and pitied by a Samaritan, Luke 10. from 25. to 38.*
- Se&t. XXVI.** *He is now entertained at Bethany by Martha and Mary, where he commends the godliness of Mary above the carefulness of Martha, Luke 10. from 38 to 43.*
- Se&t. XXVII.** *He now a second time prescribes unto his Disciples that form or pattern of Prayer, which he gave them in his Sermon on the Mount. He stirrith them up to fervency and importunity in Prayer, from a Parable of a Friend coming to his Friend at midnight; and especially to pray for the Holy Spirit, which the Father will not deny to them that ask him, Luke 11. from 1. to 14.*
- Se&t. XXVIII.** *He casteth out a dumb Devil, and confutes the blasphemy of those, who said he did it by Belzebub. He shews by a Parable the miserable state of that man into whom the unclean spirit returns again after ejection, Luke 11. from 14. to 27.*
- Se&t. XXIX.** *He shews to a woman that pronounced the womb blessed that bare him, that they are blessed that hear the Word of God and keep it, Luke 11. from 27. to 29.*
- Se&t. XXX.** *He testifies that no other sign shall be given to those unbelieving Jews, then that signified by Jonas's rising out of the Whales belly, that is, the wonder of his Resurrection. He opposeth to their stiff-neckedness the example of the Queen of the South, and the men of Nineveh: He teacheth by the similitude of a Candle, that the light of the Gospel must not be hid. He shews why that generation continued so blind, namely, because the eye of their mind was darkened, Luke 11. from 29. to 37.*
- Se&t. XXXI.** *He is invited to dinner by a Pharisee: He complies not with them in washing before dinner. He there reprehends the Pharisees, Scribes and Lawyers for their hypocrisy, ambition, and cruelty against those sent to them from God, and threatneth the Judgment of God unto them. They lay new snares to catch him, but fail of their expectation, Luke 11. from 37. to the end.*
- Se&t. XXXII.** *He warneth his Disciples of the Leaven and corrupt doctrine of the Pharisees; to do all things uprightly, seeing all things shall be brought to light: Not to be fearful of men in publishing his doctrine, but to depend on God's providence; to own and profess him before men, and he will own them at the day of Judgment. He shews the horrible danger of blasphemy against the Holy Ghost, and exhorteth them not to be solicitous how to answer when they are brought before Councils, seeing they shall then be instructed by the Holy Ghost, Luke 12. from 1. to 13.*
- Se&t. XXXIII.** *He refuseth to arbitrate a difference about an inheritance between two brethren; upon that occasion debors them from Covetousness, by the Parable of a rich man, who would build his barns bigger; and from being over-careful and solicitous about earthly things; and by the example of the Ravens and Lillies, he shews that the care of this life should be committed unto God, and his Kingdom sought in the first place: He exhorteth to give Alms, and so to deposite their riches in God's hands, and to lay up treasure in Heaven: To watch for his coming (which will be uncertain like a Thief's in the night) like vigilant servants, who shall be well recompenced. He shews that his Ministers are diligently to look to their charge, which if they do, they shall be highly rewarded; but if they prove slothful, negligent, and tyrannize over their fellow-servants, they shall be severely punished. He fore-warns them of persecution and trouble,*



## The Contents.

- trouble. He shews them that he himself came to suffer and to bring fire on the earth. He exhorts the people to discern and take notice of and improve this season of grace and merciful visitation afforded to them; for it is a dreadful thing to dye without reconciliation with God, Luke 12. from 13. to the end.
- SECT. XXXIV. From the report of certain Galileans, whose blood Pilat had mingled with their sacrifices, and from the example of the eighteen, on whom the Tower in Siloam fell; He takes occasion to exhort the multitude to Repentance, and to that end, propounds the Parable of the barren fig-tree, Luke 13. from 1. to 10.
- SECT. XXXV. He healeth a woman on the Sabbath day that had been bowed together 18 years, and justifies the same against a Ruler of the Synagogue: He compares his Kingdom to a Grain of Mustard-seed and Leaven, shewing thereby the power of his word, and spreading nature of his Evangelical doctrine, Luke 13. from 10. to 22.
- SECT. XXXVI. He comes now to Jerusalem at the Feast of Dedication, and being compassed about by the Jews, he is asked whether he be the Christ; which he testifieth and proveth by his works. He tells them they believe not in him, because they are not of his Sheep: That his Sheep believe in him, and they are kept by him and his Father to Eternal life. Upon this the Jews would have stoned him as a Blasphemer, but he proves by Scripture and by his works, that he did rightly call himself the Son of God: They attempt to seize on him, but he escapeth out of their hands, Luke 13. ver. 22. John 10. from 22. to the end.
- SECT. XXXVII. Being asked whether few should be saved, he exhorts them to enter in at the strait gate, and to take the present season of grace, from the Parable of a man that had invited guests, and admitted those who came in due time, but shut out the Loyerers. He shews that the Gentiles shall receive and embrace the Gospel, and shall enter into the Kingdom of God, whilst they for their impenitency shall be cast out, Luke 13. from 23. to 31.
- SECT. XXXVIII. He tells the Pharisees who warned him of danger from Herod, that he feared him not, for he knew he must dye at Jerusalem; and then complains of the cruelty and stiff-neckedness of those of Jerusalem, and fore-tells their ruine, Luke 13. from 31. to 36.
- SECT. XXXIX. He cures one that had the Dropfie, on the Sabbath day, and justifies the same. He reproves the ambition of the Pharisees, striving for the uppermost seats at feasts, and exhorts to humility: He exhorts to feast the Poor, who cannot requite us, Luke 14. from 1. to 15.
- SECT. XL. By the Parable of a great supper, and the excuses of those that were invited to shift off coming; he upbraids the Jews with their ingratitude, and fore-tells their rejection and the calling of the Gentiles, Luke 4. from 15. to 25.
- SECT. XLI. He shews that he that will be his Disciple, must deny himself and all that is dear to him, and must consider before hand what it may cost him (as he that intends to build a Tower, or a King that intends to wage War with another King, must do) lest with shame they revolt from him afterwards, and become altogether unprofitable like Salt that hath lost its savour, Luke 14. from 25. to 36.
- SECT. XLII. The Pharisees murmur that he conversed with sinners: Hereupon he shews God's tender care of the recovery of lost sinners, by three imminent Parables. 1. Of the lost Sheep. 2. Of the lost Groat. 3. Of the lost Son, Luke 15. whole Chapter.
- SECT. XLIII. By the Parable of the prudent, though unjust Steward, he teaches them to make Friends to themselves of the unrighteous Mammon, and to be Faithful in a Righteous employing their Temporal Riches. He exhorts them to take heed of serving Mammon, or setting their hearts on Riches. He reproves the covetous Pharisees for their Pride and Hypocrisie, and Affectation of the opinion of men: He shews that the ceremonial Law typified and prefigured him, and the Prophets prophesied of him, until John came and declared him to be come in the flesh, and began the Evangelical Ministry. He declares the permanent authority of the Moral Law, which was
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## The Contents.

- by the Pharisees violated, particularly in the seventh Commandment. By the Parabolical History of Dives and Lazarus, he shews the different estate of the Godly Poor, and Unmerciful Rich in the other world, Luke 16. from 1. to 32.
- Sect. XLIV. He teacheth his Disciples to take heed of giving occasion of offence and scandal, and to forgive those that trespass against them, who are sorry for their offence, how oft soever they have offended, Luke 17. from 1. to 5.
- Sect. XLV. The Disciples pray for the encrease of their Faith, that they may depend on him for power to perform this and his other injunctions. Upon this occasion, he describes the power of Faith; and by the Parable of a servant coming from the service of the Field, and setting himself to other service after, he declares that a man doth not merit of God when he doth his duty, Luke 17. from 5. to 11.
- Sect. XLVI. He healeth ten Lepers, whereof but one returns to give him thanks, Luke 17. from 11. to 20.
- Sect. XLVII. He shews that his Kingdom comes not with observation or outward pomp. He fore-warns them of the days of tribulation that would come on that Nation after his departure out of the world. He describes this his coming to execute vengeance on those obdurate Jews, viz. That it should be sudden, and would surprize them in their deep security, as it was in the days of Noah and Lot. That were would be much of God's providence seen in reserving one from that calamity, wherein another would fall, Luke 17. from 20. to 38.
- Sect. XLVIII. He encourages his Disciples to fervency, importunity, and perseverance in prayer, from the Parable of an importunate Widow prevailing with an unjust judge, Luke 18. from 1. to 9.
- Sect. XLIX. By a Parable of a Pharisee and a Publican, he teaches that God bears and justifies the penitent sinner, and not those which rely on their own Righteousness, Luke 18. from 9. to 15.
- Sect. L. He now crosses Jordan, and there teaches and heals, Matth. 19. 1. 2. Mark 10. 1.
- Sect. LI. He answereth the Pharisees question concerning divorce, that the Married may not part but in case of Adultery. He sheweth the gift of continence is not given to all, Matth. 19. from 3. to 13. Mark 10. from 2. to 13.
- Sect. LII. He commands that little Children should be brought unto him, and blesseth them, Matth. 19. from 13. to 16. Mark 10. from 13. to 17. Luke 18. from 15. to 18.
- Sect. LIII. He answereth a rich young man, who desired to know of him what he must do to inherit eternal life, and gives him a special command to go sell all and give to the poor, to try him and convince him of his secret covetousness, who thereupon departs very sorrowful. Upon this he teaches how hard it is for a rich covetous man who trusts in his riches, to be saved. He promises them who leave all for his sake, both temporal and eternal recompence, and to his Apostles who had done this, he promises high favours at the day of Judgement, viz. that they shall sit upon twelve Thrones, judging the twelve Tribes of Israel. Yet he cautions them to be humble-minded, and to look to it that they persevere; for many that are last shall be first, and first shall be last, Matth. 19. from 16. to 31. Mark 10. from 17. to 32. Luke 18. from 18. to 31. Luke 22. from 28. to 31.
- Sect. LIV. Under the Parable of an house-holder, hiring labourers at several hours of the day into his Vineyard, he sheweth that all ought to be labourers; that God doth freely both call and reward; that none ought to have any confidence in their own works, but a low estimation of themselves, and of whatever they do or suffer for him, Matth. 20. from 1. to 17.
- Sect. LV. Lazarus is now sick at Bethany, and Jesus is sent for to him, but for the present goeth not, that he might dye; and so God might be the more glorified in the raising him to life again, John 11. from 1. to 7.
- Sect. LVI. He acquaints his Disciples now a third time, that he should suffer death, and rise again the third day. They thereupon dissuade him from going

## The Contents.

- into Judea. But he tells them as long as his day lasted, Providence would secure him from danger, Matth. 20. from 17. to 20. Mark 10. from 32. to 35. John 11. from 7. to 11. Luke 18. from 31. to 35.
- SECT. LVII.** He gives answer to the request of James and John (Zebedee's Children) desiring that they might sit, one on his right hand, the other on his left in his Kingdom. He exhorts them to prepare for Sufferings and the Cross, and commands all of them to be humble-minded, and not to seek after dignity and prebeminence one above another (remembering that their office was a Ministry and service, not a Lordship or Dominion) and to imitate his example who came not to be Ministered unto, but to Minister, Matth. 20. from 20. to 29. Mark 10. from 35. to 46. Luke 22. from 24. to 28.
- SECT. LVIII.** He now sets forward towards Bethany for the raising of Lazarus who was dead. His way lying through Jerico, when he came nigh the City, he cured a blind man. Zachæus gets up into a Sycamore Tree to see him: He invites himself to Zachæus's house, who gladly receives him, and testifies his repentance by restitution, and is comforted by him. By the Parable of a Nobleman going into a far Countrey to receive for himself a Kingdom, and to return, and delivering ten pounds to his ten servants to employ and improve in his absence, he shews he was not now presently (as they thought) to enter upon a Temporal Kingdom, but to dye and suffer, and so go to Heaven, and then to return again in an eminent manner. In the mean time they ought to employ the Talents he had intrusted them with for his service, and he would reward their diligence. He cures two other blind men (whereof one was Bartimeus) as he goes out of the City, Luke 18. from 35. to the end, Luke 19. from 1. to 28. Matth. 20. from 29. to 35. Mark 10. from 46. to 53.
- SECT. LIX.** He now approacheth to Bethany, where Martha meets him, with whom he speaketh of the resurrection of her Brother and all Believers. Mary comes out to him also: He weepeth and goeth to the Grave, and finds him four days buried; prays to his Father, and raiseth him to life again; whereupon many believe in him, others go and sell it to the chief Priests, John 11. from 11. to 47.
- SECT. LX.** The Chief Priests and Pharisees call a Council, and consult upon the matter. Caiaphas unwittingly Prophesies of the fruit of Christ's death: Here they conclude he shall be put to death: But to avoid their fury for the present, he withdrew himself privately into Ephrem, John 11. from 47 to 55.
- SECT. LXI.** He is enquired after at Jerusalem by those that came up some time before the Feast to purifie themselves, John 12. from 55. to the end.
- SECT. LXII.** Six days before the Paschever he is entertained at Supper at Bethany by Simon the Lazer, where Lazarus sat at supper with him. Mary pours a box of precious Oynment on his Head and Feet, wiping them with the hairs of her head. For this she is blamed and repined at by Judas, but defended by Christ. Many Jews resort thither to see Lazarus; wherefore the Chief Priests seek to put him to death also, John 12. from 1. to 12. Matth. 26. from 6. to 14. Mark 14. from 3. to 10.

THE GREAT WEEK, and what was done by our Saviour in each day of it.

- SECT. LXIII.** On the first day of the week (now commonly call'd Palm-Sunday) He sets out with his Disciples for Jerusalem: He sends two of his Disciples for an Ass, which the owner lets them have, and being sit thereon, he rides toward the City: The people spread their Garments in the way, and cry Hosanna. When he was come to the descent of the Mount of Olives, many from the City met him with Branches of Palm-trees in their hands. The Pharisees speak to him to silence the People, and to forbid them to make such acknowledgments to him. He answers, that if these should hold their peace, the very Stones would cry out: Then coming within view of the City, he burst out into tears at the consideration of their obstinacy, and their ruine that would ensue thereupon. He rides into the City in this triumphant manner: The Pharisees are

## The Contents.

- are enraged hereat, Luke 19. from 28. to 45. John 12. from 12. to 26. Matth. 21. from 1. to 12. Mark 11. from 1. to 11.
- Sect. LXIV.** He goes directly to the Temple; he drives out the Buyers and Sellers out of it. He heals the blind and lame that were brought to him. He justifies the Children crying Hosanna, and teaches in the Temple, Luke 19. from 45. to 49. Matth. 21. from 12. to 17. Mark 11. from 15. to 20.
- Sect. LXV.** Certain Religious Greeks desire to see him. They speak to Philip about it; Being brought into his presence, he speaks to them of his death and the fruit of it, by the Parable or Similitude of a grain of Wheat, which is not lost when it is sown, but springeth up with increase. He sheweth that all that will be his Disciples, must follow him in suffering, and not think their life too dear to lay down for him. He prays unto his Father, and is answered by Thunder, and with it a voice from Heaven. He tells them that that voice came not for his sake alone to comfort him, but to testify to them that he was the true Messiah. He goes on to declare the glorious fruits of his death, as particularly, the delivering the world from the usurping power of Satan, and the drawing all sorts of persons to believe on him, after he hath been lifted up on the Cross. He shews that his suffering death in his state of Humiliation, and yet abiding for ever in his state of Exaltation, may well stand together. He exhorts them to walk in the light whilst they have it; testifying that himself is the light of the World. The consequent hereupon was, that though the Jews generally continued blinded and hardened (as was fore-told by Isaiah) yet some of the Rulers believed in him, but durst not openly confess him. In fine, he shews the benefits of Faith, and mischiefs of unbelief, John 12. from 20. to the end.
- Sect. LXVI.** Having thus spent the day, at night he goes with his Apostles to lodge at Bethany, Matth. 21. 17. Mark. 11. 11.
- Sect. LXVII.** Next morning (viz. Munday) he sets forth with them for Jerusalem again, and curseth a barren Fig-tree by the way, and then goes to the Temple and teaches there, and at night returns with his company to Bethany again, Matth. 21. 18. 19. Mark 11. from 12. to 15. Luke 21. 37. 38.
- Sect. LXVIII.** Next morning (viz. Tuesday) coming again with his Apostles to the City, in the way, they observed that the Fig-tree, which the day before he had cursed, was now quite withered. Hereupon he discourses of the power of Faith in Prayer, and exhorts them to forgive such as have done them any wrong, Mark 11. from 20. to 27. Matth. 21. from 20. to 23.
- Sect. LXIX.** He goes to the Temple and teaches there: The Chief Priests and Scribes ask him by what authority he did these things: He answers them by propounding to them a question concerning the Baptism of John. He convinceth them of their disobedience by the Parable of the two Sons; and shews them that Publicans and Harlots embrace the Gospel before them, for all their fair profession. He threatens their ruine by the Parable of a Lord of a Vineyard, whose Servants and Son were abused and slain by the Husbandmen. By the Parable of the Marriage of the King's Son, to which the guests invited refused to come; and therefore others were invited in their stead, (among which one appear'd without the Wedding Garment, &c.) He declares the rejection of the Jews, the calling of the Gentiles, and shews that some do joyn themselves to the Church in Hypocrisy, Mark 11. from 27. to 34. Matth. 21. from 23. to the end. Mark 12. from 1. to 13. Luke 20. from 1. to 20. Matth. 22. from 1. to 15.
- Sect. LXX.** He gives an answer to the question of the Pharisees and Herodians, whether they might pay tribute to Cæsar or no; Then he answers the question of the Sadducees concerning a Woman that had seven Husbands, and proves to them the resurrection of the dead. He answers a Doctor of the Law, demanding of him which is the great Commandment, and tells him he is not far from the Kingdom of God. He then propounds a question to the Pharisees, how the



## The Contents.

the Messiah could be David's Son, whom David himself calls Lord; but they could not answer him, Matth. 22. from 15. to the end. Mark 12. from 13. to 38. Luke 20. from 20. to 45.

**Sect. LXXI.** He now begins a severe commination against the Scribes and Pharisees, exhorting his hearers to follow what they should rightly teach them out of Moses and the Prophets, but not their example and works. He describes their Hypocrisie and ambition in making broad their Phylacteries and Fringes of their Garments, in loving salutations in publick places, and to be called Rabbi. He admonishes his hearers to take heed thereof, and to study Humility. He denounceth eight Woes against the Scribes and Pharisees. 1. Because they shut Heaven against Men. 2. Devoured Widows Houses. 3. Made bad Proselytes. 4. Taught perversely to swear by the Temple, Altar, and Heaven. 5. Tyed small matters, and neglected the weightier matters of the Law. 6. Made clean the out-side, but not the heart. 7. Were like whitened Sepulchres. 8. Repaired the Sepulchres of the Old Prophets, and sought to kill the New. Then complaining of the stiff-neckedness of the City of Jerusalem, he fore-tells her Destruction, Matth. 23. whole Chapter. Mark 12. from 38. to 41. Luke 20. from 45. to 48.

**Sect. LXXII.** He commendeth the poor Widow's gift of two Mites, which she cast into the treasury of the Temple, Mark 12. from 41. to the end. Luke 21. from 1. to 5.

**Sect. LXXIII.** Going now out of the Temple (into which he never entred again) He fore-tells the destruction thereof; being come to Mount Olivet, he fore-tells the grievous calamities that should befall the Jews, before the Temple and Cities destruction; and gives them signs that should some time before precede it, as the arising of false Christs; Wars and Rumours of Wars; Famine, and pestilence, and Earthquakes, and fearful Sighs, and Signs from Heaven: Great persecutions against those that professed him: The arising of many false Prophets and Heretical Teachers: The spreading of the Gospel among all the chief and principal Nations in those parts of the World: Then he gives them the signs that should immediately precede it. The besieging the City by the Roman Army, at which time the Prophecie of Daniel should be fulfilled: The arising of false Christs, and false Prophets, that should be so cunning, that they should deceive (if it were possible) the very Elect. He now comes to describe the Destruction itself, which he sets forth as the Destruction of the whole World, of which it was to be a Type: For the precise time when this destruction should be, he tells them they must not expect to have it revealed to them, it being hid from men and Angels, yea, and from himself also as man. Yet two things he acquaints them with. 1. That this judgment would come suddenly, and unexpectedly on the Jews, as destruction did on the Old World. 2. That the Providence of God will much appear in the rescuing of some out of that Calamity in which others will fall. He exhorts them to watch and pray, that they may be accounted worthy to escape those calamities, by the Parable of good servants expecting the coming of their Master; and because the time of his coming is uncertain, he presses them to a diligent watchfulness by the Parable of an House-holder, watching against the coming of a Thief, Matth. 24. whole Chapter. Mark 13. whole Chapter. Luke 21. from 5. to 37.

**Sect. LXXIV.** By the Parable of five Wise, and five Foolish Virgins, He again exhorts them to watchfulness against his coming; And by the Parable of Servants which had each of them received their Talents from their Lord to trade withal, He exhorteth to a faithful employment of the gifts which God had given to every one. Then he comes to describe his last coming to judgment, and how he will distinguish his Sheep from his Goats, and give and execute sentence upon them both, Matth. 25. whole Chapter.

## The Contents.

**Señ. LXXV.** *Having thus Preached his Prophetick Sermon on Mount Olivet, he comes to Bethany and suppeth there: Rising from Supper, he girdeth himself, and washeth his Disciples Feet. Peter at first refuseth to admit of it, but afterwards suffereth it. He teacheth them hereby his spiritual washing of them, and exhorts them to imitate this example of his Humility, and to be serviceable one to another. He complains of and detectis the Traytor Judas, whom he discovereth to John by giving him a Sop: After which, the Devil entred into him, and he went forth. Our Saviour comforts himself against his approaching death, with this consideration, that God should be glorified thereby. He exhorts his Disciples to mutual Love. Peter promises he will lay down his life for him, but Christ telleth him he will deny him thrice, John 13. whole Chapter.*

**Señ. LXXVI.** *Wednesday. On this day the Chief Priests and Elders meet in Caiaphas's house, and hold a second Council, how they might take Jesus and put him to death. Whilst they are thus consulting, Judas comes to them, and offers to betray him to them. They bargain with him for Thirty Pieces of Silver to do it; which he having accepted, returns to his Master at Bethany, Matth. 26. from 1. to 6. and from 14. to 17. Mark 14. 1, 2. and 10. 11. Luke 22. from 1. to 7.*

**Señ. LXXVII.** *Thursday. Our Saviour now sendeth Peter and John to Jerusalem to prepare the Passeeover for him and his Disciples, and directis them by a special token to follow a man that would lead them to a Guest-Chamber ready Furnished; which they accordingly do; and having provided all things for the present Supper, return to him again, Matth. 26. from 17. to 20. Mark 14. from 12. to 17. Luke 22. from 7. to 14.*

**Señ. LXXVIII.** *Being now ready to go with his Apostles to eat the Passeeover (which he was to eat that night) he comforts them concerning his going away from them to the Father, seeing he went to prepare Mansions for them in his Fathers house. He declares to Thomas, that he is the Way, the Truth, and the Life; and to Philip, that he that seeth him, seeth the Father. He promiseth his Apostles that they shall do great Miracles, and obtain what they shall pray for in his Name. That they shall receive the Comforter the Holy Ghost, and not be left Orphans. He exhorts them to love him and obey his Commandments, promising his and his Fathers abode with them, and that the Holy Ghost shall bring all things necessary to their remembrance. He leaveth his peace with them, and declareth that they ought to rejoyce, because he goeth to the Father. He sheweth his willingness to obey his Father even in suffering. Then arising, he goeth forth with them to Jerusalem, John 14. whole Chapter.*

## The Contents.

### CHAP. VI.

Contains the History of what our Saviour *did* and *suffered* at the *Fourth Passover* after his Baptism, at which he, *our Passover*, was Sacrificed for us, 1 Cor. 5. 7. Together with a Relation of his Resurrection and Ascension.

#### The Summary Contents of the Sections.

**SECT. I. THURSDAY EVENING,** He cometh with his company to the place prepared for him, and there eats the Passover with them. He tells them there was one at Table with him that would betray him. He institutes the Sacrament of his Supper. The method and order of the Paschal Supper, with the Principal Rites thereunto belonging. They conclude with an Hymne, Luke 22: from 14. to 24. Matth. 26. from 20. to 31. Mark. 14. from 17. to 27.

**SECT. II.** He warneth Peter of the approach of his tryal, and that he should that very night, before the morning Cock crew, deny him thrice. He acquaints his other Apostles with his own and their approaching trouble, Luke 22. from 31. to 39.

**SECT. III.** Before their departure from the place where they had eaten the Passover, he gives them his Farewel Exhortations, set down in the 15. and 16. Chapters of John; where he compares himself to a Vine, and his Disciples to Branches, which abiding in him, will be fruitful. He testifieth his singular love to them, and exhorts them to keep his Commandments, and to love one another. He sheweth the greatness of his love to them, in that he is willing to lay down his life for them, and calleth them his Friends and Chosen ones. He comforteth them against the hatred of the World by many Arguments. He sheweth them that all pretence of excuse is taken from the Jews, who have both heard his Doctrine and seen his Miracles. He declareth that the Holy Ghost shall testify of him, and make his Person and Doctrine to be acknowledged in the World, and they themselves should bear witness concerning him. He fore-telleth them they shall be persecuted, and must expect to meet with Excommunication and Martyrdom. He comforteth them with the promise of the Holy Ghost, who shall convince the World of Sin, Righteousness, and Judgment, and shall lead them into all truth, and shall glorify him; and shall in all things so accord with him, that he shall evidence be hath his message from him. He declares he shall shortly be taken from them, but shall be seen again by them for a little while, so that their sorrow shall quickly be turned into joy. He tells them that when the Comforter is come, they shall be more fully illuminated, and not puzzled with doubts as now they were. He promises that their Prayers shall be heard that are put up in his Name, and for their encouragement, he assures them, not only of his own Intercession, but his Father's Love. He declares plainly to them, he is leaving the World, and going to his Father. His Disciples are confirmed in their belief in him. He fore-warns them they should be scattered and fly from him; yet his Father's presence would be with him. He promises them that trusting in him, they should have peace, and bids them be of good cheer, for he had overcome the World for them. John 15. whole Chapter, John 16. whole Chapter.

**SECT. IV.** He now pours out a most Divine and Heavenly Prayer unto the Father, wherein he prays, 1. For himself, that the Father would now glorify him (having thus far finished his work) that he may give Eternal Life to those that know him and believe on him. 2. For his Apostles, that the Father

## The Contents.

- Father would keep them in the unity of Love, and would preserve them from the evil of the World, and sanctifie and fit them more and more for the great work of Preaching the Gospel. 3. For all that shall believe on him through their word, that they may be one here, and eternally glorified with him in his Kingdom hereafter, John 17. whole Chapter.
- SECT. V.** Having ended his Prayer, he went with the Eleven towards the Garden of Getsemane, at the foot of Olivet, John 18. 1. Luke 22. 39.
- SECT. VI.** Judas slips away when they rose from Supper, and went to his Complices in the City, who were ready to execute their wicked design. As our Saviour goes along with his Disciples towards the Garden, he tells them they shall be offended at his sufferings that night, and like Sheep shall be scattered, when they shall see him, the Shepherd smitten. Yet notwithstanding he intended to meet them again in Galilee. He fore-tells Peter again of his fall that night, which Peter seems to abhor, Matth. 26. from 31. to 36. Mark 14. from 27. to 32.
- SECT. VII.** Being come to the Garden, he leaves eight of his Disciples behind, and takes Peter, James, and John with him; and charging them to watch and pray, he falls prostrate on his face, and prays to his Father, that if he were willing, that Cup might pass from him. An Angel from Heaven is sent to strengthen him: He comes to his Disciples and finds them sleeping, and reproves them for it, and exhorts them again to watch and pray. He goes a second time and prays more earnestly being in an Agony, so that his sweat was as it were great drops of blood: Returning to his Disciples, he finds them asleep again. He went away a third time, and prayed to the same effect as before; and coming to his Disciples, he found them asleep again; then he bids them sleep on, for he that would betray him was at hand, Matth. 26. from 36. to 47. Mark 14. from 32. to 43. Luke 22. from 39. to 47.
- SECT. VIII.** Judas comes with a great band to take him, and betrays him with a kiss. At Christ's word they fall back to the Earth. He speaks to them to let his Disciples go. When they began to lay hands on him, Peter draws his Sword and lays about him, and smote off Malcus's Ear. Christ rebukes him for his rashness, and heals the wound presently; declaring, that he could have more than twelve legions of Angels for his Guard, if he would be forcibly rescued. His Disciples now fly and forsake him; he is apprehended; a young man that followed him escapes their hands, Matth. 26. from 47. to 57. Mark 14. from 43. to 53. Luke 22. from 47. to 54. John 18. from 2. to 12.
- SECT. IX.** He is first brought before Annas, John 18. from 12. to 15.
- SECT. X.** Then before Caiaphas and the Sanhedrin: in the night Caiaphas examines him concerning his Doctrine and Disciples. An Officer of the High Priest strikes him with the Palm of his Hand. They seek false witnesses to accuse him; at last two came, who agreed not in their testimony. The High Priest adjures him to declare whether he were the Christ; He expressly saith he is, and they should see him sit on the right hand of God, and coming in the Clouds of Heaven. Caiaphas at this rent his Cloths, and he and the rest of the Bench pronounced him worthy to dye as a Blasphemer. Then there were vile abuses put upon him in the High Priest's house by the servants and others, by spitting upon him, blind-folding of him, smiting and mocking him, John 18. 15, 16, 19. and from 20. to 24. Matth. 26. from 57. to 69. Mark 14. from 53. to 66. Luke 22. v. 54. 63, 64, 65.
- SECT. XI.** Peter having got into the High Priest's Hall, there denies him thrice, but upon Jesus's looking upon him, he goes out and bewails it bitterly, Matth. 26. from 69. to the end. Mark 14. from 66. to the end. Luke 22. from 54. to 63. John 18. from 15. to 19. and from 25. to 28.
- SECT. XII. FRIDAY MORNING,** The Elders and Chief Priests meet together in Council again, and have Jesus brought before them. They ask him again whether he were the Messias and the Son of God; he tells them



## The Contents.

them he was; hereupon they judge him again a Blasphemer out of his own mouth, and lead him away bound to Pilat, Matth. 27. 1. 2. Mark 15. 1. Luke 22. from 66. to the end.

**Se<sup>t</sup>. XIII.** When they came to Pilat's Palace, they would not go in lest they should be defiled: Pilat coming forth to them, they accuse Jesus before him of three things. 1. Of perverting the Nation. 2. Of forbidding to pay Tribute to Cæsar. 3. Of saying that himself was Christ a King. Our Saviour makes no reply to these apparently false accusations. Pilat bids them judge him according to their own Law: They reply they had not power to put any man to death. Pilat hereupon examines him himself, and asks him whether he were the King of the Jews. Our Saviour answers he was a King, but his Kingdom was not of this world: That he came into the world to bear witness to the Truth, Pilat asks what is Truth? yet would not stay for an answer; but bringing Jesus out to the gate where the Jews stood, he professeth he found no fault in him. The Jews at this were more enraged, saying, that he stirr'd up the people through all Jewry, even from Galilee to that place. Pilat hearing that he belonged to Galilee, sends him to Herod who was then at Jerusalem. Our Saviour would not work any Miracle before him, nor so much as vouchsafe him a word. Hereupon Herod and his Attendants abuse him, and mock him, and array him in a Gorgeous Robe, and so send him back to Pilat. Upon this occasion both the Governours were made Friends, Matth. 27. from 11. to 15. Luke 23. from 1. to 13. Mark 15. from 2. to 6. John 18. from 28. to 39.

**Se<sup>t</sup>. XIV.** Being brought before Pilat again, he calls the Jews, and tells them that neither he nor Herod found any fault in him; he would therefore (to gratifie them) chastise him, and so release him. Then it comes into his mind, how he might release him without any Chastisement at all. He makes a motion to them to have Christ given them in honour of their Feast, and that they might be the more willing to it, he matches him with Barabbas. But they, by the instigation of the Priests, chose Barabbas (though press'd three several times by Pilat to the contrary) and cry out that Jesus should be Crucified. When Pilat saw that all this would not do, he orders Jesus to be soundly scourged, supposing that that lesser punishment would have pacified the rage of the Jews. The Souldiers hereupon strip him, scourge him, put a Crown of Thorns on his head, smite him and mock him. Pilat now shews him to the people thus cruelly used. They cry out, Crucifie him, Crucifie him, for he made himself the Son of God. When Pilat heard that, he was more afraid, not knowing how divine a person Christ might be; therefore he examines him again concerning his Original and Parentage: But our Saviour gave him not a word. Pilat at this is offended that he would not speak to him, who had such power over him. Christ answers, he could have no power over him, except it were permitted to him of his Father. This so wrought on Pilat, that he now seeks more earnestly to release him; But the Jews cryed out, if thou lettest this man go, thou art not Cæsar's Friend. By that word he is vanquished; He sits now upon another Tribunal in open view, and has Jesus brought before him. He says to the Jews, behold your King. They scornfully reject him, saying, they had no King but Cæsar. Whilst he is upon the Bench, his Lady sends to him to have nothing to do with that just man. He calls for Water, and washes his Hands before them, and declares, he is innocent of the blood of this just person, and bids them look to it. They cry out, his blood be on us and on our Children. Then he released Barabbas, and condemned Jesus to be Crucified, Matth. 27. from 15. to 32. Mark 15. from 6. to 21. Luke 23. from 13. to 26. John 18. 39, 40. John 19. from 1. to 17.

**Se<sup>t</sup>. XV.** Judas repenting, brings back the Money, and casts it in the Temple, and so goes and hangs himself. With the Money a Potters Field is bought, as was fore-told by the Prophet Zachary, Matth. 27. from 3. to 11.

**Se<sup>t</sup>. XVI.** They now lead forth our Saviour to Crucifie him. Simon of Cyrene is forced to help him to bear his Cross. Two Thieves are led forth to be Crucified with him. A great many people follow him, and several women lamenting him;



## The Contents.

him, to whom he fore-tells the misery that should come on them and their Children. When they were come to the place of execution, they gave him a bitter Potion of Wine mingled with Myrrhe, which having tasted, he refused to drink: They strip him of his Cloaths, and lift him up on the Cross, placing him between two Malefactors. He prays, Father forgive them, they know not what they do. Pilat causes a superscription to be written in Hebrew, Greek, and Latin: This is Jesus of Nazareth King of the Jews. Not long after he was fastned to the Cross, a wonderful prodigious darkness began, and continued till three in the afternoon. The Souldiers divide his Garments, and cast Lots for his Seamless Coat. They that passed by reviled him. The Chief Priests and Rulers mocked him, saying, he saved others, himself he cannot save. The Souldiers also did the same, offering him Vinegar. One of the Thieves likewise cast the same in his Teeth, but the other rebukes him for it, and prays unto Christ to remember him, when he came into his Kingdom. His Mother standing by the Cross is commended by him to John's care. About three a Clock he cries out Eli, Eli, Lamafabachani. The Jews scoffingly say, he call'd for Elias to help him. He then said he Thirsted; they that stood by gave him Vinegar, which having tasted, he said, it is finished: Then crying with a loud voice, he said, Father into thy hands I commend my Spirit; and bowing his head gave up the ghost. The Centurion seeing these things, glorified God, saying, certainly this was a Righteous man; truly this was the Son of God. Immediately upon his death four prodigious things ensued. 1. The Renting of the Veil of the Temple. 2. An Earthquake. 3. The Renting of the Rocks. 4. The Graves were opened. The Centurion and people return to the City much affected. Towards the evening the Jews brought Pilat, that the Legs of the Crucified persons might be broken to hasten their death, that so they might be removed; which being granted, the Legs of the two Thieves were broken, but not of Jesus, being already dead. At a Souldier with a Spear pierced his side, out of which came Blood and Water, Matth. 27. from 31. to 57. Mark 15, from 20. to 42. Luke 23. from 26. to 50. John 19. from 16. to 38.

**SECT. XVII.** Joseph of Arimathea begs his body of Pilat, and he and Nicodemus wrap it in fine Linnen with Spices, and lay it in Joseph's new Sepulchre, between out of a Rock in a Garden. They roll a stone to the door of the Sepulchre. Mary Magdalen and other Religious Women observed where his body was laid, and went and prepared Spices and Oynments, purposing more exactly to Embalm him when the Sabbath was over. The Chief Priests desired Pilat that the Sepulchre may be secured: Hereupon a Guard is set upon it, and the stone sealed with the publick seal, Matth. 27. from 57. to the end. Mark 15. from 42. to the end. Luke 23. from 50. to the end. John 19. from 38. to the end.

**SECT. XVIII.** The Lord of Life was one whole day, and two small parts of two more under death. On the first day of the week, early in the morning, Mary Magdalen and other Women come to the Sepulchre, bringing Spices that they might further Embalm the body of Jesus. When they came thither, the Watch was fled, being scar'd by an Earthquake, and an Angel had rolled away the stone, and sat upon it. They are told by the Angel that he was risen. The Women go and tell the same to the Disciples, but their words seemed to them as idle Tales. However, Peter and John run to the Sepulchre, and see the Linnen Cloaths in which he was wrapt, but his body was not there. They return home wondering, but Mary Magdalen staid there still weeping; and looking back she saw Jesus, yet thought it had been the Gardiner; but upon his speaking to her, she discerned that it was he. This was his first appearing after his Resurrection: She goes to embrace his feet, which he prohibits, but sends her to tell his Disciples, whom he calls Brethren; which she accordingly does, but they believe her not. The other Women run to the Sepulchre to try if they likewise could see him; and being there told by the Angel again that he was risen, Christs meets them in the way, and says to them All-hail (which was his second appearing) and sends them to his Brethren, that they should meet him in Galilee. The frighted Watchmen who had fled into the City, and acquainted the

## The Contents.

the Chief Priests with all that had happened, have money given them by them, to say that his Disciples stole him away whilst they slept. His third appearing was to the Disciples that were going to Emmaus: His fourth to Simon Peter. His fifth to the Disciples met together, Thomas being absent. Here he shews them his pierced hands and side, and eats a piece of a broyl'd Fish, and an Honey-comb with them; bids them tarry at Jerusalem till the Holy Ghost should be poured forth upon them. He gives them a new Commission, and breaths on them, saying, Receive ye the Holy Ghost; adding, whose sins ye remit, they are remitted, and whose sins ye retain, they are retained. Thus he appeared five times on the day of his Resurrection, Matth. 28. from 1. to 16. Mark 16. from 1. to 15. Luke 24. from 1. to 49. John 20. from 1. to 24.

Sect. XIX. His sixth appearing was to his Disciples on the first day of the week again, Thomas being present, whom he condescends so far to satisfy, that he crys out my Lord and my God, John 20. from 24. to 30.

Sect. XX. His seventh appearing was to several of his Disciples at the Sea of Tiberias, as they were Fishing. He helpeth them to a great draught of Fish, having before caught nothing) whereby they knew him. Peter casts himself into the Sea to swim to him. The other Disciples come to him by Boat; he eats with them Bread and Fish. He asks Peter thrice whether he loved him, and commands him to feed his Sheep. He fore-telleth him of his future sufferings, reproves his question concerning John. John concludes his Evangelical History, John 20. v. 30. 31. John 21. whole Chapter.

Sect. XXI. His eighth appearing was on a Mountain in Galilee to above five hundred at once; there he gives commission to his Disciples to go and Disciple all Nations, and Baptize them, and promises that not only many shall be converted to the Faith, but that the miraculous gifts of the Holy Ghost shall be conferred on them that believe, as casting out Devils, speaking with Tongues, &c. and that he will be with them and their successors to the end of the world, Matth. 28. from 16. to the end. Mark 16. from 15. to 19.

Sect. XXII. His ninth appearing was to James: His tenth and last was on the fortieth day after his Resurrection, at which time having commanded them to wait at Jerusalem for the descending of the Holy Ghost upon them, and answered their question whether he would restore the Kingdom to Israel at that time or no; he led them forth to Mount Olivet, and there lifting up his hands and blessing them, he was carried up into Heaven, a Cloud receiving him out of their sight. Two Angels appearing to them, assure them, he will so come to Judgment, as they had seen him go to Heaven, Mark. 16. v. 19. 20. Luke 24. from 49. to the end.

Sect. XXIII. After his Ascension, he appeared in Heaven to Stephen, Acts 7. 55. and from Heaven to Paul, Acts 9. 27.

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## HARMONY

OF THE FOUR

## EVANGELISTS.

## CHAP. I.

*Wherein is set forth the History of our Saviour's private life from his Birth to his Baptism, which was in the thirtieth year of his age.*

## SECT. I.

**T**Hose who undertake to compile the Books of the *four Evangelists* into one continued Story, do usually begin with *Luke's* Preface, who in the beginning of his Gospel shews the reason which induced him to write; namely, because divers persons (a) (as it seems) in that age, had imprudently and inconsiderately set upon writing Gospels (not being acted by the Spirit of God) whose errors and mistakes were to be corrected by a true Narration; which he shews he was the better able to make, having had perfect understanding and knowledge of the truth of those things he related, partly by his familiarity with *Paul*, and partly by his converse with the *other Apostles*, who constantly attending our Saviour, were eye and ear-witnesses of those things that are the subject matter of the ensuing History, and both by their public preaching, and private conference, had fully informed him therein: (b) This Narration he dedicates to *Theophilus* (probably some eminent and renowned person in the Church at that time) who had himself been something informed of these things before by word of mouth.

*Ghost.* So the Books of *Jasher*, *Gad*, and *Iddo*, are cited by the Old Testament, neither as altogether disapproved, nor as yet approved above humane. In the loss of them there perished none of the Canonical Scriptures, but only the Works of men; no more did there in the loss of these.

(b) *Que in Christi nativitate, infantia, pueritia, divinitus gesta sunt & digna memoria, discipuli Domini sive ab ipso Domino, sive a parentibus ejus, sive a quibuslibet aliis requirere, & cognoscere potuerunt.* August. lib. 3. de Consens. c. 1.



- Luke c. I. v. 1.** Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- v. 2.** Even as they delivered them unto us, which from the beginning were eye-witnesses and Ministers of the Word:
- v. 3.** It seemed good to me also, having had perfect understanding of all things from the very first, so write unto thee in order most excellent *Theophilus*:
- v. 4.** That thou mightest know the certainty of those things wherein thou hast been instructed.

## SECT. II.

**A**FTER this Preface, that we may set down the History of our Lord and Saviour *methodically*, 'tis requisite that in the first place we relate what the Apostle *John* (that beloved Disciple) records in the first Chapter of his Gospel, concerning his person (which is first to be spoken of before his actions) namely that he was *God* and *Man* in one person; whose natures both *divine* and *humane*, he doth in a very sublime, and admirable manner assert, and describe.

And first for proof of the *former*, he declares and asserts, (1.) His *Eternity* and *Coexistence* with the Father, not only before his Incarnation, but before the first point of time, wherein things

(c) The Word is taken here essentially for *ὁ λόγος* *ὁ λόγος* quoddam subsistens, intelligens. Comprobat Christo hoc nomen, duplici jure & respectu. 1. Κατ' ἑαυτὸν sive ad intra, in relatione ad Deum Patrem. 2. Κατ' ἑαυτὸν ad extra, in relatione ad Creaturas. Primo Κατ' ἑαυτὸν & notis aeternam a Patre generationem, sicut enim ex animā rationali αὐτὸς & ἀδιαφθάρτος nascitur ratio in ἐνέργειᾳ sive λόγῳ ἐν δὲ δὲ 3. Ita ex essentia Dei Patris, (sed longe sublimiori imo ineffabili ratione) gignitur Dei filius, Persona Trinitatis secunda. 2. Κατ' ἑαυτὸν ad extra, in relatione ad Creaturas, propter Divinam voluntatem revelationem. Augult. de fide & symb. c. 3. Forham Patris ideo dicitur ὁ λόγος, quia per ipsum manifestavit Patrem. Quomodo per hominis verbum, h. e. Sermonem ejus voluntas cognoscitur, sic per Christum; Dei voluntas patet. Glaff. in Ornatologia Messia prophetica, p. 169. The Son of God is called the Word in the old Testament, as 2 Sam. 7. 21. 'Tis said For thy Words sake, and in 1 Chron. 17. 19. 'tis said, For thy Servants sake, which is the Title of Christ, Ebr. 42. 1. And so it became familiar and ordinary among the Jews to express his person thereby. Many examples might be alleged out of the Chaldaic Paraphrase. As Gen. 28. 20, 21. where what in the Hebrew is, If the Lord will be with me, the Chaldaic Paraphrase renders, If the Word of the Lord will be my help; and v. 21. Instead of, The Lord shall be my God, it renders, The Word of the Lord shall be my God. And Isai. 45. 2. for. I will go before thee, it renders it thus, My Word shall go before thee. (c) Moreover Gen. 1. 1. calls God *Yehovah Elodim* to denote possibly the distinction of Persons, as also the unity of Essence. (e) Not as an instrumental cause only, as the Arians pleaded, but as the Efficient. (f) v. 3. The Hebrews do usually by an affirmative and negative in the same sentence brighten the expression. See 2 Kings. 20. 15. and Jer. 38. 25. Lam. 3. 2.

were created. Then, He the Word, (c) was and did actually *subsist*. In the beginning was the Word, v. 1. (2.) His *personality*, And the Word was with God. Which words imply a distinct manner of subsistence in the Son from the Father; for no person can be said to be with himself, but with another. (3.) His *Co-essentiality*, or *Unity of Essence* with the Father. (d) And the Word was God. (4) His *Creation of all things at the beginning*; the Father creating by him (the order of working following the order of subsistence among the divine Persons) and he being a *Co-worker* (e) with the Father and the Spirit, in the work of Creation, and that not of *some* Creatures only, but of *all* (f) things that have a being by Creation. v. 3. (5.) His *communicating a further excellency to some creatures, than a bare Being*, as *Life* to all living creatures (which was derived from him, and is preserved by him) and unto *Man* with his natural life, the *light* of reason and understanding also, together with *holiness* and the image of God, which was implanted in him at the first. The life he gave to man, was

not



not only *life*, but a *life of light*, and this he gave not as *Mediator*, (which office he entered upon after the Fall) but as the *Son of God*, working *with & from* the Father, *v. 4.* (6.) That since the Fall, being *light* in himself, and the *fountain* of light both *natural* and *supernatural*, he hath sundry ways manifested himself to men, by the *Promises* and *Prophecies* that were delivered concerning him; and by *Types* and *Figures* representing him in the old Testament; but such was the blindness of mens minds, that the generality apprehended him not, nor had that benefit by him, they might have had, and therefore there was need of some other means to make him more clearly known, *ver. 5.* (7.) In order hereunto, God was pleased to make his *Son* known to the world by the preaching of *John Baptist* (d) who came to bear witness of him, that *all sorts* of men, both Jews and Gentiles might be drawn to *believe* in him, who is the true *Original Light* who enlightens *all mankind* with the *light of reason*, and is the author of *gracious illumination* in all those that obtain that mercy, *ver. 6, 7, 8, 9.* (8.) That he made the world, and was still present in it by his power and providence; yea had appeared visibly and sensibly in it with audible voice, and conspicuous shape, before he came in humane nature, *Gen. 18. Exod. 3.* Yet the men of the world (such was their blindness) did not know him, nor take notice of him. Nay the visible Church of *Israel*, his own (g) peculiar people, (to whom, besides his common and general presence, he manifested himself by his Word preached among them, and Ordinances, and sundry Types pointing him out as *Mediator*, till at last he came to them in person) as to the generality of them did not receive and embrace him, *ver. 10, 11.* But though many rejected him, yet some received him, and by faith closed with him, and those he advanced to the high dignity of *Adoption* and Sonship, and made them *Heirs* and *Coeirs* with himself, and Children unto God, allowing them to call him *Father*: And (lastly) that men come to believe in him, and thereby to attain this high dignity of Adoption, by a principle of *Regeneration*, wrought in them by the Word and Spirit of God, not flowing from the power of Nature, or following upon natural Birth and descent, which the Jews much boasted of, and relied on, *ver. 12, 13.*

2. Having spoken of Christ's *Divinity*, the Evangelist comes next to speak of his *Humanity* and *Incarnation*, and manifestation in the flesh, whereby he became *God* and *Man* in one Person. *The Word was made flesh*; not by leaving what he was before, that is, *to be God*, but by taking on him what he was not before, that is, *to be man*. 'Tis not said, *the Word was turned into*, but *was made*, or *became Flesh*; and this Union is indissoluble, and never to be separated. 'Tis true, Angels that assumed bodies, laid them by again, but the *Word being made flesh*, the Union is *personal*, and not to be dissolved. The *Person* of the Godhead that was incarnate, was neither the *Father*, nor the *Holy Ghost*, but the *Son* the second Person; For there being a real distinction of the Persons, that *one* of them is not *another*, and *each* of them ha-

(d) See Mat. 4.  
5;

(g) They were  
his own, by  
choice, Deut. 7:  
6. By redempti-  
on, Exod. 20. 2.  
By Covenant,  
Deut. 26. 17,  
18. By Kin-  
dred, Rom. 9. 5.

(k) v. 14.  
 Vidimus glori-  
 am ejus, glori-  
 am *ὡς μονογε-  
 νῆς*, ut unige-  
 niti à Patre h.  
 gloriam *ὅντας  
 καὶ ἀληθῶς*  
 unigeniti à Pa-  
 tre. *Glaß.*  
 (l) *Pienus ve-  
 ritatis, in verbis  
 sine mendacio,  
 promissiones ve-*

V. 9. That was the true Light, which lighteth every man that cometh into the world.

- V. 10. He was in the world, and the world was made by him, and the world knew him not.  
 V. 11. He came unto his own, and his own received him not.  
 V. 12. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name.  
 V. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.  
 V. 14. And the Word was made flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.

## S E C T. III.

**H**AVING thus spoken something in the general of the *Person*, and of the *Divine* and *Humane* Nature of our Saviour, we come in the next place to speak of his *Incarnation*, and the Antecedents to it, more particularly.

In the days therefore of *Herod the Great*, Son of *Antipater*, by descent an *Edomite*, made King of *Judea* by the *Romans*, about the thirty fifth year of his Reign (when he had slain the *Sanhedrim*, <sup>(m)</sup> *Jos. Ant. lib. 14. cap. 17.*) or at least the chief of them, <sup>(m)</sup> in whom, till then there remained some shadow of Government among the *Jews*, and was acknowledged as King of the *Jews*, and so that Prophecie of the departing of the Scepter from *Judah* was fulfilled <sup>(n)</sup>, *Gen. 49. 10.* God mindful of his promise, determined to send the promised <sup>(n)</sup> *The Scepter shall not depart from Judah, or the Lawgiver from between his feet until Shiloh* *Shilo*, the *Messiah*, the King of peace, and before him his *Forerunner* (to prepare the way for him) whose conception we come now to relate.

come, *Gen. 49. 10.* The words are to be read discretely, Or rather than *And*; shewing that when the Scepter ceased, the Lawgiver succeeded, and when both were gone, then *Messias* should appear.

The Scepter continued in the hand of *Judah*, till the Captivity into *Babylon*, and then it departed, and being once fallen, it was never recovered, till He came to whom it belonged. This *Jeremy* told expressly even at the very time when it was in falling. *Jer. 22. 30. Write Coniah childless, for no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah.* And so did *Ezekiel*, even just then when *Nebuchadnezzar* was setting himself to fetch it away, *Ezek. 22. 21, &c. Remove the Diadem, and take off the Crown, &c. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him.* After their return out of Captivity, the Law-giver, or the High Court of the 70 Elders sat at the Helm, and ruled the State, till the Usurpation of the *Asmonean*, or *Maccabean* Family disordered all: Their Ambition brought in a *Crown*, and that, Civil Wars, and those, the *Romans*, who subdued the Nation, and set *Herod* King over them. He was the Son of *Antipater*, of the Race of *Edom*, a generation that had been an enemy to the *Jews* continually, but never ruled over them till now; so that now were fulfilled the words of *Isaac* to his Son *Esau*, *Thou shalt serve thy Brother Jacob, but it shall come to pass when thou shalt have the Dominion, thou shalt break his yoke from off thy neck, Gen. 27. 46.*

*Herod* was bloody, like the root of which he came, and among other his cruelties, he slew the *Sanhedrim*, and then was the Law-giver deposed from between *Judah's* feet, as the Scepter was out of his hand long before: *D. Light-foot, pag. 20, of the first part of his Harm.*

The Angel *Gabriel* who had some hundred years ago foretold unto *Daniel* the coming of the *Messiah*, by a definite number of Weeks, *Dan. 9. 21, 24, &c.* appeared now at the right side of the Altar of Incense to *Zachariah* the Priest of the course of *Abia*, <sup>(o)</sup> as he was offering Incense in the Temple, according to his Office, *Exod. 30. 7. 8.* the

<sup>(o)</sup> That is, of that course that bore his name, though his Family was not now extant, there being no mention at all of him among the Priests that returned out of the Captivity. See *1 Chron. 23. 8. & 1 Chron. 24. 10.* The Priests were divided by *David* into four and twenty courses, *1 Chron. 24.* They changed every week, coming in on the Sabbath, and on the next going out, *2 Kings 11. 7.* They were exceeding many in every one of those courses, and used by lot to chuse out who should burn Incense.



(p) When the burnt-offering began in the Temple, the Trumpeters and Singers began to sound, and sing, and the whole Congregation to pray and worship: and all this continued until the burnt-offering was finished. Then the Priest took a Censer full of Coals from off the Altar, and went into the Holy place, and burnt it upon the Altar. In the mean time the people in the outer Court were employed in Prayer, people being in the mean while praying (p) without in that Court where they used to assemble, for the pardon of their sins, &c. every one apart by himself.

This *Zachary* had to wife *Elizabeth*, one of the posterity of *Aaron*. They were both sincere and upright persons, walking before God in the integrity of their hearts, and in the observance both of his *moral* Precepts and *positive* Ordinances, yet not without all sin, but without blame before men.

*Zachary* was much terrified with this new and unusual Vision; but the *Angel* bad him not fear, but be of good comfort, for his Prayer (joyned with the Incense, *Lev. 16. 17.*) which probably was to this effect, that *God would visit his people, and send them the promised Messiah (q)*, was heard, and in order thereto, there should be born to him *now old*, and to his Wife *Elizabeth*, (stricken in years and barren) a Son whom they should call *John*: That his birth should not only be matter of great joy and exultation to themselves, but to many others also, who earnestly expected the coming of the *Messiah*. That he should be a very eminent person, abstaining, after the manner of the *Nazarites*, from wine and strong drink [See *Numb. 6. 3, & Judges 13. 5. 7.*] being to be separated, not by any vow of his own or his Parents, but by the appointment of God, unto his especial Service, and should be extraordinarily endowed with the Gifts of the Holy (*r*) Ghost, even from his Mothers Womb. That he should go before the *Messiah* as his *Harbinger*, with the same Spirit of Zeal and Courage against sin, which was conspicuous in the old Prophet *Elias*, (whom he should resemble) and according to the Prophecie that went before of him, *Mal. 4. 6.* he should be an instrument of converting *Fathers with their Children (s)*, and *Children with their Fathers, viz.* both old and young(\*), and bringing the *disobedient, (t) to the wisdom of the just (u)*, that they might know from whom to seek salvation, and how they ought to live justly and righteously; and by his powerful preaching of Repentance, he should prepare the way for Christ.

(9) Nil mirum  
oraverat ut ad  
salutem populi  
Missam expe-  
ctatum Deus  
mittere digna-  
retur : quam  
fuisse quotidia-  
nam veteris  
Ecclesie orati-  
onem, m. xi-  
mē; Sacerdo-  
tum sacris ope-  
ritum nonat  
*Eubymia.*  
*Fanf. in loc.*  
(r) See *Añs*  
6. 5. & 11. 24.

(1) ubi <sup>ly</sup>  
supra accipi po-  
test pro <sup>oy</sup>  
cum. Confer.  
Exod. 35 22.  
Exod. 32.8.  
(2) Notatur  
concordia spiri-  
tualis in regno  
Messie, cujus

fundamenta jecit *Johannes Baptista, Glass.* See Dr. Hammond in loc. (\*) Unlenda per eum, corda Judæorum.  
Patrum filijs Gentilibus, & corda filiorum Gentilium Patribus Judæis. Sic *Lightsf.*

ut scilicet: apud quem salutem suam querere, & quomodo iuste vivere debeant. (u) The Holy Ghost is not  
 so punctual to cite the very letter of the Prophet, as to give the sense.



on the Throne of God, and was dispatched by him with this good message to him; and seeing he was so difficult to believe it, and required a sign, he should have it, but such an one, as should be a punishment of his *unbelief*, as well as a sign to confirm his *Faith*; namely, he should from thence-forward till after the birth of the Child, be *dumb*; giving him an intimation probably thereby, that the silencing of the Levitical Priesthood was now at hand, and that they must expect another kind of Worship. The people waited for *Zachary*, (wondering he tarried so long) and expected that he should come forth, and give them the usual Blessing, *Num.* 6. 23. to 27. But when he came out he could not speak, but made signs to them, whereby they perceived he had seen a Vision, or had some Revelation from God in the time of his offering Incense.

- Luke* 1. 5. There was in the days of *Herod*, the King of *Judea*, a certain Priest, named *Zacharias*, of the course of *Abia*, and his Wife was of the Daughters of *Aaron*, and her Name was *Elizabeth*.
- V. 6. And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.
- V. 7. And they had no Child, because that *Elizabeth* was barren, and they both were now well stricken in years.
- V. 8. And it came to pass that while he executed the Priests Office before God in the Order of his course:
- V. 9. According to the custom of the Priests Office, his lot was to burn Incense when he went into the Temple of the Lord.
- V. 10. And the whole multitude of the people were praying without at the time of Incense.
- V. 11. And there appeared unto him an Angel of the Lord, standing on the right side of the Altar of Incense.
- V. 12. And when *Zacharias* saw him; he was troubled, and fear fell upon him.
- V. 13. But the Angel said unto him, fear not *Zacharias*, for thy prayer is heard, and thy Wife *Elizabeth* shall bear thee a Son, and thou shalt call his name *John*.
- V. 14. And thou shalt have joy and gladness, and many shall rejoice at his birth:
- V. 15. For he shall be great in the sight of the Lord, and shall drink neither Wine nor Strong Drink, and he shall be filled with the Holy Ghost, even from his Mothers womb.
- V. 16. And many of the Children of *Israel* shall he turn to the Lord their God.
- V. 17. And he shall go before him in the spirit and power of *Elias*, to turn the hearts of the Fathers to the Children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.
- V. 18. And *Zacharias* said unto the Angel, whereby shall I know this? for I am an old man, and my Wife well stricken in years.
- V. 19. And the Angel answering, said unto him, I am *Gabriel*, that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings.
- V. 20. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
- V. 21. And the people waited for *Zacharias*, and marvelled that he tarried so long in the Temple.

## The Harmony of

V. 12. And when he came out, he could not speak unto them; and they perceived that he had seen a Vision in the Temple: for he beckned unto them, and remained speechless.

## SECT. IV.

**Z**achary, the days of his Ministration being ended, returned home, and his Wife *Elizabeth* conceived by him, and retired her self five Moneths, to avoid the Discourses of people, until it was evident; and out of doubt that she had conceived; and possibly that she might keep her self from all defilement. And then she blessed God for this miraculous Mercy, in giving her to be with Child in her old Age, and so taking away from her the reproach of Barrenness, which was so heavy and grievous among the Jews. See *Isa. 4. 1. I Sam. 1. 6, 11.*

*Luke 1. 23.* And it came to pass that as soon as the days of his Ministration were accomplished, he departed to his own house.

V. 24. And after those days, his Wife *Elizabeth* conceived, and hid her self five moneths, saying,

V. 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

## SECT. V.

(b) Quod ex  
despotulâ  
Christus nasci  
voluerit, ilco id  
factum ut  
quandoquidem  
e conjugio na-  
sci non decebat,  
honorem tamen  
quoniam pote-  
rat conjugio ex-  
hiberet. Glafs.  
(c) ἀγαπᾶ-  
ται ὁ υἱὸς ὡς  
ἀγαπᾶται ὁ πα-  
τήρ: non  
gratia plena ut  
Pontificil.

**I**N the sixth Moneth after *Elizabeth* had conceived, the Angel *Gabriel* is sent by God to *Nazareth* in *Galilee* to the *Virgin Mary*, that was betrothed (b) to *Joseph*, of the same Tribe with her (and of *David's* Stock and Linage) who having saluted her in this form, *Hail thou that art highly favoured*, &c. (c) declared unto her, that she should have the honour and happiness to be the woman that should bring the *Messiah* into the world, and should call his name *Jesus*. That he should be indeed great, and so acknowledged by all Believers; (1.) In respect of his *Person*. (2.) In respect of his *Office*. (3.) In respect of his *Kingdom*. For God would settle upon him a spiritual Kingdom, of which *David's* earthly one was a Type, and he should be a spiritual King over his Church, which is the *spiritual House of Jacob*, the *Israel of God*, *Gal. 6. 16.* and in him the Prophecie *Amos 9. 11.* concerning the raising up the *Tabernacle of David* should be fulfilled; and this his *Kingdom* in respect of it self shall never be abolished, (for he shall alwaies have a people to rule) though in respect of the administration of it by his *Word*, *Sacraments*, *Ministers*, &c. So it shall cease at the day of Judgment, when he shall (in that respect) deliver up the *Kingdom to the Father*, *1 Cor. 15. 24.* And the Angel to confirm *Mary* in the belief of what he had told her, uses an argument drawn from a late conception, though not miraculous, yet altogether improbable in nature, in her Cousin *Elizabeth*, who, he tells her, had now conceived a Son in her old age, and though before barren, was now six moneths gone with Child;

Child; So that she might see that nothing is impossible for God to perform, be it never so strange, or difficult. *Mary* asks, *How she being a Virgin, could conceive?* The Angel tells her how it should be done, [See *Isa. 7. 6.*] Namely, by the power of the Holy Ghost (d) overshadowing her. Hereupon she expresses her Faith, and Obedience, and readiness to be disposed of by God, as he thinks fit, with all submission and humility of mind. And there being nothing but a consent required on her part, 'tis the opinion of learned men, that she did at this instant (e) now actually conceive, by the operation of the Holy Ghost.

(d) The Holy Ghost did prepare and sanctify so much of her Flesh, Blood or Seed, as to constitute the Body of Christ.  
(e) Vide *Lutherum* in conception, domi publicę habitis, p. 525.

- Luke 1. 26.** And in the sixth month the Angel *Gabriel* was sent from God, unto a City of *Galilee*, named *Nazareth*;  
**V. 27.** To a Virgin espoused to a man whose name was *Joseph*, of the house of *David*, and the Virgins name was *Mary*.  
**V. 28.** And the Angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: Blessed art thou among women.  
**V. 29.** And when she saw him, she was troubled at his saying, and cast in her mind what manner of Salutation this should be.  
**V. 30.** And the Angel said unto hers Fear not *Mary*, for thou hast found favour with God.  
**V. 31.** And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name *Jesus*.  
**V. 32.** He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father *David*.  
**V. 33.** And he shall reign over the house of *Jacob* for ever, and of his Kingdom there shall be no end.  
**V. 34.** Then said *Mary* unto the Angel, How shall this be, seeing I know not a man?  
**V. 35.** And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that Holy thing, which shall be born of thee, shall be called the Son of God.  
**V. 36.** And behold, thy Cousin *Elizabeth* she hath also conceived a Son in her old age, and this is the sixth month with her who was called barren.  
**V. 37.** For with God nothing shall be impossible.  
**V. 38.** And *Mary* said, Behold the Hand-maid of the Lord, be it unto me according to thy Word: And the Angel departed from her.

## SECT. VI.

**C**Hrist being thus conceived in the Virgin *Mary*, and she understanding by the Angel, that her Cousin *Elizabeth* was now with Child, she resolved to go and give her a visit; and thereupon went into the Hill-Country (as speedily as she could) unto a City of *Judah*, probably *Hebron*, where *Zachary* dwelt, (a City of the Priests, situate in the Mountains of *Judea*: See *Josh. 21. 10, 11.*); whither being come, when she had entred into the House of *Zachary*, and had saluted her Cousin (f) his wife,

(f) Hereby it appears that

*Elizabeth* by her Mothers side was of the Tribe of *Judah*, though her Father was of the stock of *Aaron*. For the Priests married Wives out of other Tribes, because they had no Inheritance. And women might marry into another Tribe when they were not Inheritrixes, and so no danger from them of mingling the Possessions of Tribes and Families. Hereby also it appeareth that *Christ* and *John Baptist* were nearly allied; yet *John* knew him not till he was revealed to him by the Spirit.

*Elizabeth* perceived the Child, wherewith she went, to spring in her womb, and immediately thereupon being filled with the Holy Ghost, and inspired with a Prophetick spirit, she congratulated to *Mary* her conception, and spake to her to the same effect that the Angel had done before, *ver. 28. Blessed art thou among women, and blessed is the Fruit of thy Womb*, acknowledging this Visit an honour she was unworthy to receive from her that was to be the Mother of the Son of God. And then pronouncing her blessed that she had believed the Message which was brought her by the Angel, (seeing dumbness had been inflicted on her Husband for his unbelief) she further assures her that all those things should certainly be performed, that were foretold her from the Lord. Hereupon *Mary* imitating that Song of *Hannah* upon the birth of her Son *Samuel*, recorded *1 Sam. 2. 1, &c.* brake out into a Divine Hymn of Thanksgiving unto God, exalting his free mercy in conferring so high an honour upon her who was of so low and mean condition in the world, as to chuse her to be the Mother of the Messiah; on which account she should be esteemed blessed in all succeeding Ages. She humbly acknowledges God alone the Author of this Favour to her, proclaiming his Name to be holy, and that his mercy and loving kindness is abundantly extended to them that fear him, and faithfully obey him, throughout all generations, *Psal. 103. 17.* That he manifests the strength of his Almighty arm in defending and lifting up the poor and humble, and scattering the proud with their vain imaginations and counsels, as Chaff is scattered before the wind. That whenever he pleases, he puts down the mighty from their Thrones, and exalts those of mean degree: (*Dan. 2. 21.*) That he supplieth the wants of the hungry, who cry unto him, and humbly depend upon him, and makes rich men poor and needy, who trusting in their riches, swell and wax proud, *1 Sam. 2. 5.* And lastly, she declares That he hath graciously remembered his mercy, which he promised to shew to Abraham and to his Seed for ever, and hath now performed it, in sending to them the Messiah, the Saviour of the world, so long expected. Then having tarried with her Cousin *Elizabeth* about three moneths, she returned to her own home.

*Luke 1. 39.* And *Mary* arose in those days, and went into the Hill'-Country with haste, into a City of *Judah*,

*V. 40.* And entred into the house of *Zacharias*, and saluted *Elizabeth*.

*V. 41.* And it came to pass, that when *Elizabeth* heard the salutation of *Mary*, the Babe leaped in her womb, and *Elizabeth* was filled with the Holy Ghost.

*V. 42.* And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the Fruit of thy womb.

*V. 43.* And whence is this to me, that the Mother of my Lord should come to me?

*V. 44.* For lo, as soon as the voice of thy Salutation sounded in mine ears, the Babe leaped in my womb for joy.

*V. 45.* And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.

*V. 46.* And *Mary* said, My soul doth magnifie the Lord.

*V. 47.*



- V. 47. And my Spirit hath rejoiced in God my Saviour.  
 V. 48. For he hath regarded the low estate of his hand-maiden: for behold from henceforth all generations shall call me blessed.  
 V. 49. For he that is mighty hath done to me great things, and holy is his Name.  
 V. 50. And his Mercy is on them that fear him, from generation to generation.  
 V. 51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.  
 V. 52. He hath put down the mighty from their seats, and exalted them of low degree.  
 V. 53. He hath filled the hungry with good things, and the rich he hath sent empty away.  
 V. 54. He hath holpen his Servant Israel, in remembrance of his mercy,  
 V. 55. As he spake to our Fathers, to Abraham, and to his Seed for ever.  
 V. 56. And Mary abode with her about three Moneths, and returned to her own house.

## SECT. VII.

**W**Hen Elizabeth's time that she should be delivered was come, she brought forth a Son, to the great joy and rejoicing of her Neighbours and Friends. And when the eighth day was come, on which the Child was to be Circumcised, they who were to Circumcise him would have called him by his Fathers name. But Zachary (as 'tis like) had by writing informed his Wife concerning the whole Vision, and what name was imposed on him by the Angel; and therefore she told them his name must be John. And the same Zachary also signified to them by writing. Which name being accordingly given him, Zachary immediately had the use of speech restored to him, to the wonder and astonishment of all there present, and of those that lived thereabout; and was filled with the Holy Ghost, and brake out into a thankful Song of praise to the Lord, that he had so graciously visited and brought to pass Redemption for his People, namely, Inchoative by the Conception and Incarnation of his Son; and had rais'd up a mighty (g) Saviour to them in Davids Family; according to the predictions of all the Old Prophets, who Prophefied of his Power, Victory, and Kingdom; that they should by him be saved and delivered from all their Spiritual Enemies, Satan, Sin, Death, and Hell: That he had thereby really shewed how mindful he was of his Mercy promised to the Fathers, and his holy Covenant and his Oath to Abraham, Gen. 17. 4. and 22. 16. Heb. 6. 13. That they being delivered out of the hands of their Spiritual Enemies, might be enabled to serve him in holiness and righteousness (in the Duties of the first and second Table) without any servile fear, willingly, chearfully, and sincerely as in his sight, and perseveringly, all the days of their Life.

(g) A born of Salvation, which words are taken out of Psal. 132. 17. Quibus verbis digitus intenditur ad Messiam venturum natiuitatem secundum carnem. In Christo nato Cornu salutis nobis erectum est (h. e. valida, constans & invicta salus) adversus omnes animarum nostrarum hostes, Satanas, Mundum, Infernum. Cornu salutis metaphora sumpta à cornutis animalibus quæ cornibus se defendunt & adversarios prosternunt. Chemnis. Cornu per Catachresin in Scriptura significat robur, potentiam, victoriam, gloriam; unde ad denotanda regna quorum Majestas in potentis, fortitudine, ac robore consistit, Kar' עֶזְרָא adhibetur, tam in oraculis, 1 Sam. 2. 10. Psal. 89. 18, 19. quam visionibus, Dan.

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7. 7. 8. Ch. 8. 3.

Then by the Spirit of Propheſie he declares concerning his new-born Son, that he ſhould be a *Prophet* of an high rank, pointing out and publiſhing the coming of the *Meſſias*, *Matth.* 11. 9, 10, 11. and as his *fore-runner* going before him Preaching Repentance, and fitting and preparing people to receive and embrace him. That he ſhould open the only way of ſalvation, declaring remiſſion of ſins to ſuch as repent and believe in him : And this he ſhews was a ſpecial act of mercy and compaſſion in God, that this riſing Sun, (*This Sun of Righteouſneſs*, *Mal.* 4. 2.) whom *John* ſhould point forth, was come from Heaven to viſit and abide among them, to ſhine forth in the brightneſs of his Goſpel to blind ignorant Worldlings living in a ſtate of Death, and to guide them in that way that leads to Peace and Salvation.

(b) *John's* education was not in the Schools at *Jeruſalem*, but in choſe plain Country Towns, and Villages in the *Wilderneſs*.

And the Child grew and waxed ſtrong in the gifts and graces of the Spirit, and dwelt in the Hill Country (b) of *Judea* (where he was born) till the time of his ſetting forth to the execution of his office among the Jews.

*Luk.* 1. 57. Now *Elizabeth's* full time came that ſhe ſhould be delivered, and ſhe brought forth a Son.

V. 58. And her Neighbours, and her Couſins heard, how the Lord had ſhewed great mercy upon her, and they rejoyced with her.

V. 59. And it came to paſs, that on the eighth day, they came to Circumciſe the Child, and they called him *Zacharias*, after the name of his Father.

V. 60. And his Mother answered, and ſaid, not ſo, but he ſhall be called *John*.

V. 61. And they ſaid unto her, there is none of thy kindred that is called by this name.

V. 62. And they made ſigns to his Father how they would have him called.

V. 63. And he asked for a Writing-table, and wrote, ſaying, his name is *John*, and they marvelled all.

V. 64. And his mouth was opened immediately, and his tongue looſed, and he ſpake and praiſed God.

V. 65. And fear came on all that dwelt round about them, and all theſe ſayings were noiſed abroad throughout all the Hill-countrey of *Judea*.

V. 66. And all they that heard them, laid them up in their Hearts, ſaying, what manner of Child ſhall this be? and the hand of the Lord was with him.

V. 67. And his Father *Zacharias* was filled with the Holy Ghoſt, and Propheſied, ſaying.

V. 68. Bleſſed be the Lord God of *Israel*, for he hath viſited and redeemed his people.

V. 69. And hath raiſed up a horn of ſalvation for us in the houſe of his ſervant *David*.

V. 70. As he ſpake by the mouth of his Holy Prophets, which have been ſince the world began.

V. 71. That we ſhould be ſaved from our Enemies, and from the hand of all that hate us.

V. 72. To perform the mercy promiſed to our Fathers, and to remember his Holy Covenant.

V. 73. The Oath which he ſware to our Father *Abraham*.

V. 74. That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear.

V. 75. In Holineſs and Righteouſneſs before him, all the days of our life.

V. 76.

- V. 76. And thou Child shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways.  
 V. 77. To give knowledge of Salvation unto his people, by the remission of their sins.  
 V. 78. Through the tender mercies of our God, whereby the day-spring from on high hath visited us,  
 V. 79. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.  
 V. 80. And the Child grew, and waxed strong in spirit, and was in the deserts, till the day of his shewing unto Israel.

## S E C T. VIII.

**J**oseph now discerning his betrothed (*i*) *Mary* (before he had taken her unto him) to be with Child, being a merciful (*k*) pious Man, and bearing a tender love to her, was unwilling to expose her unto publick shame, and therefore thought of putting her away *Privily*; but whilst he was considering of this thing, an Angel of God appeared to him in a *Dream*, and acquainted him that she had conceived by the Omnipotent power of the Holy Ghost, working in her this Conception, and should bring forth a Son, whose name should be *Jesus*, for he (*l*) should save his people from their sins; and thereby that Prophecie, *Isa. 7. 14.* (*l*) *Though in the first sense the Virgin here meant was the Virgin which Isaiah afterwards took to wife, by whom*

(*i*) Non nupta est semina Israelitica absque praviâ dispositione. Ante datam legem (inquit Maimonides) si conventum esset inter virum & feminam de connubio, introduxit eam in domum suam, ac privacim duxit in uxorem. At post datam legem, præceptum est Israelitis, ut si vellent quisque feminam in uxorem ducere, reciperet eam prius coram testibus: & deinceps sit illa ei in uxorem. [*Vid. Deut. 22. 23, 24*] *Lights. in loc.* Espousal is but Marriage promised in time convenient, and Marriage is Espousal accomplished. Placuit, despondi, nuptiis hic dictus est dies. *Terent.*

(*k*) *Δίκαιος* answers to the Hebrew word *צדיק* which signifies merciful as well as righteous, See *Psal. 112. 9. Prov. 11. 18.*

he had a Son call'd *Immanuel*, which name was given to this Child, to signify, that God would be with the Jews, and would not suffer them to be utterly cut off at this time by their enemies. Yet in a second and more sublime sense, the *Virgin Mary* is here signified, who was a Virgin and a Mother both in sensu composito (as the School speaks) that is, a Virgin, even when she was a Mother. And the Son which was born of her was *Immanuel*, not in name but in deed; For he was true God, who being made Man, dwelt with us, and among us, and was our salvation, of whom *Immanuel* the Son of *Isaiah* was but a Type. See Mr. Day in his Exposition of *Isaiah*. Vocem *עִמָּנוּאֵל* apud Prophetam Virginem intactam denotare satis patet ex sensu loci *Isaia c. 7.* Metuit illic sibi Rex *Achaz* ab imminentibus jam hostibus, ne *Hierosolymas* excidant, excidantq; domum *Davidicam*. Occurrit Dominus hunc tremori, signali atq; insignissima promissione, *Citius scilicet parituram Virginem intactam, quam parituram familiam Davidis.* Dupl. xq; exhibet promissio solatium; de Christo nempe olim de Virgine nascendo, ac de securâ ab impendente & periculo urbis & domus *Davidicæ* salute. Ita ut, quamvis non nisi à pluribus sanorum seculis adimplerionem suam receptura esset illa Prophetis de Virgineo partu, de præsentis tamen, eum ederetur Prophetis, certum & nobile *Achaz* fuit signum salvæ, & sanæ à periculo imminente fore domum *Davidis.* Ac si dixisset Propheta, ne tam sollicitus sis *O Achaz*: Nonne res tibi impossibilis videtur, ac nunquam eventura, Virginem intactam fieri Matrem? Ego autem dico tibi parituram Virginem intactam filium, antequam corrumpat *Domus Davidis.* Sic Dr. *Lights* in loc.

**Matth. 1. 18.** Now the birth of Jesus Christ was on this wise: when as his Mother *Mary* was espoused to *Joseph* (before they came together) she was found with Child of the Holy Ghost.

- v. 19. Then *Joseph* her Husband being a just man, and not willing to make her a publick example, was minded to put her away privily.  
 v. 20. But while he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, *Joseph* thou Son of *David*, fear not to take unto thee *Mary* thy Wife; for that which is conceived in her is of the Holy Ghost.

- v. 21. And she shall bring forth a Son, and thou shalt call his Name Jesus: for he shall save his people from their sins.
- v. 22. (Now all this was done that it might be fulfilled which was spoken of the Lord, by the Prophet, saying,
- v. 23. Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name *Emmanuel*, which being interpreted, is, God with us.)
- v. 24. Then *Joseph* being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.
- v. 25. And knew her not, till she had brought forth her first-born Son: and he called his Name Jesus.

## SECT. IX.

(m) *Oixuvn*  
non accipitur  
de toto orbe  
terrarum, sed de  
toto orbe Ro-  
mano.  
(n) See *Jo-*  
*seph. lib. 8.*  
*Antiq. c. 1.*

(o) *Joseph*  
had taken her  
to himself be-  
fore, but she  
lived with him  
as if she had  
been only be-  
trothed.

(p) *Romani*  
videntur in  
*Judea* servasse  
modum cen-  
sendi in illo po-  
pulo usitatum, qui solebat fieri per tribus & inde per tribuum familias, & familiarum capita. *Farf.*

(q) The Rabbins have a saying, *If thou see a Generation that hath many afflictions, then look for the Re-  
membrer.* D. Klinchi in lls. 59.

There came forth now a decree from *Augustus* the *Roman* Emperour, that all persons in the *Roman* Empire (m) should have their Names and Conditions of Life and Estate set down in Court Rolls (n) according to their Families, possibly that they might be taxed accordingly; which enrolling was first made, when *Cyrenius* was sent with extraordinary power into *Syria*, (under which Province *Palestine* was) to enroll that part of the Empire. And when this enrolling was acted, *Joseph* (with *Mary* his betrothed (o) Wife now great with Child) went up from *Galilee*, from the City of *Nazareth*, into *Judea*, unto *Bethlehem*, (every one being to go to the City of their own Tribe) the chief City of *Judah* where *David* was born, and where the ancient seat of his Family was, 1 *Sam.* 16. 4. because they were of the House and Lineage of *David* (p) that they might be there enrolled, and taxed, and so profess their subjection to the *Roman* Empire. (q) Thus the Prophecie of *Chittim* or *Italy*, afflicting *Heber*, Numb. 24. 24. took place.

*Luke* 2. 1. And it came to pass in those days, that there went out a decree from *Cesar Augustus*, that all the world should be taxed.

v. 2. (And this taxing was first made when *Cyrenius* was Governour of *Syria*.)

v. 3. And all went to be taxed, every one into his own City.

v. 4. And *Joseph* also went up from *Galilee*, out of the City of *Nazareth*, into *Judea*, unto the City of *David*, which is called *Bethlehem* (because he was of the House and Lineage of *David*.)

v. 5. To be taxed with *Mary* his espoused Wife, being great with Child.

## SECT.



## SECT. X.

WHILE they were there at *Bethlehem* on this occasion, Jesus Christ (*r*) the Son of God (the fulness of time being come, *Gal. 4. 4.*) was born of the Virgin *Mary*, whom she rolled in swadling Cloaths, and laid in a Manger, because there was no room for them in the Inn, which was taken up (as it seems) with greater Guests. And thus the wise providence of God over-ruled this action of *Augustus* (dreaming of no such thing) to the fulfilling of that Prophecy that the *Messiah* should be born at *Bethlem-Judah*. Thus a decree of *Augustus* given at *Rome* becomes an occasion of accomplishing Gods decrees, recorded *Mich. 5. 2.*

(*r*) Natus est Christus, (ut nos computamus) Anno Augusti Caesaris xxxi. inchoato Monarchiz ejus calculo à victoriâ Adriaci Anno Regni Herodis xxxv. (qui reg-

navit ex quo primùm est Rex declaratus à Romanis Annos xxxvi. 1. *Jos. Antiq. cap. 10.*) A solutâ captivitate *Babylonicâ* 457. Anno Mundi 3935. Jesus Christus Filius Dei, Dominus noster, nascitur circa initium Mensis *Obobris*, finito Festo Tabernaculorum, ex *Mariâ* Virgine. *Calvisius pag. 193.* The time of our Saviours birth was in the month *Tigri* [which answereth to part of our *September*] and about the Feast of Tabernacles, as may be concluded upon by observing that he lived just two and thirty years and an half, and dyed at *Easter*. That month was remarkable for many things. In it the World was Created, the Tabernacle begun, and the Temple Consecrated, &c. *Dr. Lightfoot in his Harm. p. 4.*

*Luke 2. 6.* And so it was, that while they were there, the days were accomplished that she should be delivered.

v. 7. And she brought forth her first born Son, and wrapped him in swadling Cloaths, and laid him in a Manger, because there was no room for them in the Inn,

## SECT. XI.

AS soon as our Saviour was born, the Nativity of this great Shepherd is revealed by an Angel of the Lord, (appearing with a shining brightness, and Heavenly light) (*s*) to the *Bethlem* Shepherds keeping their Flocks by night in the Neighbour-Fields; which joyful news a Chorus or multitude of the Heavenly Host (*t*) receiving, they praised God, and sang this Hymn, *Glory to God in the highest, on Earth Peace, and good Will towards Men.* The Shepherds hereupon made haste to *Bethlehem*, and found *Mary* and *Joseph* there, and the Child lying in the Manger; and immediately published what they had seen and heard concerning Christ, to the wonder of all that heard it, and returned praising and glorifying God. But *Mary* pondered on these things, and laid them together in her private Meditation, without speaking of them openly. (*u*)

(*s*) As the Angels sang at the Creation, *Job 38. 7.* So now.

(*t*) This glory seems here to be necessary for the Confirmation of the Faith of those witnesses who were to find the *Messiah* in so low an estate of Humiliation.

(*u*) Singular omnia, sed cor-

exemplum Virginis castitatis, prudentiæ, & modestiæ, quod non ipsamet in vulgus jaceret de penderet. *Ambrosius.*

*Luke 2. 8.* And there were in the same Countrey Shepherds abiding in the Field, keeping watch over their flock by night.

v. 9. And lo, the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, and they were sore afraid.

v. 10. And the Angel said unto them, fear not, for behold, I bring you good tidings of great joy, which shall be to all people.

- v. 11. For unto you is born this day, in the City of *David*, a Saviour, which is Christ the Lord.
- v. 12. And this shall be a sign unto you; ye shall find the Babe wrapped in Swadling Cloaths, lying in a Manger.
- v. 13. And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying,
- v. 14. Glory to God in the Highest, and on Earth Peace, good will toward men.
- v. 15. And it came to pass, as the Angels were gone away from them into Heaven, the Shepherds said one to another, Let us now go even unto *Bethlehem*, and see this thing which is to come to pass, which the Lord hath made known unto us.
- v. 16. And they came with haste, and found *Mary* and *Joseph*, and the Babe lying in a Manger.
- v. 17. And when they had seen it, they made known abroad the saying which was told them concerning this Child.
- v. 18. And all they that heard it, wondered at those things, which were told them by the Shepherds.
- v. 19. But *Mary* kept all these things, and pondered the in her heart.
- v. 20. And the Shepherds returned glorifying and praising God, for all the things that they had heard and seen, as it was told unto them.

## S E C T. XII.

(x) *Filius hominis* nec humanitatem ejus solum demorat, nec humilitatem [nam vide illud, *Job. v. 27.* auctoritatem ei dedit judicium exequendi, quia est *Filius hominis*] sed semen *Adamo* promissum enunciat, scil. *Adamum* secundum. Lightf.

HAVING thus spoken of our Saviours *Nativity*, and how he became the *Son of Man* (x) (because he was conceiv'd and born of mankind, though he was not begotten of man, nor had any Father properly on Earth) it will be requisite in the next place, that we set down his *Genealogy* and descent. In setting down of which *Matthew* derives it by the *Legal-line*, no higher then from *Abraham* (through *David*, *Solomon*, *Jechoniah*, *Abiud*, *Joseph*.) to whom God had promised that in his seed all the Nations of the Earth should be blessed, Gen. 22. 18. But *Luke* ascendeth in the *natural-line* by *Mary*, *Heli*, *Rhesa* and *Nathan*, up unto *Adam*, to whom the promise was made of Christ's *Humanity*, namely, that the seed of the Woman should bruise the Serpents head, Gen. 3. 15. Both which lines, from *David* downward, are here in this ensuing Table expressed, (taken out of the industrious Mr. *Speed*) which doth evidently prove Christ to be the Son of *David* (which the Scriptures do so often inculcate) both *Legally* (y)

(y) The manner of the Jews in reckoning Genealogies was by Men, not by Women, according to an ancient maxim among them, *Familia matris non est familia*. Therefore *Mary* is not expressed here in *Luke's* Genealogy, but her Husband *Joseph*, who is called the Son of *Heli*, that is, his son-in-Law having married *Mary*, *Heli's* Daughter, *Joseph's* natural Father being *Jacob*, as 'tis *Matth. 1. 15.* *Jacob* began *Joseph* the Husband of *Mary*, &c. Hinc ratio facillime reddi potest, cur *Matheus* progenitionem deducit ad *Josephum*, *Maria* Maritum, *Lucas* autem ad *Eli*, *Maria* patrem. Breviter textunt hi duo Genealogiam, pro duplici promissionis Christi notione. Promissus est enim ille, ut semen mulieris, atq. ut *Filius Davidis*; illud, ut homo, hoc, ut Rex. Necessè ergo erat in exequenda illius Genealogia ut de utroq. satisficeret. Semen igitur Mulieris promissum, declarat eum *Lucas*, deducta ulq. ab *Adamo* stirpe Maternâ, ex qua natus est homo. Stemma Regium exhibet *Matheus*, deducta per familiam *Davidis* regiam prosapia, ad *Josephum* [propter reputatus est] patrem. Lightf. in loc.



## DAVID.

|                                                       |           |                                                       |            |                                                |
|-------------------------------------------------------|-----------|-------------------------------------------------------|------------|------------------------------------------------|
| Jesús Christ by Law is Heir unto these.               | Solomon.  | These with Joakim<br>are omitted by<br>Saint Matthew. | Nathan.    | Jesús Christ by Nature came of these.          |
|                                                       | Robeam.   |                                                       | Mattatha.  |                                                |
|                                                       | Abia.     |                                                       | Menan.     |                                                |
|                                                       | Afa.      |                                                       | Melea.     |                                                |
|                                                       | Josaphat. |                                                       | Eliakim.   |                                                |
|                                                       | Joram.    |                                                       | Jonan.     |                                                |
|                                                       | Achaziah. |                                                       | Joseph.    |                                                |
|                                                       | Joash.    |                                                       | Judab.     |                                                |
|                                                       | Amaziah.  |                                                       | Simeon.    |                                                |
|                                                       | Ozias.    |                                                       | Levi.      |                                                |
|                                                       | Joatham.  |                                                       | Matthat.   |                                                |
|                                                       | Achaz.    |                                                       | Jorim.     |                                                |
|                                                       | Ezechias. |                                                       | Eliazar.   |                                                |
|                                                       | Manasses. |                                                       | Jose.      |                                                |
|                                                       | Amon.     |                                                       | Er.        |                                                |
|                                                       | Josias.   |                                                       | Elmodan.   |                                                |
|                                                       | Joakim.   |                                                       | Cosam.     |                                                |
| Jeconias dying<br>Childless, his<br>Son is            |           |                                                       | Addi.      | In these two only<br>the Evangelists<br>agree. |
|                                                       |           |                                                       | Melchi.    |                                                |
|                                                       |           |                                                       | Neri.      |                                                |
|                                                       |           |                                                       | Salathiel. |                                                |
| Write this Man<br>CONIAH Child-<br>less, Jer. 22. 30. |           |                                                       | Pedaiab.   |                                                |
|                                                       |           |                                                       | Zorobabel. |                                                |

Jesús Christ supposed, and by Law is Son unto these.

Abiud.  
Eliakim.  
Azor.  
Sadoc.  
Achim.  
Eliud.  
Eleazar.  
Matthan.  
Jacob.

The Saints of the most High, Dan. 7.

The Holy Seed, the Substance, Eisa. 6.

Rhesa.  
Joanna.  
Juda.  
Joseph.  
Semei.  
Mattathias.  
Maath.  
Nagge.  
Isli.  
Naum.  
Amos.  
Matthathias.  
Joseph.  
Janna.  
Melchi.  
Levi.  
Matthat.  
Heli.

Jesús Christ by Nature is Son unto these.

Joseph the Husband of Mary.

JESUS  
CHRIST.



Matthew. 1. 1. The Book of the Generation of *JESUS CHRIST* the Son of *David*, the Son of *Abraham*.

- v. 2. *Abraham* begat *Isaac*, and *Isaac* begat *Jacob*, and *Jacob* begat *Judas* and his Brethren.
- v. 3. And *Judas* begat *Phares* and *Zara* of *Thamar*, and *Phares* begat *Efrom*, and *Efrom* begat *Aram*.
- v. 4. And *Aram* begat *Aminadab*, and *Aminadab* begat *Naasson*, and *Naasson* begat *Salmon*.
- v. 5. And *Salmon* begat *Booz* of *Rachab*, and *Booz* begat *Obed* of *Ruth*, and *Obed* begat *Jesse*.
- v. 6. And *Jesse* begat *David* the King, and *David* the King begat *Solomon* of her that had been the wife of *Urias*.
- v. 7. And *Solomon* begat *Roboam*, and *Roboam* begat *Abia*, and *Abia* begat *Asa*.
- v. 8. And *Asa* begat *Josaphat*, and *Josaphat* begat *Joram*, and *Joram* begat *Ozias*.
- v. 9. And *Ozias* begat *Jotham*, and *Jotham* begat *Achaz*, and *Achaz* begat *Ezekias*.
- v. 10. And *Ezekias* begat *Manasses*, and *Manasses* begat *Amon*, and *Amon* begat *Josias*.
- v. 11. And *Josias* begat *Jechonias* and his brethren, about the time they were carried away to *Babylon*.
- v. 12. And after they were brought to *Babylon*, *Jechonias* begat *Salaubiel*, and *Salaubiel* begat *Zorobabel*.
- v. 13. And *Zorobabel* begat *Abiud*, and *Abiud* begat *Eliakim*, and *Eliakim* begat *Azor*.
- v. 14. And *Azor* begat *Sadoek*, and *Sadoek* begat *Achim*, and *Achim* begat *Eliud*.
- v. 15. And *Eliud* begat *Eleazar*, and *Eleazar* begat *Matthan*, and *Matthan* begat *Jacob*.
- v. 16. And *Jacob* begat *Joseph*, the Husband of *Mary*, of whom was born *Jesus*, who is called *Christ*.
- v. 17. So all the Generations from *Abraham* to *David*, are fourteen Generations: and from *David* until the carrying away into *Babylon*, are fourteen Generations: and from the carrying away into *Babylon* unto *Christ*, are fourteen Generations.

*Luke* 3. 23. And *Jesus* himself began to be about thirty years of age, being (as was supposed) the Son of *Joseph*, which was the Son of *Heli*,

- v. 24. Which was the Son of *Matthat*, which was the Son of *Levi*, which was the Son of *Melchi*, which was the Son of *Janna*, which was the Son of *Joseph*,
- v. 25. Which was the Son of *Mattathias*, which was the Son of *Amos*, which was the Son of *Naum*, which was the Son of *Esi*, which was the Son of *Nagge*,
- v. 26. Which was the son of *Maath*, which was the son of *Mattathias*, which was the son of *Semei*, which was the son of *Joseph*, which was the son of *Juda*,
- v. 27. Which was the son of *Joanna*, which was the son of *Rhesa*, which was the son of *Zorobabel*, which was the son of *Salaubiel*, which was the son of *Neri*,
- v. 28. Which was the son of *Melchi*, which was the son of *Addi*, which was the son of *Cosam*, which was the son of *Elmodam*, which was the son of *Er*,
- v. 29. Which was the son of *Jose*, which was the son of *Eliezer*, which was the son of *Jorim*, which was the son of *Matthat*, which was the son of *Levi*,

- v. 30. Which was the son of *Simeon*, which was the son of *Juda*, which was the son of *Joseph*, which was the son of *Jonan*, which was the son of *Eliakim*.
- v. 31. Which was the son of *Melea*, which was the son of *Menan*, which was the son of *Mattatha*, which was the son of *Nathan*, which was the son of *David*.
- v. 32. Which was the son of *Jesse*, which was the son of *Obed*, which was the son of *Booz*, which was the son of *Salmon*, which was the son of *Naasson*.
- v. 33. Which was the son of *Aminadab*, which was the son of *Aram*, which was the son of *Efrom*, which was the son of *Pharez*, which was the son of *Juda*.
- v. 34. Which was the son of *Jacob*, which was the son of *Isaac*, which was the son of *Abraham*, which was the son of *Tbara*, which was the son of *Nachor*.
- v. 35. Which was the son of *Saruch*, which was the son of *Ragan*, which was the son of *Phaleg*, which was the son of *Heber*, which was the son of *Sala*.
- v. 36. Which was the son of *Cainan*, which was the son of *Arphaxad*, \* which was the son of *Sem*, which was the son of *Noe*, which was the son of *Lamech*.
- v. 37. Which was the son of *Mathusala*, which was the son of *Enoch*, which was the son of *Jared*, which was the son of *Maleleel*, which was the son of *Cainan*.
- v. 38. Which was the son of *Enos*, which was the son of *Seth*, which was the son of *Adam*, which was the son of *God*.

\* *Moses* saith *Arphaxad* began *Sala*, *Gen.* 10. 24. But this v. Evangelist reckons *Cainan* between *Arphaxad* and *Sala*, as if *Arphaxad* was the Father of *Cainan*, and *Cainan* of *Sala*.

For the reconciling of these two we must know, that as the whole series of this Genealogy is Elliptical, *ὡς* being so often understood; so may we here understand *καλεῖται*, as if it were *Ἔσπερ ὃς Σαλὰ ὃς καλεῖται Καϊνὰν*, that is, *Eber the son of Sala who was also called Cainan*: and so this article *ὃς* may here be understood as *set*, to distinguish this surname'd *Cainan* from his Ancestor of the same name, mentioned, *Gen.* 5. 9. Or if we will here understand *καλεῖται*, it may then point out to us the vulgar error which (it may be) the mistake, or corruption of the 70 Interpreters brought in. And so the *Syriac* reading may thus be understood, *Sala* bare *Cainan*, that is, *Sala* which is call'd the son of *Cainan*. Dr. *Lightfoot* in the first part of his Harmony, says, that *Luke* writing his Gospel for the *Gentiles*, deriveth the Line of Christ from *Adam*, the common Father of all both *Jews* and *Gentiles*; whereas *Matthew* writing his Gospel for the *Jews*, deriveth his Line but from *Abraham*, the first Father of the *Jews*. *Luke* therefore writing for the *Gentiles*, follows the Translation of the Septuagint, which was Translated for their use, and in Genealogies he was to be a Copier, not a Corrector. v. 36. ὃς Ἀρφαξὰδ] Ante hoc nomen legitur ὃς Καϊνὰν, quod non dubitavi expungere, sequutus auctoritatem *Mosis*, *Gen.* 11. 12. & mei vetustissimi codicis. Beza. Vide plura de hac re in *Spanhem. dub. Evangel.*

## SECT. XIII.

When the eighth day was come, which was the Circumcision-day according to the Law, *Gen.* 17. 12. *Levit.* 12. 3. the child was Circumcised, (c) and his Name given him, which was *Jesus*, according as he had been named by the Angel, before he was conceived in the Womb.

(c) Circumcisus est, ut propria dignatione factus (b) lege, legis (b) obedientiam nobis commendaret: ut declararet se veram assumpsisse carnem, contra *Manichæum*: ut ostenderet se non coëssse corpus deulisse de supernis, contra *Valentinum*: neque consubstantialitatem divinitati, contra *Apollinarem*: ut *Judaïs* colleret excusationem, quod idem non receperit eum, quia Circumcisione caruisset. *Jans.* He was Circumcised that he might bear the badge of a child of *Abraham*, and have upon him an obligation to the keeping of the Law, *Gal.* 5. 3.

*Luke* 2. 21. And when eight days were accomplished for the Circumcising of the Child, his Name was called *Jesus*, which was so named of the Angel before he was conceived in the Womb.

## SECT.

## SECT. XIV.

**M**ary, the fortieth day after her delivery, goeth to *Jerusalem*, to the Temple, where she and *Joseph* her Husband present the Child *Jesus* to the Lord according to that Law given to the *Jews*, that as the first-born-Male of other Creatures, so the first-born-Son (in remembrance of God's slaying all the first-born of the *Egyptians* to deliver them) should be Consecrated to God, *Exod.* 13. 2, 12, 15. And since the *Levites* were taken instead of the first-born, *Numb.* 3. 12. he was to be redeemed for five Shekels: See *Numb.* 18. 15, 16. This therefore undoubtedly they paid to the Priest for his Redemption. *Mary* also presented her offering for her own Purification after Child-birth, which was a pair of Turtle Doves, she being in that condition of Poverty, that she could not offer a Lamb, as those that were able, were bound to do, *Levit.* 12. ver. 6. 8. Which is an Argument that the *Magi* had not yet brought their presents; of which we read, *Matth.* 2. 11.

*Luke* 2. 22. And when the days of her Purification according to the Law of *Moses* were accomplished, they brought him to *Jerusalem*, to present him to the Lord.

v. 23. (As it is written in the Law of the Lord, every Male that openeth the Womb, shall be called holy to the Lord.)

v. 24. And to offer a Sacrifice, according to that which is said in the Law of the Lord, a pair of Turtle Doves, or two young Pigeons.

## SECT. XV.

**T**HE Parents of *Jesus* having on this occasion brought him to the Temple, (d) there came unto them Old *Simeon* (e) of *Jerusalem*, an upright and pious (f) man, indued with the Spirit of Prophecy, to whom it was revealed by God, that before he dyed, the *Messias* should come, and he should see him. He therefore coming into the Temple at this very time by the guidance and direction of the Spirit of God, took *Jesus* up in his Arms, and with a ravished heart praising the Lord, uttered his *Swanlike-Song* before his death, desiring the Lord that he would now according to his promise dismiss (g) him, and let him dye, seeing he had with his bodily eyes

seen the *Messias*, whom God had ordained from everlasting to make him known in the appointed time to all Nations; who is to enlighten the *Gentiles*, and to be the *Glory* of the *Jews*, of whom he was born after the flesh, and to whom he will first offer himself. Then he fore-tells that God had appointed him to be the

(d) *Herod* had heard no tidings of him as yet, by the wise-men, for otherwise this had been an opportunity for him to have put in practice his bloody and malicious intent.

(e) *Simeon* seems to be the son of *Hillel*, who was the Famous Head of the School call'd *Beith Hillel*, out of which came thousands of Scholars, and the greatest of them all was *Jonathan Ben Uzziel* that paraphras'd the Prophets in the *Chaldee* tongue. *Simeon* was the first that had the Title *Rabbin* given him, which was the highest Title that was given to their Doctors, and which was given but to seven of them. *Vide Galatinum. lib. 1. c. 1.*

(f) *Expectans consolationem Israelis.* *Christus* sic vocatur per Metonym Effecti. It was the general expectation of the Nation that the *Messias* should appear about that time. See *Mark* 15. 43. and *Luke* 19. 11.

(g) *Nunc dimittis* nunc est tempus ut dimittas.

the Author of salvation to many in *Israel*, namely, to all such as should embrace him by a lively faith; and contrarily, to bring Ruine and Destruction on all obdurate impenitents who should reject him. [See *Iſa.* 8. 14. *1 Pet.* 2. 6, 7.] That he shall be vehemently opposed and have many adversaries, and should be the *Butt* and *Mark* at which wicked men should shoot their Arrows of Contradiction; which opposition to him would not end, till it had brought him to dye on the Cross (which sight would pierce his Mother's heart through with bitter sorrow); But God would permit it so to be that Mens hearts might be discovered, and it might appear who did own him for the *Messias* sincerely, and who did not.

At the same time also came *Anna* a Prophetess, the Daughter of *Phanneel* being a Widow, of about eighty four years old, who constantly (*b*) frequented the Temple, Praying and Fasting at the prescribed and accustomed seasons of performing those Duties. She likewise openly acknowledged and witnessed that *he was the expected Messias*, and expressly affirmed the same to all such in *Jerusalem*, as she met with, who expected his coming.

(b) Addit hyperbolica locutione, *Qua non discidebat de Templo*: non quod in illo habitaret, sed in eo frequenter & penè assidue studio religionis versaretur, per jejunia & orationes serviens Deo. *1 Tim.* 5. *Vir. 5. Janſ.*

*Luk.* 2. 25. And behold there was a man in *Jerusalem*, whose name was *Simeon*, and the same man was just and devout, waiting for the consolation of *Israel*: and the Holy Ghost was upon him.

v. 26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lords Christ.

v. 27. And he came by the spirit into the Temple: and when the Parents brought in the Child Jesus, to do for him after the custom of the Law,

v. 28. Then took he him up in his arms, and blessed God, and said,

v. 29. Lord, now lettest thou thy servant depart in Peace, according to thy word:

v. 30. For mine eyes have seen thy salvation,

v. 31. Which thou hast prepared before the face of all people.

v. 32. A light to lighten the Gentiles, and the Glory of thy people *Israel*.

v. 33. And *Ioseph* and his Mother marvelled at those things which were spoken of him.

v. 34. And *Simeon* blessed them, and said unto *Mary* his Mother, Behold, this Child is set for the fall and rising again of many in *Israel*: and for a sign which shall be spoken against.

v. 35. (Yea, a sword shall pierce thorow thy own soul also) that the thoughts of many hearts may be revealed.

v. 36. And there was one *Anna* a Prophetess, the Daughter of *Phanneel*, of the Tribe of *Aſer*, she was of a great age, and had lived with an Husband seven years from her Virginity.

v. 37. And she was a Widow of about fourscore and four years, which departed not from the Temple, but served God with fastings and prayers, night and day.

v. 38. And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in *Jerusalem*.

SECT.



## SECT. XVI.

**W**hen they had performed all things according to the Law at the Temple, they returned unto *Bethlehem*, and there continued till they were warned to remove into *Egypt*, as appears, *Matth.* 2. 13. In the mean time certain *Magi* (i) or *Arabian Astronomers*, having about two years ago, (\*) when Christ was Born, seen in their own Countrey a strange and extraordinary Star (k) or brightness in the Heavens over *Judea*; and understanding either by some *Old Propheſie*, (such as that mentioned, *Numb.* 24. 17.) or some *New Revelation* from God, that it ſignified the birth of the *Messias* promiſed to the *Jews*, they being moved by the Spirit of God, come to *Jeruſalem* and enquire concerning the place of his birth, and where he was. *Herod* hearing of this, was much troubled at it (and ſo were many others alſo in *Jeruſalem*, fearing poſſibly ſome trouble in their ſtate thereby) and finding out by conſulting with the Heads (l) of the Orders of the Priests (which were twenty four in number, *1 Chr.* 24. 4. of which the High Priest was the Supreme) and with the Scribes (m) or Lawyers (whoſe office was to expound (n) the Writings of *Mofes* and the Prophets to the people, and it ſeems could direct others, but could not ſee for themſelves) that the birth-place aſſigned for the *Messias*, was *Bethlehem* of *Judea* (for which they alledged the ſenſe, (o) though not exactly the words of the Prophet *Micah*, *Chap.* 5. 2. See *John* 7. 42.) he acquaints the *Wiſe-men* therewith, and bids them go ſearch for this New-born King, and when they

The two fiſt years of Chriſts Age and Infancy were ſpent at *Bethlem*, his Parents having no warrant as yet to remove him, and not knowing but that he was to be educated at *Bethlem*, as he was born there. *Lighiſ.*

(i) *Magi* ſunt, (ut ſentit *Hieron.* in *Dan*) qui de ſingulis Philoſophantur. Quos *Gæci Philoſophos*, *Aſſyrii Chaldaeos*, Indi *Gymaſophiſtas*, eos *Perſæ Magos* propriè vocabant. Evangeliſta eos reges non vocat, vocaturus ut apparet, ſi tales fuiſſent, cum id ad gloriam Chriſti non parùm pertinuiſſet. Sed nec veterum Interpretum quiſquam hos *Magos Reges* vocat. *Fanſ. in Harm. Evang.*

(\*) That Chriſt was two years old when the *Wiſe-men* came to him, may appear from this, that *Herod* enquired of them when the Star appeared, and according to the time they had told him, he ſhew the Male Children, viz. from two years old and under. From two years old, becauſe they had told him it was ſo long ſince the Star appeared, and under two years old, becauſe he would make ſure work. For the Objection from the words of *Luke*, *Ch.* 2. v. 39. We muſt know, that *Luke* intending to ſay nothing about that matter of the *Wiſe-men*, or of Chriſts journey into *Egypt*, (*Matthew* having handled that to the full before) the next thing he hath to relate, is his coming out of *Galilee* to *Jeruſalem* to one of the Feſtivals. Having nothing therefore to ſet inſert between his being preſented in the Temple at 40 days old, and his coming again to the Temple at 12 years old, he maketh this brief Transition, [*When they had performed all things according to the Law, they returned into Galilee*] that he might thereby bring Chriſt to *Galilee*, from whence he came: when he ſheweth his wiſdom at 12 years old.

(k) *V. 2. Nos in oriente exiſtentes vidimus ejus ſtellam.* Lux illa cœleſtis, quæ ipſa n. ſte Nativitatis ſalutiferæ, paſtores *Bethleemicos* circumfulſit, *Magis* hiſce longè inde ſemotis forſan viſa eſt, *Stellæ* inſtar, *Judææ* impendentis; ut faciliùs eis eſſet conjecturi, omen ad *Judæam* pertinere. Chriſti's birth is made known to the *Jews* by Angels, *Luke* 2. 9. To the Gentiles by a new created Star, or Light. The *Wiſe-men* being in the Eaſt ſaw his Star.

(l) Dignior gradus ſacerdotum ſuit quatuorplex, præter gradum ſummi Pontificis, atq; 78 *Sagan* ejus vicarii. Nam, 1. Erant capita *Ephemeriarum*, numero 24. 2. Capita *Familiarum* in unaquaq; *Ephemeria*. 3. Præſecti variis of-

ficiis in Templo. 4. Sacerdotes vel *Levitæ* qui cooprat fuerunt in ſummo Synedrio. *Aggeſep̄s* ergo hic alibiq; ubi de Synedrio agitur, 11 ſuere qui in ſupremum illum Senatum conſcripti fuerunt de ſiſte *Sacerdotali*, aut *Levitiçâ*.

(m) *Scribæ* erant educationis *Scholæſticæ*, & tractando calamo, atq; ſcriptioni præcipuè ſe addixerunt: quales erant *Notarii publici* in Synedriis, *Regiſtrarii* in Synagogis, *Amanueſes* tranſcribendis legi, *Phylacteriis*, ſenten-tioliſ poſſibus offigendis, contractuum libellis, aut divortii, &c. operam navantes *Scribarum* dux erant claſſes, *Politi-corum*, & *Eccleſiaſticorum*. Aliqui eorum erant *Scribæ ſacri* ſive *Doctores*. Aliiſcribæ *Politici* in Synhed-in cooprat, & dicebantur *Scribæ populi*. At præ omnibus aliis *Traditionum Patres* ſcribæ audiunt. *Vid. Mar.* 12. 28. *Matth.* 12. 35. The great Council conſiſted of theſe three ſorts of Men; The chief Priests of the ſeed of *Aaron*, the *Scribes* of the *Tribe* of *Levi*, and the *Elders* of the people, meer *Lay-men*. See *Mat.* 26. 3. *Matth.* 15. 1. The *Elders* judged the people, and determined matters of difference, but inſtructed them not by way of Preaching. The chief Priests judged and inſtructed, but chiefly by reſolving queſtions and doubts that were propoſed to them. The *Scribes* were the chief Preachers, and Expounded the Law to the people. (n) See *Ezra* 7. 6. *Matth.* 13. 52.

(o) Evangeliſta ſcribarum verba recitat, qui Regi imperito non verba Prophetæ obſcuriſculâ proſulerint, ſed ſen-

had

sum. Pro: heta dixit, *Et tu Bethleem Ephrata*: Scribæ explanationis causâ, *Et tu Bethleem in terra Judæ*, quia erat & alia *Bethleem* in tribu Zabulon: *בֵּית לֵחְמִים בְּאֶרְצוֹת שֵׁנִי*.] Nequaquam pugnant hæc verba cum verbis Prophetæ unde proferuntur, *Mich. ver. 5. צֶמַח לְדָוִד בְּאֶרְצוֹת יְהוּדָה*. Quæ verba sic reddi possunt. Tu vero *Bethleem Ephrata* primum est ut sis [vel numereris] inter *Chiliadas Judæ*: nam sublimiori dignitate tu es coronanda, ex te enim prodibis Dominator, &c. *ἐν τοῖς ἡγεμόσιν* inter duces *Judæ* [h. e. inter præfectores *Judæ*, quæ scil. per millia seu *Chiliadas* distinctæ fuerunt; ut ex *Exod. 18. 25. Jud. 6. 15. 1 Sam. 13. 19. 20.* patet. Hæc est *Metonym.* subjecti; nam Dux seu Præfectus, pro præfecturâ ejus ponitur.

had found him, they should bring him word thereof. Hereupon they went thither, the (p) Star now appearing again, and shewing them their way, and by standing still over the house, pointing out the place to them. (q) Entering into the house, they there found the little Child, and Mary his Mother, and falling down, worshipped him, and having opened their treasures, they presented unto him (r) Gold, Frankincense, and Myrrhe: (s) Then (being warned of God in a dream, that they should not return unto Herod) they departed into their own Country a nearer and more private way, then through Jerusalem, and so were out of Herod's reach, before he missed them.

(p) Fulserat Stella ipsissima, ut verisimile est, noctu natiuitatis, atq; exinde ad hoc usq; temporis disparuerat. Ea duce non opus erat: Magis Hierosolymas tendentibus, urbem satis notam; ast inde *Bethlehemum* pergentibus, idq; ut videtur, noctu, dux est viz. (q) Non fuit astrum istud unum ex cæteris astris in Cælo constitutis, nec fuit Cometa communis. Fuit terræ valde vicinum, & habuit motum valde irregularem. Credibile est habuisse formam stellæ, & ab Angelo motum & statum ei indicum. *Janf.* (r) Orientales sine muneribus accedere aut adorare Reges non solent. (s) Thus God provided to furnish and supply Joseph for his flight with Mary and Jesus into Egypt.

*Matth. 2. 1.* Now when Jesus was born in *Bethlehem* of *Judæa*, in the days of *Herod* the King: behold, there came wise men from the East to *Jerusalem*.

v. 2. Saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.

v. 3. When *Herod* the King had heard these things, he was troubled, and all *Jerusalem* with him.

v. 4. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born.

v. 5. And they said unto him, in *Bethlehem* of *Judæa*: for thus it is written by the Prophet;

v. 6. And thou *Bethlehem* in the land of *Juda*, art not the least among the Princes of *Juda*: for out of thee shall come a Governour, that shall rule my people *Israel*.

v. 7. Then *Herod*, when he had privily called the Wise men, enquired of them diligently what time the Star appeared:

v. 8. And he sent them to *Bethlehem*, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

v. 9. When they had heard the King, they departed, and lo, the Star which they saw in the East, went before them, till it came, and stood over where the young child was.

v. 10. When they saw the Star, they rejoyced with exceeding great joy.

v. 11. And when they were come into the house, they saw the young child with Mary his Mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him, Gifts, Gold and Frankincense and Myrrhe.

v. 12. And being warned of God in a dream, they should not return to *Herod*, they departed into their own Countrey another way.

SECT.

## SECT. XVII.

**A**fter the departure of the *Magi*, or *Astronomers*; the Angel of the Lord appeared to *Joseph* in a dream, warning him, that he should flye into *Egypt*, and so provide for the life of the *Child*, and escape the cruel intendments of *Herod*. Which *Joseph* accordingly did, departing into *Egypt* with the young *Child* and his *Mother*, where he remained until the death of *Herod*. And so that was performed which was before shadowed by the deliverance of *Israel* out of *Egypt*, which was a type of Gods bringing his Son *Christ* out of the same place, *Hof. 11. 1.*

*Matth. 2. 13.* And when they were departed, behold, the Angel of the Lord appeareth to *Joseph* in a dream, saying, Arise, and take the young Child and his Mother, and flee into *Egypt*, and be thou there until I bring thee word: for *Herod* will seek the young Child to destroy him.

v. 14. When he arose, he took the young Child, and his Mother by night, and departed into *Egypt*.

v. 15. And was there until the death of *Herod*, that it might be fulfilled which was spoken of the Lord by the Prophet, saying. Out of *Egypt* have I called my Son.

## SECT. XVIII.

**H**erod finding himself deceived by the *Wise-men*, and thinking the young Child had been still at *Bethlem*, that he might be sure to destroy him, he commanded all the Male Children (*t*) to be kill'd that were in *Bethlem*, and the coasts thereof even unto *Ramah*, from two years old and under, according to the age which he had by conference with the *Magi* calculated *Christ* to be of: viz. not yet two years old. Then had the Prophecie of *Jeremy, Ch. 31. 15.* (which was delivered first to express the Captivity of *Babylon* and slaughter of *Jerusalem*) another more eminent completion; *Herod* now renewing that sorrow which the Mothers in *Bethlem*, and Country adjacent, and Daughters of *Rachel*, (who was buried thereabout, *Gen. 35. 19.*) had formerly suffered upon that other occasion, insomuch that they refused to be comforted. (*u*) See *Gen. 37. 35.*

(*t*) *Macrobius Saturn. lib. 2. c. 4. dicitur & jocos Aug. si referens, scribit: Cum audisset iussu Herodis in Syria infra blamatum ocellos, & in turba simul cecissum esse ejus filium: Mallem inquit Herodis porcus esse quam filius.*

(*u*) Some Learned Men hold that the Land about *Bethlem* was called *Rachel* from her Sepulchre, in these parts. So *Mr. Fuller*. Per *Rachel ματαυμάνης* intelligit Matres *Bethlemiticas* in vicinâ Sepulchri *Rachelis* habitantes. *Piscator*.

*Matth. 2. 16.* Then *Herod*, when he saw that he was mocked of the *Wise men*, was exceeding wroth, and sent forth, and slew all the Children that were in *Bethlem*, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the *Wise men*.

v. 17. Then was fulfilled that which was spoken by *Jeremy* the Prophet, saying,

v. 18. In *Rama* was there a voice heard, lamentation, and weeping, and great mourning, *Rachel* weeping for her Children, and would not be comforted, because they are not.

## SECT. XIX.

NOT long after *Herod* dying, who sought the life of *Jesus*, the Angel of the Lord appeared to *Joseph* in a dream in *Egypt*, and commanded him that he should return with the young Child and his Mother into the Land of *Israel*; who accordingly performed what he was enjoined. But being come thither, he heard that *Archelaus* reigned in the room of his Father *Herod*, which put him to a stand, till being warned again of God in another dream, he went into *Galilee*, (the Tetrarchy of which, *Herod* had given to his Son *Herod Antipas* by Will) and there dwelt in the City of *Nazareth*, from whence *Jesus* took the name of *Nazarene*, (x) and from that his followers were called *Nazarenes*,

(x) Our Saviour was not by as we find, *Acts* 24. 5.

vow or profession a *Nazarene*. He drank Wine, and touched the Dead. He observed not the Rites and Orders of the *Nazarenes*. But in him was accomplished that holiness which was figured by that order; He was perfectly sever'd from all sin and pollution. It was spoken enigmatically of Christ, *Isa.* 11. 1. that he should be *Netzer*, which indifferently signifies a branch and the City of *Nazareth*.

*Matth.* 2. 19. But when *Herod* was dead, behold, an Angel of the Lord appeared in a dream to *Joseph* in *Egypt*.

v. 20. Saying, Arise, and take the young Child and his Mother, and go into the land of *Israel*: for they are dead which sought the young Child's life.

v. 21. And he arose, and took the young Child and his Mother, and came into the land of *Israel*.

v. 22. But when he heard that *Archelaus* did reign in *Judea*, in the room of his Father *Herod*, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of *Galilee*.

v. 23. And he came and dwelt in a City called *Nazareth*, that it might be fulfilled which was spoken by the Prophet, he shall be called a *Nazarene*.

## SECT. XX.

CHRIST in the twelfth year of his Age was brought to *Jerusalem* at the Passover by *Joseph*, (See *Dent.* 16. 16. *Exod.* 23. 17.) and *Mary* (who it seems came up of her own free devotion (y) as *Hannah* also did, *1 Sam.* 2. 19.)

and the seven days of unleavened bread being ended, his Parents returned home, but he staid behind (z.) After they were come a days journey, they missed him, and made strict enquiry after him, making account he had been among their Kinsfolk (a) and Acquaintance, with

(y) *Fœminæ cum de his lex non propriâ extaret religionis, semel Anno sacros cœtus invisitant. Gros.* (z) Causa non fuit error, aut casus, aut inobedientia, sed Dei consilium ut ostenderet se in sui Patris Cœlestis negotiis esse suæ libertatis & authoritatis, independen- tiam à Parentibus Carnis: ut specimen aliquod suæ Divinitatis in ista ætate præberet: ut modestiæ magnitudinem intelligeremus, qui cum talia posset, & antè & postea, tot annos in silentio privatus ignotusq; latuit, nihil more vanorum hominum & fervidorum molliens ante tempus. *Janf. in loc.* (a) Mos erat filiis *Israel* ad Festa corfluentibus, vel ad propria redeuntibus, ut seorsim viri, & Fœminæ seorsim incederent; pueri vero minoris ætatis potestatem haberent, cum quo vellent ire, Patrem vel Matrem. Ex hac consuetudine accidit ut Puer *Hierosolymis* remaneret. *Joseph* enim videns puerum *Jesus* non esse secum, putavit eum esse cum *Mariâ*, in comitatu mulierum; & rursum *Mariâ* putavit eum esse cum *Joseph* in comitatu virorum; & sic venerunt inter unius diei, *Gen. Seln. in explic. hujus loci. p. 477.*

whom



whom possibly they had left him whilst they went to dispatch some business in the City before their departure. But not finding him at night when they came to the Inn, they returned back to *Jerusalem*, and at last, on the third day after they miss'd him, found him in the Court or Porch of the Temple, sitting among the Doctors, Scribes, and Masters of *Israel*, and asking them questions, (b) and all that heard him were *astonished at his understanding and answers*.

(c) His Mother seeing of him, asks him why he had serv'd them so, to stay behind, which had put his Foster-Father *Joseph* and her to much perplexity. He answers, that he must be about his Heavenly Fathers business for which he was sent, [See *Joh. 4. 34. and 18. 37.*] and performing that which appertained to Mans Salvation; and though duty to Earthly Parents must be observ'd, yet duty to God must be preferr'd: but they understood not well his meaning. From thence he went down with his Parents to *Nazareth*, and was *obedient* to them, following his Fathers Trade of a *Carpenter*, as is supposed, (and lived privately from hence forward to his Baptism, and entering on his Prophetick Office) which thing the saying of his Fellow-Citizens of *Nazareth* doth seem to confirm: [*Mark 6. 3. Is not this the Carpenter, the Son of Mary, the Brother of James and Joses, and of Juda, and Simon? and are not his Sisters here with us? and they were offended at him. Matth. 13. 55. Is not this the Carpenters Son? Is not his Mother called Mary? and his brethren James and Joses, and Simon and Judas?*] And these two things especially did so obscure and lessen him in the eyes of the Jews, that they would not owne him for the *Messias*; namely, because he was of poor condition and education, (and they looked for the *Messias* in a pompous garb) and because his first appearance to enter on his Prophetick Office was out of *Nazareth*, his Birth at *Bethlem* so many years ago, either having not at all been taken notice of, or if it were, by this time it was worn out of remembrance.

(b) i. e. quæstiones ex iis quæ tradiderunt, excitantem: ut cum eos docere vellent, servatâ decentiâ discere velle videretur. Nunc ut optime *Origenes* in hunc locum, ex uno doctrinæ fonte manet *interrogare & respondere* sapienter. *Janf.* (c) Voluit hic Christus admirandæ suæ sapientiæ specimen dare, ut ipsi s. Doctores ad inquirendum de adventu *Messie* excitaret, & ut facilius post annos octiduum reciperetur.

*Luke 2. 41.* Now his Parents went to *Jerusalem* every year at the Feast of the Passover.

v. 42. And when he was twelve years old, they went up to *Jerusalem*, after the custom of the Feast.

v. 43. And when they had fulfilled the days, as they returned, the Child *Jesus* tarr'd behind in *Jerusalem*, and *Joseph* and his Mother knew not of it.

v. 44. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance.

v. 45. And when they found him not, they turned back again to *Jerusalem*, seeking him.

v. 46. And it came to pass, that after three days, they found him in the Temple sitting in the midst of the Doctors, both hearing them, and asking them questions.

v. 47. And all that heard him were astonished at his understanding and answers.

v. 48. And when they saw him, they were amazed; and his Mother said unto him, Son, why hast thou dealt thus with us? behold, thy Father and I have sought thee sorrowing.

- v. 49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business?
- v. 50. And they understood not the saying, which he spake unto them.
- v. 51. And he went down with them, and came to *Nazareth*, and was subject unto them: but his Mother kept all these sayings in her heart.
- v. 52. And Jesus increased in wisdom, and stature, and in favour with God and Man.

## SECT. XXI.

HAVING thus set down the History of our Saviours Private Life, before we come to speak of his entring on his Publick Ministry and Prophetick Office; it is necessary that in the first place, we speak of *John Baptist*, who as his Harbenger and Fore-runner, went before him, proclaiming his coming. In the fifteenth year therefore of the Empire of *Tiberius Caesar*, *Pontius*

(d) After *Archelaus* the Eldest Son of *Herod* the great Governour, (who reigned over *Judea*, *Matth.* 2. 22. *Samarita* and *Idumea*) had for his ill Government been banished by the *Romans*, the *Roman* Emperors caused that Land from thenceforth to be governed by their own *Procurators*, of whom *Pontius Pilate* was the fifth, and now in the third year of his government. The remainder of the Land of *Canaan* was governed by the other Sons of *Herod*, viz. *Galilee* and the land beyond *Jordan* by *Herod Antipas*; and *Iturea* and *Trachonitis* by *Philip* the youngest son, who are called *Tetrarchs*, from their ruling over a fourth part of the Kingdom. The Evangelist also mentions *Lyfania*, who was then *Tetrarch* of *Abilene*, being a fair City in *Calasyria*, whose Dominions ranged far on the North of *Libanus*, and where many *Jews* dwelt, though it was out of the bounds of *Canaan* properly so called. (e) The High Priest-hood was successively tyed to the Line of *Aarons* first-born; all the rest of his Posterity were Priests. But there was to be but one High-Priest, at whose death another was to succeed. That two are here named High-Priests together, some think it was because the High-Priest had always his *Sagan* or Deputy, who in case of his pollution or sickness supplied his place. Others think that in that corrupt Age, wherein they observed not God's institution, these two were High-Priests by turns. One one year, and the Other the other year. See *John* 11. 49. *John* 18. 13. *Acts* 4. 6. *Summus Sacerdos dicebatur Pontifex primus vel magnus, Alter Pontifex secundus sive Vicarius;* ut 2 *R.* 25. 18. Sic 1. *Paralip.* 24. *Nadab & Abihu* conjunguntur, item *Eleazar & Ishamar*, sic alibi alii, ut recte observavit *Causabanus* Exercit. 13. ad *Annal. Eccles.* (\*) The Holy Ghost having penn'd a thing in one place, doth by variety of words and sense enlarge and expound himself in another. So that this difference between my *Face* in *Malachi*, and thy *Face* in *Mark*, tends to explain this mystery the more clearly. Apud Prophetam introductur Christus: jes a loquens populum: apud Evangelistam verò Deus Pater alloquens Christum.

*Pilate* (d) being Governour of *Judea*, and *Annas* and *Caiphas* High Priests (e) a special command to begin the exercise of his Office came from the Lord to *John* the Son of *Zacharias* in the Wilderness of *Judea*, (where his Father dwelt, *Luke* 1. 39. and in which there were some Cities and Villages, though it was but thinly inhabited, See *Josuah* 15. 61.) In obedience to which this *Nazarite* both Priest and Prophet, having his Garment of Camels hair, and a Girdle of Skins about his Loins, (like *Elias*, 2 *Kings* 1. 8. in whose spirit he was to go before the *Messias*, *Mal.* 4. 5.) and his Food being Locusts, (a clean kind of Meat, but very cheap, *Levit.* 11. 22.) and Field-honey, (see *Judges* 14. 8. and 1 *Sam.* 14. 26.) comes into the coasts about *Jordan*, having first begun to Preach to his Neighbours and Friends in the Wilderness, and (according to the Prophecies that went before of him, *Mal.* 3. 1. (\*) *Isa.* 40. 3. that he should be the Harbenger of Christ, and go before him to prepare the Hearts of the people to receive him) he in like manner executes his Office, lifting up his voice like a Trumpet, and with great zeal and earnestness exhorts the people to prepare themselves to imbrace and receive the *Messias*, that was now ready to appear. And as good Subjects use to plain and prepare the way for their Prince when he

is to come to them, (removing impediments and annoyances that might hinder his passage) so they (f) should prepare and make ready their Hearts to receive and embrace Christ, and to give him entertainment. For now all sorts of persons (Gentiles as well as Jews) might see the Author of Salvation whom God had promised to the World.

This John executed his Office four waies.

1. By acquainting the people that the Messiah was ready to appear, and to enter on his Office, *Matth. 3. 2. The Kingdom of Heaven (g) (that is the Kingdom of the Messiah so long look'd for and expected) is at hand.*

should appear. *Vid. Luc. 19. 20. & Luc. 23. 52. Denotat regnum celorum 1. Exhibitionem & manifestationem Messia. Matth. 12. 28. Si verò ego digito Dei ejicio Dæmonia, supervenit vobis regnum cælorum. i. e. hinc est manifestatio Messia. 2. Resurrectionem Christi, unde clarissima manifestatio illum Regem esse istum æternum, Rom. 1. 4. 3. Vindictam ejus in gentem Judaicam, vid. Matth. 16. 28. 4. Dominum ejus per sceptrum Evangelicum inter gentes, Matth. 21. 43.*

2. By Preaching (h) Repentance, (i) exhorting them to leave their sins, and turn to God, that so they might be fit to receive Christ and have remission by him, *Matth. 3. 2. Repent ye; for the Kingdom of Heaven is at hand.*

(i) The Preaching of John was of a different strain from the literal Doctrine of the Law. For what called all for works and exact performance, *Do this and live, and he that doth not all the words of this law, is Cursed.* But John called for repentance, and renewing of the mind, and for belief in him that was ready to appear, disclaiming all righteousness by works, and proclaiming Repentance for non-performance, and remission and righteousness only to be had by Christ. *Μετανοείτε* i. e. dolentes de admissis peccatis, confugite ad gratiam Dei in Christo, & illudete vitam emendationi.

3. By exhorting them to believe in Christ the true Messiah, *Acts 19. 4. John verily Baptized with the Baptism of Repentance, saying to the people, that they should believe on him that should come after him, that is, on Christ Jesus.*

4. By Baptizing (k) in the name of Christ, who was shortly to appear and manifest himself. This was one main part of his commission, as appears, *John 1. 33. He that sent me to Baptize with water, the same said unto me, &c. Mark 1. 4. John did baptize in the Wilderness.* And in order hereunto he Preached the Doctrine of Baptism, call'd the Baptism of Repentance, because it engaged and obliged those that submitted to it to repent of their sins and to believe in the Messiah. And whereas Baptism was used before among the Jews for admission of Profelytes to their Church and Religion, it is now published and propos'd by John to the Jews themselves to be received by them, shewing them thereby that they were now to be entered, and transplanted into a new profession. And whereas whosoever receiv'd circumcision was engaged by it to

(k) Multa habet de Baptismo Doctissima Lightfootus in *Horis Hebraicis*, pag. 49. &c. quorum hæc summa est. Institutio Baptismi pro Sacramento Evangelico fuit primum in manu Baptistæ, qui f. & ad eum verbo Domini, *Luc. 3. 2. eadem prodit roboratus auctoritate, quæ summi olim Prophetæ. At primus usus Baptismi non tunc temporis exhibitus fuit: Nam quam plurimis annorum retro contritiis, & notis, & frequentissimo apud Judæos usu receptus fuerat Baptismus, in ipsissimum eundem, quo nunc apud Christianos obinet, finem, nempe ut per eum admitterentur Profelyti in Ecclesiam; atq; hinc dictus est Baptismus ad Profelytismum.*

1. Primum ejus usum in hunc finem ego Patriarchæ Jacobo ascriberem, Sichemitis dæ famellæ, aliisque Ethnicis qui jam apud eum versati sunt, in familiam Ecclesiæ suam cooptant, *Gen. xxxv. 2. Dixit Jacobus familiæ suæ, omnibusque qui cum eo erant, Amovete à vobis Deos alienos, & mundamini, & mutate vestimenta vestra.*

2. Quandocumque quis Ethnicus ad sælum Israeliticum se vult recipere ac sociari, & sub aliis divinis Majestatis se reponere, jugumque legis in se suscipere, Circumciso, Baptismus, atque oblatio voluntaria requiruntur: Si verò semina sit, Baptismus, atque oblatio.

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est illud axioma, Non est quis Profelytus, usque dum Circumciatur & Baptizetur.

3. Parvulos etiam Baptizantur plerumque cum Parentibus. Bab. Cherubb. fol. 11. Profelytum parvulum Baptizant secundum sententiam Synhedrii, &c.

Appendix itaque erat Baptismus Circumcisioni Profelytorum. Hinc patet ratio cur apud novum testamentum accuratiori regula non praescribatur quinam baptizandi. Nam cum pedobaptismus in Ecclesia Judaica in admissione Profelytorum ita fuit notus, usitatus, & frequens, ut nihil ferè notum, aut usitatum, non opus erat, ut aliquo praecepto roboraretur, cum Baptismus jam in sacramentum evaderet Evangelicum. Sed è contra planè & aperta prohibitiōe opus erat ut infantes & parvuli non baptizarentur, si eos nolles salvator baptizandos.

4. Baptismus Profelytorum fuit translatio Gentilium in Religionem Judaicam: Baptismus Joannis translatio Judaeorum in Religionem aliam.

5. Profelytorum baptismus fuit obligatio ad praestandam legem, Joannis ad poenitentiam. Ergo baptismus ejus, erat Baptismus poenitentiae, [Mat. 1. 4.] quo suscepto, abrogationem propriae ac legalis justitiae professi sunt illi, qui sunt baptizati, atque è contra agnoverunt se ad poenitentiam, ac fidem in venturum Messiam obligari.

6. Applicatio aquae necessariò fuit de essentia baptismi; at applicatio hoc vel illo modo circumstantiam sonat.

7. Triplex fuit forma baptismi in Novo Testamento. 1. Joannes baptizavit in nomen Messiae jam venturi. 2. Apostoli baptizantes Judaeos, eos baptizant in nomen Jesu, ut inde dignoscatur Jesum Nazarenum Messiam esse. vlt. Act. 1. 38 & Act. 8. 16. 3. Apostoli baptizant Gentes secundum praescriptum Domini, In nomine Patris & Filii, & Spiritus Sancti, Matth. 28. 19. Nam cum inter Judaeos summè controversum esset de vero Messia, atque à gente istà perfidè derideri negaretur Jesum Nazarenum, non sine causa, imò non sine necessitate baptizatum est in nomine Jesu, ut sigillo isto roboraretur ista veritas Jesum Nazarenum esse verum Messiam: Inter Gentes verò non controversum est de vero Messia sed de vero Deo; inter eos igitur necesse fuit, ut signaretur baptismus in nomine veri Dei, Patris, Filii, & Spiritus Sancti. (1) Children may receive this Baptism though it be the Baptism of Repentance, and they know not what Repentance means. For it requires not their Repentance then, but engageth them to Repentance for time to come. So the Children that were Circumcised, by it undertook obedience to the whole Law, which they were obliged to perform when they came to years of knowledge and apprehension.

(m) Non erat substantiale sed tantum accidentale discrimen inter Baptismum Joannis & Apostolorum. Now upon John's Preaching and Baptizing (which was the first beginning of the solemn publishing of the Gospel) there was a great flocking to him from Jerusalem, and other parts of Judea. And many things contributed hereunto. 1. The fame of a new Prophet arisen (there having been a surceasing of Prophecy since Malachi.) 2. The new Doctrine he Preached, that the Messiah was immediately to appear. 3. The zeal and earnestness he used. 4. The Austerity of his life and garb; all which could not but draw multitudes to flock to him; many of whom were so far wrought upon, by his Preaching, that they testified their Repentance by confessing their sins, and were Baptized of him.

(m) Non erat substantiale sed tantum accidentale discrimen inter Baptismum Joannis & Apostolorum. Strelo sup. Cap. 19. Act. pag. 122.

1. Luke 3. 1. Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governour of Judea, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of Trachonitis, and Lyfania the Tetrarch of Abilene.

2. Annas and Caiphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the Countrey about Jordan, Preaching the Baptism of Repentance, for the remission of sins.

4. As it is written in the book of the words of Esaias the Prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low,



low, and the crooked shall be made straight, and the rough ways shall be made smooth.

v. 6. And all flesh shall see the salvation of God.

**Matth. 3. 1.** In those days came *John the Baptist*, Preaching in the wilderness of *Judea*.

v. 2. And saying, Repent ye: for the Kingdom of Heaven is at hand.

v. 3. For this is he that was spoken of by the Prophet *Esaias* saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

v. 4. And the same *John* had his raiment of Camels hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

v. 5. Then went out to him *Jerusalem*, and all *Judea*, and all the region round about *Jordan*,

v. 6. And were baptized of him in *Jordan*, confessing their sins.

**Mark 1. 1.** The beginning of the Gospel of *Jesus Christ* the Son of God.

v. 2. As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

v. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

v. 4. *John* did baptize in the wilderness, and Preach the Baptism of repentance, for the remission of sins.

v. 5. And there went out unto him all the land of *Judea*, and they of *Jerusalem*, and were all baptized of him in the river of *Jordan*, confessing their sins.

v. 6. And *John* was clothed with Camels hair, and with a girdle of a skin about his loins: and he did eat locusts, and wild honey.

**John 1. 6.** There was a man sent from God, whose name was *John*.

v. 7. The same came for a witness, to bear witness of the light, that all men through him might believe.

v. 8. He was not that light, but was sent to bear witness of that light.

## SECT. XXII.

**J**OH<sup>n</sup> seeing some of the Pharisees (a) and Sadducees (b) come to his Baptism though the generality of them refused it, as we read, *Luke 7. 30. The Pharisees and Lawyers (c) rejected the counsel of God against themselves, being not baptized of him*) he sharply reproves them, and speaks to them and the rest to this purpose and effect. Ye (d) wicked off-spring, imitating the waies and actions of your wicked Parents. It may seem strange that any of you should by any means be induced to think your selves in danger of that wrath (e) and destruction, which is threatned against your Nation, *Mal. 4. 6.* conceiting your selves to be so holy, and outwardly pretending so to be, See *Isa. 65. 5.* It may well be doubted, whether this your profession

(a) *Pharisees* (taking their name from *W<sup>h</sup>d* which in *piel* signifies, *dividers, separatus, quasi divisi à cæteris*) were a Sect that separated themselves from commerce with other people, from the apparel and habit of other men, and from the common manner of living, to the study of the Law; and pretended to a higher measure of sanctity than other men, though they were gross *Hypocrites*, having a show of sanctity without the power of it. They acknowledged *Angels* and *Spirits*, and the resurrection of the dead. But stiffly maintained the traditions of their Elders. They would not eat till they had washed their hands, making it not a matter of outward decency only, but of Religion, and deeming it a great sin to omit it. They wash'd when they came from the Market, because having to do with divers sorts of people, unawares they might be polluted. They washed their Cups, and Pots, and Brazen vessels, and Tables, *Mark 7. 4.* They held it unlawful to eat with sinners, *Matth. 9. 11.* or to be touch'd by them, *Luke 7. 39.* See *Isa. 65. 5.* They fasted twice a week, *Luke 18. 12.* viz. on the third and fifth days. They made

of

b'ord their Phylacteries, and enlarged the borders of their Garments, *Matth. 23. 5.* that they might appear more holy than others. Many of them were publick Teachers and Expounders of the Law in the Synagogues of the *Jews*, though not all of them. And they corrupted the true sense of the Moral Law by their false glosses and interpretations, as appears, *Matth. 5.* They also added to the written Word many unwritten Traditions of their own, which they maintained to be of equal authority therewith; yea in some cases they prefer'd them before the same, thereby making void the commandments of God, *Matth. 15. 3.*

(b) The Sadduces had their name from *Sadoc* their founder, who was Scholar to *Antigonus Sochus*, who succeeded *Simcon the just*. *Antigonus* as it seems had taught that we must not serve God for hope of reward, or fear of punishment, which *sadoc* so understood, as if he had utterly denied all future rewards attending a godly life, or punishments attending an evil, and thence he fram'd that Heresie, and brought in Epicurism among the *Jews*, denying the resurrection, the world to come, Angels or Spirits. These Sadduces rejected all Traditions, and all the Scripture, save only the five books of *Moses*. Hereupon they were called *Karaites*, or *Scripturists*, because they were all for the written Text of *Moses*, and would not endure any traditions, and so they struck at the very root of Pharisaism, and swerved from the High-way of the State-Religion. They denied fate and destiny, and ascribed all to mans free-will. (c) Scribe was a name of office among the *Jews*, whereof there were two sorts.

1. Civil, who were publick Notaries or Secretaries to write and record the publick affairs of the Common-wealth, So *Seraiah* was *David's* Scribe, *2 Sam. 8. 17.* and *Shaphan Jofias's*, *2 Kings 22.*

2. Ecclesiastical, who were employed in Church-matters, and these were a certain order of Ecclesiastical persons, who being skilful in the law of *Moses*, were appointed to be publick Teachers and Expounders of it to the people. Such a Scribe was *Ezra*, *Chap. 7. 6.* *Neh. 8. 4.* Such were they by profession who were called Scribes in our Saviours time, *Matth. 23. 2.* The Scribes and Pharisees sit in *Moses's Chair*, &c. that is, they are such by office who are appointed to expound the Law of *Moses*. Therefore they are sometimes call'd Lawyers and Doctors of the Law, *Luk. 5. 17.* and *Luk. 7. 30.* (d) He calls them a generation of vipers, not carnally to reproach them, or out of an ill affection to them, which our Saviour forbids, *Matth. 5. 22.* but out of a pious zeal against their hypocrisy and wickedness cover'd over with a shew of sanctity; as vipers are very specious and beautiful without (as it were painted) but full of poyson within. Vccat eos non iam semen Abrahæ quam semen Serpentis. Erat quidem inter eos ridiculum quoddam per Christum colligendum. Hoc ἀῖμμα est illud Apostoli, *Ro. 11. 5.* hinc colligendum ante everfam gentem. (e) Baptism (besides other tendencies of it) was as a badge, whereby those that received it, and stuck to it, were marked out for safety and preservation against that destruction that was to come upon the Nation for unbelief. Therefore *John* construes their coming to be Baptized, their fleeing from the wrath to come: And *Peter* in the same sense doth say that Baptism doth now save, *1 Pet. 3. 21.* As the Ark had done in the destruction of the old world, so Baptism and embracing Christ is the way to save from the destruction now coming. And the same Apostle, *Acts 2. 40.* to his admonition to Repent and be Baptized, adds, Save yourselves from this untoward Generation. (f) Desumi videntur hæc verba ab *Esaia Cap. 10. v. 33. 34.* A Romanis futurum erat gentis excidium, qui jam diu eam sub jugo presserant. Securis ista ad arboris radicem jam posita, eam certe excindit si modo ex ultima hac cultura per Evangelium fructus non ferat.

*Matth. 3. 7.* But when he saw many of the Pharisees and Sadduces come to his Baptism, he said unto them, O Generation of Vipers, who hath warned you to flee from the wrath to come?

v. 8. Bring forth therefore fruits meet for Repentance.

v. 9. And think not to say within your selves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

v. 10. And now also the Ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

**LUKE 3. 7.** Then said he to the multitude that came forth to be Baptized of him, O Generation of Vipers, who hath warned you to flee from the wrath to come?

v. 8. Bring forth therefore fruits worthy of Repentance, and begin not to say within your selves, We have *Abraham* to our Father: for I say unto you, that God is able of these stones to raise up children unto *Abraham*.

v. 9. And now also the Ax is laid unto the root of the Trees: every Tree therefore which bringeth not forth good fruit, is hewen down and cast into the fire.

## SECT. XXIII.

SEveral sorts of his Hearers being affected with what he said, (as *Peter's* Hearers were, *Acts 2. 32.*) inquired of him what fruits they must bring forth, and what they ought to do to please God, and escape that destruction he spake of: to whom he gave particular answers. And 1. He charges the *common sort of people* that those that had two Coats, &c. that is, that had things necessary and in abundance, should distribute and communicate to those that were in want (g). 2. He charges the *Publicans* (h) that they should receive only such taxes as the Emperour required to be gathered; and should not either by cunning or force exact any more for themselves. 3. He charges the *Military men*, that they should neither Fright nor Plunder any, nor deprive any man of his own by fraud and false accusation, (i) (See *Luke 19. 8.*) but should be content with that allowance (k) which was assigned for their maintenance.

(g) By this he putteth them to the tryal how their eyes are fixed on things to come, by giving away here, and looking for reward thereof in Heaven.

(h) Publicans

were those who were employed by the Romans to gather their Tribute and Customs, and for the most part did it with rigour and oppression; so that *Theophilus* says, *They lived upon the tears of the people.* This office was exercised among the Jews, after that *Pompey* had subdued them. (See *Joseph. de bello Judaico, l. 4. c. 5.*) and made them tributary about sixty years before the birth of our Saviour. (i) *Neque calumniam faciatis* fallis crimina impingendo tanquam infidistoribus vel fautoribus hostium. (k) *Oloris, quis cibaria supe militibus in stipendii partem solvi solent.*

**LUKE 3. 10.** And the people asked him, saying, what shall we do then?

v. 11. He answereth and saith unto them, He that hath two Coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

v. 12. Then came also Publicans to be Baptized, and said unto him, Master, what shall we do?

v. 13. And he said unto them, Exact no more then that which is appointed you.

v. 14. And the Souldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

## SECT. XXIV.

THE people being by these things much amused concerning *John*, and looking for some further declaration from him, and having some disputes within themselves, whether he were not *the Messias himself*, he plainly tells them, *he was not*; he was only a *Servant* to that great Master, sent before him to prepare the hearts of people to receive him, and to gather profelytes

felytes by Baptism to believe in him, who was now ready to appear in person, and to manifest himself both by *Doctrine* and *Miracles*. That he only Baptized *with Water*, calling people thereby to Repentance; but the *Messias*, who was to come after him, would give the thing signified by Baptism, and would Baptize *with the Holy Ghost*, which is like *Fire*, not only in purging away dross and corruption (as fire doth metals) but in kindling ardent love and affections towards God. He further tells them, that the *Messiah* had his Fan (1) in his hand, and was now ready to make a separation (by the Preaching of his Gospel, and by particular or general Judgements) of the good from the bad, of true Believers from Hypocrites (that were mingled together in the Visible Church) and would gather the *one* into the Kingdom of Heaven, and cast the *other* into Hell. Lastly, he declares, that he himself was so far inferiour to Christ, that he was unworthy even to unloose his shoes, or to do the meanest office to so Divine a Person.

This is *John's First Testimony* of Christ.

(1) Per ventila-  
labrum intelli-  
guntur media  
per quæ Chri-  
stus credentes  
ab Hypocritis  
impulsiq; sepa-  
rar, quæ sunt  
Evangelii  
prædicatione,  
crux & tribula-  
tio, ætq; ju-  
diciū extre-  
mum. Glaff.

**Luke 3. 15.** And as the people were in expectation, and all men mused in their hearts of *John*, whether he were the Christ, or not:

**v. 16.** *John* answered, saying unto them all, I indeed Baptize you with water, but one mightier then I cometh, the latchet of whose shoes I am not worthy to unloose, he shall Baptize you with the Holy Ghost, and with fire.

**v. 17.** Whose Fan is in his hand, and he will thorowly purge his Floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

**Matth. 3. 11.** I indeed Baptize you with water unto Repentance; but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear: he shall Baptize you with the Holy Ghost, and with fire.

**v. 12.** Whose Fan is in his hand, and he will thorowly purge his Floor, and gather his Wheat into the garner: but will burn up the chaff with unquenchable fire.

**Mark 1. 7.** And Preached, saying, There cometh one mightier then I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

**v. 8.** I indeed have Baptized you with water: but he shall Baptize you with the Holy Ghost.



## CHAP. II.

Wherein is set forth the History of our Saviour from his Baptism, to the Paschever next ensuing, containing the space of half a year.

## SECT. I.

**N**OW while John was thus Preaching and Baptizing, and had gathered good store of Disciples, (a) Jesus cometh from Nazareth of Galilee to Jordan to be Baptized (b) of him, which office John at first (reflecting upon his own unworthiness) modestly refused to perform, apprehending himself to stand in need to be Baptized of Christ, who Baptizeth with the Holy Ghost. But Jesus urging it as requisite and expedient for the fulfilling of all Righteousness, (\*) that is, of what was just, and fit, and requisite in that case, John consented to it, and Baptized him. (c) Then was there made a most illustrious manifestation of the Blessed Trinity. For the Son of God in the Humane nature that he had assumed, coming out of the Water, address'd himself presently by Prayer unto his Father [Luke 3. 21.] and whilst he was Praying, behold the Heavens (d) were opened, and the Spirit (e) of God was seen in a bodily shape like a Dove to descend upon him, and the voice (f) of the Father was heard from Heaven, saying, *This is my beloved Son in whom I am well pleased.* So that Christ was inaugurated and installed into his Ministerial Function by Baptism and the Unction of the Holy Ghost, as the Priests were wont to be installed into their office by washing and anointing. And accordingly he began to execute his Prophetick Office, being now entred into his thirtieth year, which was the age of the Priests when they entred into their Office, Num. 4. 3. and from this time, he hath now three years and an half to live, as some gather from that prediction of the Angel

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(a) See Sect. 23. of Chap. 1.  
(b) There are several reasons given why Christ who was purity in self, and needed no cleansing, would yet be Baptized.

1. That by this Symbol he might enter himself into the Society and Fraternity of Christians, as by Circumcision he did into the Society of the Jews; like a King, that to endear himself to any City of his Subjects, condescendeth to be made a Freeman of it.

2. That he might bear witness to the Preaching and Baptism of John.

3. That he might by his own Baptism sanctifie Baptism to his Church.

4. That he might fulfil all righteousness; that is, the equity of the Ceremonial, or Typical Law. Now the Ceremony to which our Saviour seemeth to look in these words, was the washing of the Priests in water, when they entred into their function, Exod. 29. 4. Levit. 8. 6. The equity of which he performed when he was Baptized at his entrance into his Ministry, and thereby installed into his Ministerial Office.

In Baptizatione Christi hæc duo præcipue jussu. 1. Ut magis hic sacerdos ad munus suum ministeriale initiatus, typo responderet admissionis Sacerdotum Leviticalium qui lotionem ac unctionem initiati sunt; ille Baptismo atque spiritu sancto. 2. Cum ex institutione Christi introeuntes in Evangelii professionem per Baptismum erant introducendi, jussu, imò necesse erat ut Christus in eadem professionem, imò, & prædicationem, ingressurus, per Baptismum admitteretur. *Lights in Her. Hebrews. pag. 62.*

(\*) Δικαιοσύνη hoc loco latissime sumitur, ita ut significet non modo τὸ νόμιμον, sed & quicquid ullam æquil atque honesti habet rationem. *Grot.* Per Δικαιοσύνην Christus designat τὸ πρῶτον personæ & τὸ καὶ ἕκτον munus à se & Johanne suscepti, & à se & Johanne exequendi, scil. æquum esse se baptizari, Johannem baptizare: illud ob formam servi à se susceptum, istud ob munus baptizandi Johannem demandatum. Exequi ergo omnia lux Personæ, suo muneri condescens, est πληρῶσαι πάντας δικαιοσύνης πληρώσαι

Gabriel,

ἡμεῖς οὖν ἐκ τούτου ὁ ἀληθινός, quod dignum, decens & conveniens est. B. Walam in loc. (c) Baptizatum Christum arbitramur circa festum Tabernaculorum Mense Tizri, quo tempore etiam natum abiturum. Johannemq; natum circa Festum Pasce, atq; ad id temporis baptizare orium. Lightf. in bor. Hebr. pag. 62. (d) That is, there was a scissure in the Heavens by the rending of the Clouds in the middle region. (e) Not but that he was present in the same place before by his power and Godhead, but he now revealed and expressed his presence by so sensible an evidence. And it was requisite it should be so now under the Gospel, namely, that he might be expressed and revealed to be a *personal substance*, and not an operation of the Godhead only, or qualitative virtue. For qualities, operations, and acts, cannot assume bodily shapes, nor ought else, but what is in its self substantial. (f) Vocem cœlitus demissam non invenis inter datam legem, & baptizatum Christum. Quæ de Bab Kol ferunt *Judæi*, ego partim pro fabulis habeo *Judæis*, partim pro præstigiis Diabolicis. Quod spectat ad historias istas innumeras de Bab Kol, plurimæ earum videntur meræ fabulæ ad hoc inventæ, ut hinc dignitas hujus vel illius Rabbi, aut historiz illustretur; reliquæ, meræ delusiones Magicæ & Diabolicæ. Hinc merito Apostolus Petrus, sermonem Propheticum firmiorem uoce d. calo dicit, 2 Pet. 1. 19. Lightf. p. 64. (\*) Rabbinæ dicunt quinq; deluisse Templo secundo quæ adfuerunt primo, Ignis scilicet, cœlestis, Arca, Urim & Thummim, Oleum unctionis, & Spiritus Sanctus. Hieron. Tannib. fol. 65.

Those Prophetick gifts, that the Holy Ghost did bestow upon some particular persons, did much differ from the grace of *Sanctification* which he bestoweth upon all his Saints. They were indeed both of them very often in one and the same person, but they were not one and the same thing. For 1. Prophetick gifts were sometimes in wicked and prophane men, as in Balaam, the false Prophet at Bebel, Judas, &c. 2. These were given for the benefit of others, rather then for his own that had them; but sanctifying grace is given for his benefit chiefly that doth enjoy it. 3. They did not make a man any whit the holier towards God, but only the more able for some occasions and employments among men.

The difference of the fulness of the Holy Ghost in Christ from other men, (who are also said to be filled with the Holy Ghost, Luk. 1. 67. Act. 6. 5.) may appear in these particulars. 1. In the measure, Christ was more capable by infinite degrees of the fulness of the Holy Ghost, then any meer men were, or could be; and his employment being infinitely beyond the employment of men, the measure of the Holy Ghosts fulness in him must needs be accordingly beyond all measure. 2. In the manner and vigour of acting; The power of the Prophets in working miracles was exceeding great indeed, and their discerning, and discovering the will of God, and things to come was exceeding wonderful, but they could neither do nor tell all things, nor could they

Gabriel, who fore-told, Dan. 9. 27. That the Messiah should confirm the Covenant for many in that one week: (which he reckoneth the last of 70. all which are to be understood of weeks of years) and in half of that week, he should cause sacrifice and the oblation to cease, &c. that is in the last half of that week, (viz. last three years and an half, which was from his Baptism to his Death) he should confirm the Covenant, and bring to an end Sacrificing and other Ceremonies. John is now ascertained that he has seen and Baptiz'd the Messiah; 'tis true, he had some knowledge of Christ before his Baptism, but he knew him not so fully as now. For that he might certainly know him (whose fore-runner he was) this sign is given him of God, that upon whom he should see the Holy Ghost descending, and remaining, he should assure himself, that That person was the Messiah, Joh. 1. 33. Jesus immediately after his Baptism, being fill'd with all the Prophetick gifts and qualifications of the Spirit (\*) which were requisite unto his office, he is suddenly (g) rapt away, and parted from the company of John at Jordan to be tempted in the Wilderness, as we shall see in the next Section. John hereupon repeats his former testimonies of him, and applies them to this Individual person, declaring, 1. That though Christ did come after him in time of Nativity, and in time of manifestation and execution of his office, yet he was truly before him in dignity of person and office, as being the Eternal God, ver. 15. 2. That in him there is an inexhaustible fulness of Grace, of whose fulness all believers receive Grace (h) for Grace. 3. That he is to be preferred, not only to himself, but to Moses also (whom the Jews so much admired) for Moses was the Minister of the Law, (i) (which reveals wrath, and points out Christ but in dark types and shadows); But the Gospel (call'd Grace as it is opposed to the severity and rigour of the Law, and Truth as opposed to the shadows and Ceremonies of the Law,) is brought in by Jesus Christ. 4. That Christ is to be preferred to all men in the point

point of seeing and knowing God; and in particular to Moses, of whom it is said, *that he saw God, and talked with him face to face*, Deut. 34. 10. Numb. 12. 8. For God is invisible and incomprehensible by any; save by his Son Jesus Christ, who being one in essence (*k*) with the Father, doth perfectly know (*l*) him and his Counsels, and doth reveal unto mankind all that they know of him. This is the *second testimony* that John gave of Christ.

act upon all occasions, but had slaves their bounds, and suffered sometimes a recoil of the spirit, and a departure of it from them. As Isaac could see what should befall Jacob and Esau many years after, yet could not know Jacob from Esau. The Prophet at Babel could command the Altar to rent itself, yet could not command the Lion not to rent him. But with Christ it was not so; he could work what miracles he would, when he would, how he would, on whom he would; He could reveal all truths, resolve all doubts, know all thoughts, and had no limit of the vigour, and acting of the spirit upon him, but his own will. See Dr. Light's in Second Part of his Harmony, pag. 14.

(g) The word ἀνύχθης, Matth. 4. 1. may signify according to Budens, that his body was lifted up from the Earth, and carried into the Wilderness by the power of Gods spirit. See 1 Kings 18. 12. 2 Kings 2. 16. (h) Grace for grace, χάριν ἀντὶ χάριτος; Some interpret ἀντὶ by propter, and so understand the words thus, that we receive grace from Christ, ἀντὶ χάριτος, id est ὁμοῦ, gratis, freely and merely for grace sake, not for any merit in us.

Others taking these words to be the words of the Evangelist, and not of the Baptist, by Grace in the first place, understand the Grace of Apostleship; and by grace in the latter place, Grace in the hearts of Believers, making ἀντὶ to denote the final cause. And so they render the words to this sense, And of his fulness all we his Disciples have received exceeding full and eminent gifts: and withal we have received the grace of Apostleship for the propagating the doctrine of the free Grace of God in Christ, and for the promoting of Grace in the hearts of Believers. So Ro. 1. 5. We have received (says the Apostle) Grace and Apostleship, χάριν καὶ ἀποστολὴν, gratiam & Apostolatium, i. e. gratiam Apostolatūs, sic Beza. So 1 Cor. 15. 10. Καὶ ἡ χάρις αὐτοῦ ἡ ἐν ἐμοί, &c. And his grace on me, was not in vain; that is, his Grace of Apostleship.

Al qui vocem ἀντὶ reddunt per super: si, gratiam super gratiam, [Grace upon Grace] hoc est, accumulatissimam & copiosissimam.

Others by Grace for Grace] understand Grace answerable and agreeable in some measure and proportion to the grace that is in Christ; like Grace for kind, though not for degree.

(i) Although the Law was in the spirit and marrow of it a doctrine of Faith, yet in the letter and outward administration of it, it was but a ministration of death, 2 Cor. 3. 7. challenging exact obedience, which no man could perform, and denouncing a curse upon him that performed it not, and so concluded all men under sin and a curse; but the Gospel promitteth remission to the penitent, though they have not performed what the Law required, and assures salvation to the Believer, though he hath no works nor righteousness of his own to plead; and thus it speaketh Grace and Pardon, whereas the other did a Curse and Condemnation. And thus Grace and Truth are said to come by Jesus Christ, not as Grace is opposed to ungraciousness, but as it is opposed to condemning; nor as truth is opposed to falsehood, but as it is opposed to shadows and obscure representations. (k) Filius qui est eis τὸν κόλπον, in sinum Patris, h. e. ἐν τῷ κόλπῳ ἵσταναι. (eis pro eis crebro usurpatur.) Hoc ἀποστολικῶς de æternâ Filii Dei apud Patrem existentia, & arcana ambobus πατρὶ χάριτος essentiali dicitur. Gloss. τὸ ἐν κόλπῳ, τὸ ἐν οὐνοῖς ἵσταναι. Ille in sinu denotat essentiam. Chrysost. Nemo Deum vidit; solus enim vidit Filium, qui in sinu ejus semper fuit, i. e. qui unus est cum eo. Solus enim ille utpote character Patris ἐξῆλθεν potuit, id est, referre ac describere quasi exhibere. (l) Distinguendum inter aliquam perfectionem arcanorum secretorum, & inter omnimodam essentia & voluntatis divinæ cognitionem, quam gratia, & veritatis plenitudo; solus filius unigenitus accepit.

Matth. 3. 13. Then cometh Jesus from Galilee to Jordan unto John, to be Baptized of him.

v. 14. But John forbade him, saying, I have need to be Baptized of thee, and comest thou to me?

v. 15. And Jesus answering said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness: Then he suffered him.

v. 16. And Jesus when he was Baptized, went up straightway out of the water: and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

v. 17. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 1. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was Baptized of John in Jordan.

v. 10. And straightway coming out of the water, he saw the Heavens opened, and the Spirit like a dove descending upon him.



- v. 11. And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased.
- v. 12. And immediately the spirit driveth him into the Wildernesse:
- v. 13. And he was there in the Wildernesse fourty days tempted of Satan, and was with the Wilde Beasts, and the Angels ministred unto him.
- v. 14. Now after that *John* was put in prison, *Jesus* came into *Galilee*, Preaching the Gospel of the Kingdom of God.
- v. 15. And saying, The time is fulfilled, and the Kingdom of God is at hand, repent ye, and believe the Gospel.
- v. 16. Now as he walked by the Sea of *Galilee*, he saw *Simon*, and *Andrew* his brother, casting a net into the Sea, (for they were fishers.)
- v. 17. And *Jesus* said unto them, Come ye after me, and I will make you to become fishers of men.
- v. 18. And straightway they forsook their nets, and followed him.
- v. 19. And when he had gone a little further thence, he saw *James* the Son of *Zebedee*, and *John* his brother, who also were in the ship mending their nets.
- v. 20. And straightway he called them: and they left their father *Zebedee* in the ship with the hired servants, and went after him.
- v. 21. And they went into *Capernaum*; and straightway on the Sabbath-day he entered into the Synagogue, and taught.
- v. 22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.
- v. 23. And there was in their Synagogue a man with an unclean spirit, and he cried out.

(\*) Now,

when all the

people were

Baptized, viz.

v. 22. And the Holy Ghost descended in a bodily shape like a dove upon him,

and a voice came from Heaven, which said, Thou art my beloved Son, in

thee I am well pleased.

v. 23. And *Jesus* himself began to be about thirty years of age, being (as was

supposed) the son of *Joseph*, which was the son of *Heli*.

those of the

common people and of the *Pharisees*, *Sadducees*, *Publicans*, and *souldiers*, &c. In which number that there were

some women may be gathered from *Matth.* 23. 32. *John* came unto you in the way of righteousness, and ye be-

lieved him not, but the *Publicans* and the *Harlots* believed him.

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Luk. 3. 21. (\*) Now, when all the people were Baptized, it came to pass, that *Jesus* also being Baptized, and praying, the Heaven was opened:

v. 22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven, which said, Thou art my beloved Son, in thee I am well pleased.

v. 23. And *Jesus* himself began to be about thirty years of age, being (as was supposed) the son of *Joseph*, which was the son of *Heli*.

In which number that there were some women may be gathered from *Matth.* 23. 32. *John* came unto you in the way of righteousness, and ye believed him not, but the *Publicans* and the *Harlots* believed him.

*John* 1. 15. *John* bare witness of him, and cryed, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

v. 16. And of his fulness have all we received, and grace for grace.

v. 17. For the Law was given by *Moses*, but grace and truth came by *Jesus* Christ.

v. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

SECT.



## SECT. II.

OUR Saviour immediately (a) after his Baptism, by the incitation or impulsion of the Holy Spirit (b) is carried into the Wilderness of Judea (which had some places wilde in it, and stor'd with wilde beasts) to enter that combat with the Serpent which was fore-told, *Gen. 3. 15.* and to shew that he was the *promised seed of the Woman* which should break the *Serpents head*, and vanquish the power of the Devil. Being come thither, by his *divine power* he continued 40 days and 40 nights without eating or drinking any thing, as *Moses* and *Elias*, the two great Prophets of the old Testament had by the power of God been enabled to do in their time, as types of him. See *Exod. 34. 28.* and *1 Kings 19. 8.* During which space of time (which was from about the beginning of our *October*, (c) till about the 10<sup>th</sup> of *November*) he being all the while in watching, fasting, and solitude, having no humane company to comfort him, nor house to shelter him, but being among the wild beasts, (though safe among them as *Adam* in innocency) the Devil tempts (d) him invisibly, and as 'tis probable, [*Mark i. 13. Luke 4. 2.*] endeavours by internal temptations and his secret wicked suggestions (as he doth to other men) to move him to the acting or entertaining of something that was evil. But not prevailing, at the 40 days end he takes another course. Our Saviour after this long Fast (e) was sharply assaulted with hunger. Satan taking this opportunity and appearing (as 'tis conceiv'd) in a visible and conspicuous shape [*Matth. 4. 2, 3.*] sets upon him with a threefold temptation.

1. Of distrust and despair of his Fathers care and providence, endeavouring to persuade him that he was not the Son of God; for God took no care of him to preserve his life, but would suffer him to perish through Hunger. Therefore if he were the Son of God (as he pretended), let him shew it upon this occasion, let him provide for himself by working a miracle and turning stones into bread. The Devil having sped so well by a Temptation about a matter of eating with the *First Adam*, he is the

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(a) *Ecclus. 2. 1.* My Son if thou be come into the service of God, prepare thy soul for temptations.

(b) 'Tis said of Paul, *Acts 10. 23.* That he went bound in the spirit (that is, by the motion of the spirit) to Jerusalem, there to suffer bonds and afflictions.

(c) *Tempus tentationum a medio Mensis Tigri ad exaltas dies quadragesimæ, hoc est, ab initio Octobris nostri ad medium Novembrem aut circiter: itant cum frigidibus certatum ei sit, aquæ ac cum inedia & satanâ. Modus tentationum primò invisibilis, atq; hoc per dies quadragesimæ: omni industria nitente Tentatore ut si fieri posset suggestiones ejus, animo Christi inficeret, quod facis mortalibus. Quod cum profectè nequirit, quia in eo nihil invenit in quo pòdem figeret talis Tentatio, Joh. 14. 30. Aliam aggressus est viam, visibili nempe formâ ei apparendo, ac cum eo congeriendo, ejus formâ Angeli lucis. Conferantur Evangelista: Marcus dicit tentatum eum per dies quadragesimæ sic etiam Lucas: At Marcus accessisse ad eum Tentatorem post dies quadragesimæ, hoc est, spacie visibili. Light in Her. Hebr. pag. 65.*

(d) Ad hoc pugnat Imperator, ut militibus discant. In illo nos tentati sumus, in illo Diabolum superamus; Agnosce de in illo tentatum, in illo vincentem. August.

(e) Christi jejuniū est plane mirandum, nobisq; ad imitandum nullibi propostum. Vixit enim sine omni cibo & potu, toto illo tempore. Hoc si possum, imitetur Pontificii, excrucientes jejuniis tempore quadragesimæ, talia, quæ iis expetenda, qui magis delectantur piscibus, quam carnibus. At non legitur, Christum in deserto pisces comedisce, carnes rejecisse, sicut faciunt Monachi. Deinde jejuniis sub opinione meriti suscepta damnantur, Bl. 58. 35. Frustratur Deus illis colitur, Matth. 23. 6. Imò expressè audit doctrina Demonum, 1 Tim. 4. 3. Vid. Melfareum in Vindictis Evangelicis ad h. l.

Hoc jejuniū imprimis à Christo susceptum, ut ostenderet munus sibi extraordinarium incumbere, quædè Moysi ad publicationem cultus divini, & Eliæ ad instaurationem illius. Walkeus.

more bold to practise the like upon the *Second*; and his main bent and aim was to persuade our Saviour to act according to his direction and instigation, as he had persuaded *Eve* to swerve from Gods Commandment, and to follow his advice. He knew he obtain'd enough, if he could persuade the Redeemer to act any thing upon his motion and direction. Our Saviour answers

(f) Our Saviour opposeth the word of God against the Devils temptation; and alledgeth Scripture as a thing undeniable, and uncontrollable by the Devil himself; and takes the Scripture for his rule, though he had the fulness of the Spirit above measure.

(g) In omni mandato divino five generali, five speciali, inest aut expressa aut tacita promissio rerum necessariorum. *Gror.*

(h) Miracula fieri debent gloria Dei, & fraternâ charitate, non libidine hominum, multo minus Dæmonum, id exigente. Therefore our Saviour would not work any miracle before *Herod* to satisfy his curiosity. See *Stiff.* 13. of Chap. 6.

(i) Tunc assumit cum Diabolo [*παπαλαμβάνει*] i. e. assumptum transfert. *Gloss.* Observe hence, 1. The power of evil spirits over mens bodies, if they be permitted to exercise their power upon them. 2. The constant good providence of God manifested in our preservation, that we are not hurried away bodily by Satan. 3. That though the Devil had power to set Christ on a high Turret of the Temple, and persuaded him to throw himself down, yet he had no power to force him or compel him to it without his own consent. He may tempt and persuade us to evil and sin, he cannot compel, or force us to commit it, without our own consent.

(\*) *Jerusalem* is call'd the holy City, (though now full of abomination) because God had plac'd his Worship there.

our Saviour to distrust and despair, and to use unlawful means to preserve his life; but now he tempts him to presumption, and to neglect lawful means for the preserving of it. Before, he suggests to him that God was unmindful of him, and that there was no trust to be had in his providence. But now he would have him cast all presumptuously upon Gods care and providence, without any warrant, or regarding any rule. And accordingly he tempts him now to cast himself off the Turret, and to flye in the Air, that the people seeing it, might believe him to be the Son of God; and to encourage him thereunto, he tells him what was written in *Psal.* 91. 11, 12. *The Lord shall give his Angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* (k) But

(k) Quid verò tacet (O Diabole) & illud quod sequitur, super aspidem & basiliscum ambulabis, & conculcabis leonem, & draconem? Te enim hæc parabola tangit. *Bern. Serm.* 14. in *Psal.* Quis habitat, &c. *Spanhem.*

here he fraudulently leaves out those words [to keep thee in all thy ways] as if he would not have our Saviour consider that no Child of God is to promise himself this protection, but only whilst he walks in warrantable ways, and such as God approves. But Christ answers this temptation by Scripture

him with that Scripture (f) *Dent.* 8. 3. *Man lives not by Bread alone, but by every word that proceeds out of the mouth of God;* that is, by observing every Word and Commandment of God, [See *Dent.* 8. 1.] which if he do, he shall live, (g) and prosper, and it shall go well with him, and God will take care of him. Besides, God is not tyed to Bread, or any other means to sustain mans Life, but can preserve it without means if he pleaseth. Therefore as he needed not work a miracle to help himself in that his hunger, so much less would he do it at Satans motion, (b) but would still repose a filial trust in God his Father, who (he knew) was able to preserve and support him.

Satan being then permitted to transport (i) his body from the Wilderness to *Jerusalem* (\*) (as Gods Spirit did *Philip's*, *Acts* 8. 39.) he sets him upon a *Pinacle* or *Turret* of the Temple, and his first temptation being foiled by Scripture, he will himself now (to promote his evil design) alledge Scripture in his *second*. In his *first* he tempted

him to distrust and despair, and to use unlawful means to preserve his life; but now he tempts him to presumption, and to neglect lawful means for the preserving of it. Before, he suggests to him that God was unmindful of him, and that there was no trust to be had in his providence. But now he would have him cast all presumptuously upon Gods care and providence, without any warrant, or regarding any rule. And accordingly he tempts him now to cast himself off the Turret, and to flye in the Air, that the people seeing it, might believe him to be the Son of God; and to encourage him thereunto, he tells him what was written in *Psal.* 91. 11, 12. *The Lord shall give his Angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* (k) But

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pture

pture also, alledging those words in *Dent. 6. 16. Thou shalt not tempt the Lord thy God.*

Then the Devil (\*) takes him up into an exceeding high Mountain (1) and sheweth him all the Neighbouring Kingdoms, (a) or else possibly pointing from thence to the four quarters (b) of the World, in which are all the several Dominions of the Earth; and in words extolling the glory of them, he promises them all to him, (falsly affirming himself to have power to dispose of them) if he would fall down and worship him. (c) Here he tempts him to *Idolatry* and *Covetousness*. Christ abhorring the blasphemous motion of this proud spirit, answers him with the sense and meaning (though not the very words) of those two Scriptures, *Dent. 6. 13. and Dent. 10. 20. Thou shalt worship (d) the Lord thy God, and him only serve.* Thus our Saviour overcame Satan and vanquish'd all his Temptations; For the Tempter could find nothing in him to work upon, as we find recorded, *John 14. 30. The Prince of this World cometh and hath nothing in me.* Though he foiled the first Adam in Paradise, he could not the second in the Wilderness. Therefore he departed from him for that time, and the holy Angels came and tendred their homage unto him in a visible manner (as 'tis probable) and did both comfort him, (e) as also minister bodily food, and sustenance to him, being much weakned (as is conceiv'd) partly with so long Fasting, and partly with his Conflicting and Combating with the Devil.

(\*) Matthew placeth these three Temptations in their right order. But Luke by an *Hyperthesis* puts the second Temptation after the third.

(1) Whether it were *Pisgab* or *Horeb*, or any other, is but lost labour to enquire. Only we may remember, that from one of those God shewed *Moses* all the Kingdoms of *Canaan*, saying, *all these will I give to the Children of Israel.* Possibly the Devil might imitate this.

(a) *Nempe vicina regna, quaquâ aspectus patuit in omnes plagas, etiam procul distans, digisio monstravit.* *Pareus.*

(b) The acting of Satan in this delusion, was the framing of an Airy Horizon before the eyes of Christ, carrying such pompous, and glorious appearances of Kingdoms, and States, and Royalties, and Riches in the face of it, as if he had seen those very Kingdoms, and their State in 'end. For this Prince of the Air doth commonly work his delusions by that element, when he frameth them to present to the outward senses. The Apostle calls him *The Prince of the power of the Air*, *Ephes. 2. 2.* and the expression holdeth out the Dominion and power that the Devil hath in the Air, and upon it, which he exerciseth accordingly, sometimes in real and very sensible effects, as in raising storms and tempests, &c. and sometimes in delusive and Phantastical apparitions, as in the thing in hand, and in the *Blood and Fregs of Egypt* which the *Sorcerers* produced. Now in the exhibition of such Phantasms as these, he doth a threefold act at once, namely, 1. Condensate the Air that it may become a visible object. 2. Shape it into such or such a Figure. 3. Colour it into such or such a Colour, that it may represent what he intends. And this is no hard thing for the Devil to do, considering the activity of his nature as he is a spirit, and his readiness to exert his activity that he may deceive. *Lightf.*

(c) *as Matthew* (saith, *if thou wilt worship me* Luke, *if thou wilt worship before me*, *ἵνα προσκυνῇς ἐνώπιόν μου*) If to worship before the Devil, be to worship the Devil, then

sure to worship before an image, is to worship an image, whatever the Papists pretend to the contrary. *Dr. Lightf. second part of Harm. pag. 7.* (d) In the Hebrew 'tis, *thou shalt fear the Lord*, which our Saviour renders, *thou shalt worship*; Our Saviour applies the Text close to the present occasion. And since the *fearing* of God contains and includes all mans duty towards God, whether in *affection* or *action*, whether in *worship* or *conversation*, he reduces it to such a particular as was most pertinent, and agreeable to the thing in hand. Many instances might be given, when one place of Scripture citing another doth not retain the very words of the portion cited, but doth sometimes change the expression to fit the occasion. As that which is *forrow*, in *Esa. 93. 4.* *Matthew* renders *sickness*, *Matth. 8. 17.* because he is there discoursing of Christs healing diseases.

The word *only* in the second Clause is not found in the Hebrew Texts, but it is in the *Syriac*, which Translation 'tis ordinary with the Evangelists to follow; and that Translation hath warrantably added it, (seeing as *Beza* will observe) so much is included in the Emphatical particle *Him*. See *Dr. Lightf. in Second Part of his Harm. pag. 7.* (e) The like we read an Angel did when he was in his Agony, *Luke 22. 43.*

*Matth. 4. 1.* Then was Jesus led up of the Spirit into the Wilderness, to be tempted of the Devil.



- v. 2. And when he had fasted forty days and forty nights, he was afterward an hungered.
- v. 3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
- v. 4. But he answered and said, it is written, Man shall not live by Bread alone, but by every word that proceedeth out of the mouth of God.
- v. 5. Then the Devil taketh him up into the Holy City, and setteth him on a Pinnacle of the Temple.
- v. 6. And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- v. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- v. 8. Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the glory of them :
- v. 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- v. 10. Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- v. 11. Then the Devil leaveth him, and behold, Angels came and ministered unto him.

**Mark. 1. 12.** And immediately the spirit driveth him into the Wilderness.

- v. 13. And he was there in the Wilderness forty days tempted of Satan, and was with the wild beasts, and the Angels ministered unto him.

**Luke 4. 1.** And Jesus being full of the Holy Ghost, returned from *Jordan*, and was led by the spirit into the Wilderness,

- v. 2. Being forty days tempted of the Devil, and in those days he did eat nothing, and when they were ended, he afterward hungered.
- v. 3. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- v. 4. And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God.
- v. 5. And the Devil taking him up into an high mountain, shewed unto him all the Kingdoms of the world in a moment of time.
- v. 6. And the Devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me, and to whomsoever I will, I give it.
- v. 7. If thou therefore wilt worship me, all shall be thine.
- v. 8. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- v. 9. And he brought him to *Jerusalem*, and set him on a Pinnacle of the Temple, and said unto him, If thou be the Son of God, cast thy self down from hence.
- v. 10. For it is written, He shall give his Angels charge over thee, to keep thee.
- v. 11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- v. 12. And Jesus answering, said unto him, it is said, Thou shalt not tempt the Lord thy God.
- v. 13. And when the Devil had ended all the Temptation, he departed from him for a season.



## SECT. III.

**D**URING Christ's stay in the Wilderness, (a) John is at Jordan, on Judea side, gathering Disciples, and then goeth over into the Country beyond Jordan, and Baptizeth in Bethabara. (\*) Thither come some Pharisees, (b) being sent (as it seems) from the Sanhedrin or great Council at Jerusalem to demand of him, who he was. He tells them plainly he was not Christ, nor Elias, (whom they vainly expected should come again in his own person into the World, mistaking that passage, Mal. 4. 5. Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day (c) of the Lord; [that is, before the day of the destruction of Jerusalem] though in another sense he was the Elias that was to come, [Matth. 11. 14.] Not for Identity of Person, but for Similitude of Gifts, Office, and Calling, as coming in the power and spirit of Elias, Luke 1. 17. Neither was he that Great Prophet (d) whom they expected, who was promised of God by the mouth of Moses, Deut. 18. 15. (the same indeed with Christ, as may appear from Acts 3. 22. and 7. 37. though by them understood to be another distinct from him;) but he was the voice of one crying in the Wilderness, make straight (e) the way of the Lord, and was sent to prepare the way for the Messiah. That he pretended to no more, then the administration of the outward (f) Ordinance of Baptism, which he was called extraordinarily of God to dispense, the efficacy whereof depended on Christ, who Baptized with the Holy Ghost. That this Saviour was come into the world, and now conversant [g] among them, yet they knew him not, nor took notice of him; Yet he was a person so transcendently excellent, that he (for his part) did not think himself worthy to untie the latchet of his shoes. This is John's Third Testimony of Christ.

John 1. 19. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou?

v. 20. And he confessed and denied not: but confessed, I am not the Christ.

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v. 21.

(a) There is in Matthew, Mark, and Luke, a general silence of any actions of our Saviour for the space of a whole twelve-moneth together, namely, from about the middle of our November, when the Temptations of Satan ended, till about the latter end of November come twelve-moneth, when Jesus upon the report of John's imprisonment, departed into Galilee, the Holy Ghost providing that that should be supplied by the Evangelist John, which they had omitted.

(\*) Dr. Lightfoot places Bethabara to lye over against Galilee, more Northward up Jordan then others place it. See his reasons in Second Part of his Herm. p. 80.

(b) Major Synedri pars erat ejus sectæ, ut videre est Act. 23. Pharisei censabant nullum à se ritum qui aut à Deo præceperat aut à majoribus esset traditus, omitti: quare nec talem Baptismum ad suos ritus addendum esse arbitrabantur, nisi forte à Prophetis. Judicabant igitur pudaciz esse (ut hic loqui ut Augustinus) Baptismum penitentiz in remissionem peccatorum inducere. Nam ut idem ait lib. 3. contra Donatistas c. 9. Nulli Prophetarum, nulli prius hominum in Scripturis divinis legimus concessum esse Baptizare in aqua, in remissionem peccatorum; quod Johanni concessum fuit.

(c) So the last days: often in Scripture signifie not the last days of the World; but the last days of Jerusalem.

(d) Puto Jeremiam intelligi, de cujus relictu, rumor quidam inter Judæos vagabatur. Vide Matth. 16. 14. Gros.

(f) Ego inquit Baptizo in aqua, merâ scil. & nudâ, sine interioris hominis regeneratione; Ille vero qui post me venturus est, scil. publicè prædicaturus, & miracula factururus, Baptizabit in spiritu sancto, & peccata remitter, quod ego non facio.

(g) Medius vestium stetit, hoc est prodit in publicum sive in medium, & manifestus est. In the midst of you hath stood one whom you know not, μέσος ὑμῶν ἕστηκεν. Inter vos conversatus est, & quando inter Doctores duodecennis sedis, & quando paulò ante Baptizatus fuit, quem vos nescitis cujus sit dignitas atq; conditionis.

- v. 21. And they asked him, What then? Art thou *Elias*? and he saith, I am not. Art thou that Prophet? and he answered, No.
- v. 22. Then said they unto him, Who art thou, that we may give an answer to them that sent us: what sayest thou of thy self?
- v. 23. He said, I am the voice of one crying in the Wilderness, make straight the way of the Lord, as said the Prophet *Esaias*:
- v. 24. And they which were sent, were of the Pharisees.
- v. 25. And they asked him, and said unto him, Why Baptizest thou then, if thou be not that Christ, nor *Elias*, neither that Prophet?
- v. 26. *John* answered them, saying, I Baptize with water, but there standeth one among you, whom ye know not.
- v. 27. He it is, who coming after me, is preferred before me, whose shoos latchet I am not worthy to unloose.
- v. 28. These things were done in *Bethabara* beyond *Jordan*, where *John* was Baptizing.

## SECT. IV.

THE next day after the return of the Pharisees, Christ comes to *John* at *Bethlehem* (which is his first appearing among men after his 40 days Temptations) who, (when he saw him) gives a *Fourth Testimony* of him (but the *First* that he gave of him in his own presence) calling him *the Lamb of God*,

(a) Alluding to the Lamb of the daily Sacrifice.

*Eximius ille agnus & singularis, qui per agnos sacerdotii Levitici adumbratus est. Agnus in passione, sed Leo in Resurrectione, Rev. 5. 5.*

Agnus Dei, Deo scilicet pro redemptione mundi immolatus.

(b) The word *World* standeth here in opposition to the *Jews*, as this same Evangelist explains it, 1 *Joh. 2. 2.* And he is the propitiation for our sins, and not for ours only, (of the Jewish Nation) but also for the sins of the whole world, that is, of men of other Nations.

(a) or the true Sacrifice for the expiation of sin (by the virtue and merit of his death) and that both of *Jews* and *Gentiles*; (b) and applyeth his former doctrine (which he had Preached before Christs coming to him, and since he went to the Wilderness, ver. 15. 27.) to this individual person; Whom he confesses he knew not *by Face*, or acquaintance when he began his Ministry; only he knew him *by Revelation*, and that he was in the World, and shortly to be manifested. And therefore he was

sent by the immediate call of God to Preach his approach, and by his *Doctrine* and *Baptism* to hold out the benefits that are to be had by him, having assurance that in the time of his Ministry he should have occasion to point out his person to *Israel*. For he obtained a sign from God, whereby he might know the true *Messiah*, which being accomplished on the person of Christ at his Baptism, did confirm him and encourage him to proclaim Him to be the Son of God.

*John* 1. 29. The next day *John* seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the World.

v. 30. This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

v. 31. And I knew him not: but that he should be made manifest to *Israel*, therefore am I come Baptizing with water.

v. 32. And *John* bare record, saying, I saw the Spirit descending from Heaven, like a Dove, and it abode upon him.

v. 33. And I knew him not: but he that sent me to Baptize with water, the same

same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which Baptizeth with the Holy Ghost.  
v. 34. And I saw, and bare record, that this is the Son of God.

## S E C T. V.

THE day after, *John* being left alone with two of his Disciples (who had embrac'd his Doctrine, and whom he privately instructed and prepared for the School of Christ, being more intimate with him than his common hearers) and Christ coming by, he again points him out, as the *true Sacrifice for sin*, using a second time the same words, and calling him *the Lamb of God*. Which is his *Fifth Testimony* of him. Whereupon those two Disciples left *John*, and followed *Jesus*. (a) And *Andrew* (b) who was one of them, (the other probably was *John* the Writer of the Gospel, who useth not to name himself, when the story would direct to it) brings his brother *Simon* to Christ also; whom Christ promiseth to make of a mean man, a *prime Believer*, and a great instrument in his Work, and giveth him a name (c) answerable thereunto, *viz. Cephas*, or *Peter*, intending to make him a *fixed* and *firm* Disciple, (d) notwithstanding the slips he should afterwards be guilty of. Thus those *three* being drawn to the acknowledgement and embracing of the *person* of Christ, as the *promised Messiah*, follow him to his lodging, and seek to him, as their Teacher, and desire to have more acquaintance with him. To which being kindly invited and encouraged by him, they stay with him all night, learning excellent things of him, as appeareth by the effects.

(a) *Hos intus gratiâ suâ jam præven-*  
*erat Christus.*

(b) *Peter* was not the first that came in for a Disciple to Christ, but his Brother *Andrew* and another, probably *John* was before him. So that in this respect the boastings of the Romanists may be stopped.

(c) Change of names in Scripture is commonly for the better, as *Abrams* into *Abraham*, *Jacobs* into *Israel*, *Solomons* into *Jedidiah*. Christ changeth the names only of three of the Disciples, *Peter*, *James*, and *John*.

(d) Verba Domini nostri hoc loco ita videntur accipienda, quasi dixisset: Novi ego te, *Simon*, quis sis: Nempe tu filius es *Jona*, quæ vox columbam significat; ipse columbe similis timidus, & virium nullarum. Sed me vide: Ego te & ministerio arduo destitui, & vires tanto oneri pares volo sufficere: in cuius rei signum atque testimonium, esto deinceps *Petrus* nomine: non de quavis *Petrâ* appellatione derivatâ, sed de meipso, qui & sum vera constantia atque firmitas, & *Petra* vocor, ut sis tu quoque præsidio meo fultus, *Petrâ* quavis firmior, & similis constantiæ aliis suator, & magni incepti quod mollor primarius fundator, &c. *Casaubonus*.

Tu primus species ostium fidelis gentibus; tibi quoque dabo claves regni coelorum, ut ostium aperias introductioni Evangelii ad istam Ec-

clesiam. Quod à Petro præstitum, *Act. 10*. Vide etiam *Act. 15. 7*. *Lighf.*

*John* 1. 35. Again, the next day after, *John* stood, and two of his Disciples:

v. 36. And looking upon *Jesus* as he walked, he saith, Behold the Lamb of God.

v. 37. And the two Disciples heard him speak, and they followed *Jesus*.

v. 38. Then *Jesus* turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

v. 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

v. 40. One of the two which heard *John* speak, and followed him, was *Andrew*, *Simon* *Peters* brother.

v. 41. He first findeth his own brother *Simon*, and saith unto him, We have found the *Messias*, which is, being interpreted, the Christ.

v. 42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the Son of *Jona*, thou shalt be called *Cephas*, which is by interpretation, a stone.

## SECT. VI

THE next day Jesus going into *Galilee*, he findeth out and calleth *Philip* (a) to follow him, (being the first whom he openly called to be his Disciple) who readily obeys the call. *Philip* findeth *Nathanael* (b) under a Fig-tree, and declares to him how they had found the promised *Messiah*, fore-told by *Moses* (c) and the Prophets, and that Jesus, the son of *Joseph* who dwelt at *Nazareth* proved to be he. *Nathanael* is stumbled at this. For *Nazareth* was in *Galilee*, and *Galilee* (as they conceiv'd) was look'd on by God as a mean despicable place, out of which no Prophet arose; See *John* 7. 41, 42, 52. Therefore it was not credible the *Messias* should come from *Nazareth*. *Philip* brings

him to Jesus for clearing of that doubt. As soon as he came near, Christ commends the sincerity of his heart, and declares him to be a true *Israelite*, a man of that *Simplicity* and *Integrity*, that is much valued by God. Then telling him where he had been, and how he saw him when he was private under the Fig-tree (where possibly he was Praying or Meditating) before *Philip* called him, though he was far distant from him, he discovers his *Omniscience* unto him; which so worketh on *Nathanael*, as to draw him to a confession of his Godhead, and to acknowledge that he was that *King of Israel* who was promised and expected, *Jer.* 23. 5, 6. and *Jer.* 33. 14, 15, 16. *Psal.* 2. 6, 7. *Luke* 1. 33. Christ commends his believing on so easie terms, and promises him further grounds to confirm his Faith in his person, as the true *Messias*. For *Jacob's* vision of the Ladder (d) *Gen.* 28.

(a) Dr. Lightfoot thus paraphraseth this place. *Nathanael dost thou think it so great a matter that I could see thee though thou wert so close, and private, and secret under the Fig-tree? Thou shalt see far greater things then these; for I tell you all, from this time forward I must begin to Preach the Gospel, and ye shall perceive that I have such knowledge of things, as if Heaven is self were open to me; and such power of miracles, and doing wonders, as if the Angels were continually going on errands for me, and doing my will.* Second Part of Harm. pag. 98.



- John 1. 43.** The day following, Jesus would go forth into *Galilee*, and findeth *Philip*, and saith unto him, follow me.
- v. 44. Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*.
- v. 45. *Philip* findeth *Nathanael*, and saith unto him, We have found him of whom *Moses* in the Law and the Prophets did write, Jesus of *Nazareth*, the Son of *Joseph*.
- v. 46. And *Nathanael* saith unto him, Can there any good thing come out of *Nazareth*? *Philip* saith unto him, Come and see.
- v. 47. Jesus saw *Nathanael* coming to him, and saith of him, Behold an *Israelite* indeed, in whom is no guile.
- v. 48. *Nathanael* saith unto him, Whence knowest thou me? Jesus answered and saith unto him, before that *Philip* called thee, when thou wast under the Fig-tree, I saw thee.
- v. 49. *Nathanael* answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of *Israel*.
- v. 50. Jesus answered and saith unto him, because I said unto thee, I saw thee under the Fig-tree, believest thou? thou shalt see greater things then these.
- v. 51. And he saith unto him, verily, verily I say unto you, Hereafter ye shall see Heaven opened, and the Angels of God ascending and descending upon the Son of man.

## SECT. VII.

**T**HE third day after *Christ's* coming into *Galilee*, there was a Marriage at *Cana*, to which *Christ* was invited, together with his *Mother*, (a) and his *Disciples*, where he turned *Water* (b) into *Wine*. (c) The occasion of this miracle was want of *Wine*, occasioned probably rather through the *Poverty* of the inviters, than excess of the Feast: The *Mother* of *Christ* being sensible of this want, and respecting the credit of the Inviters, (who probably were of kin to (d) her) represents the matter to her Son for remedy, expecting as it seems that he would work some miracle on this occasion. *Christ* judging of her words by her secret thoughts, (which he saw) reproves her (e) for thinking to usurp power over him, in the works proper to his *Godhead*, and belonging to his *Office*, and for prescribing of times (f) to him, wherein to work miracles. She taking the reproof, yet gathering some hope from what he had said, directeth the Servants to give absolute obedience to him in whatsoever he should command. *Christ* hereupon when the *Wine* was quite spent that all took notice of it, and the proper time for the working the miracle was come, commands them to fill up with water some

(a) Probably *Joseph* was now dead, for there is no mention of him any more in the Gospel.

(b) Though he refused to turn stones into bread for the satisfaction of Satan, yet he refuses not to turn water into wine at this Marriage-Feast, for the shewing forth of his own Glory.

(c) *Daniels* tying up the mouths of Lions, the last miracle recorded in the Scripture, till water was turned into wine at this Feast.

(d) Scriptores ex multis circumstantiis colligunt vel sponsum, vel sponfam fuisse ex cognatione Matris. *Polycar. Lyser.*

*Alpheus* (who is also called *Cleopas*) and his family lived in *Cana*, as may be collected by this, that one of his Sons, namely *Simon*, is call'd a *Canaanite* to distinguish him from *Simon Peter*, *Mark* 3. 18. & 6. 3. *Mary* the Wife of *Cleopas*, Mother of *James* and *Joses*, *Matth.* 27. 56. was very near allyed to the Virgin *Mary*. 'Tis not therefore improbable that this Marriage was in *Alpheus's* house.

(e) Mulierem vocat matrem suam hic & *Job.* 19. 26. ut ostendat se alium esse & majorem aliquem quam *Maria* filium. *Kolloc.* Et ne plusquam mulier putaretur, quæ pepererat Filium Dei. *Epiph. Hæres.* 79.

(f) Festinatio Matris erat importuna, ut notat *Ambros. Serm.* 26. in *Psal.* 118. Ista non repulit, sed distulit Matrem. & tempus miraculi non adesse, sed mox adfuturum insinuat. *Sanf.*

great

(\*) Eorum usus erat in conviviis *Judeorum* ad lavandum manus, & calices, & vasa omnia, diligenter: idq; maxime observabatur in conviviis nuptialibus. *Dr. Mons.*

great stone vessels (\*) set there and used by them for the purifying themselves; (by which we are to understand, not the purifications enjoyed by the Law, (*Lev. 15. Num. 19.*) but those multiplied purifyings and

washings before they eat Bread, and of Tables, Cups, and Platters, brought in among them by Tradition, of which we read *Mark 7.*

3. 4. This done, he miraculously changes the *Water* into *Wine*, and then orders them to draw out and carry to the *Governour*,

(g) Architrictinus significat eum qui praefectus est apparando convivio. *Græc. Dr. Lightfoot* hereby understands the chief guest at the Feast.

(g) or Steward and orderer of the Feast. He tasting of it, and admiring at the goodness of the Wine, and ascribing it to the care of the Bridegroom, that had reserved

the best Wine till then, the miracle is made known and manifest to all. This was the *First Miracle* Jesus wrought: and the glory of his Godhead being on this occasion so plainly manifested, his Disciples and followers more firmly believed on him. And from thence he went to *Capernaum* (which was a famous Mart-Town, and as it were the *Metropolis* of *Galilee*) where he made but a short stay for the present, though afterwards he came to dwell there, namely, when *John* was cast into Prison, which he was not at this time, as we may gather from *Matth. 4. 12, 13.*

*John 2. 1.* And the third day there was a Marriage in *Cana* of *Galilee*, and the mother of Jesus was there.

v. 2. And both Jesus was called, and his Disciples to the marriage.

v. 3. And when they wanted Wine, the mother of Jesus saith unto him, They have no Wine.

v. 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

v. 5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

v. 6. And there were set there six water-pots of stone, after the manner of the purifying of the *Jews*, containing two or three firkins a piece.

v. 7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

v. 8. And he saith unto them, Draw out now, and bear unto the Governour of the Feast. And they bare it.

v. 9. When the Ruler of the Feast had tasted the Water that was made Wine, and knew not whence it was (but the servants which drew the water knew) the Governour of the Feast called the Bridegroom,

v. 10. And saith unto him, every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

v. 11. This beginning of miracles did Jesus in *Cana* of *Galilee*, and manifested forth his glory, and his Disciples believed on him.

v. 12. After this he went down to *Capernaum*, he, and his mother, and his brethren, and his Disciples, and they continued there not many days.

## SECT. VIII.

**T**HUS our Saviour having in his first half year since his Baptism, gone through his 40 days Temptation, gathered some Disciples, and perambulated *Galilee*; he now prepares to go up to *Jernsalem* to the *Passeover* which was at hand, having from henceforward only *three years* to live. Which three years, with his Acts therein done, we shall measure and distinguish by the four distinct *Passeovers* which he celebrated and observed at *Jernsalem*, at the last of which he suffered,

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## CHAP. III.

*Wherein is set forth the History of our Saviour from the First Passeeover after his Baptism, to the Second, containing the Acts of the First intire year of his Publick Ministry.*

## SECT. I.

(a) In obedience to the Law of the Males appearing before the Lord, *Exod. 23. 17.* from which none were excepted, but for some infirmity or incapacity. Christ came no doubt to the Passeeover every year before this all the while he lived a private life, though only one of his journeys thither before this, be mentio- ned, viz. *Luke 2.*

(b) In like manner he did the same after- wards again, as we may see, *Chap. 5. Sect. 65.*

23, 24, 25, 26. requiring that those that dwelt afar off should bring Money, and buy their Sacrifices at *Jerusalem*; partly from other Ordinances of the *Jews*, requiring that the Males from twenty years old and upwards, should pay half a shekel to the Lord, according as is enjoyned, *Exod. 30. 12, 13, 14, 15.* These with other voluntary oblations of all sorts of persons, did occa-

(c) When any brought a Shekel to change for two half Shekels, he was to pay *Κόλλυβον τῷ τραπεζίτῃ*, some profit to the changer. *Ligbif.*

*Κόλλυβος* est quod vulgo *Gambium* vocant, ἀλλάγειν ἀργυρίῳ Polluci. Collybiſtas vocat eos qui ex collybo, id est, pecuniæ per- mutatione quæstum faciebant. Eosdem hos Menſarios etiam *καρπηστῆς* Johannes vocat.

into the outer Court of the Temple, under a pretext to have them near at hand for the people, and possibly that the Cattel that were there, had been already seen and viewed by the Priests, and passed as fit for Sacrifice. These corruptions Christ re- formeth, partly by *force* and *terror*, driving the Men and their

(d) The Cords wherewith he maketh his whip, it is like he found lying up and down, the which had tyed some Sacrifices, or some other things, and after that use of them, were cast there.

Tacite innuit scriptor ejectionem factam, non genui flagello, sed Majestatis divinæ, flagello iræ divinæ signum ſufficiente. *Grot.*

**C**HRIST now comes up to *Jeru- salem*, to the Passeeover: (a) And going into the outer Court of the Temple, (wherein he fulfilled that Pro- phetic, *Mal. 3. 1.*) He scourgeth (b) out them that bought and sold there, and drave the Market out of the Temple. The pretext of this abuse, (which he reforms) was taken partly from that Law, *Dent. 14.*

23, 24, 25, 26. requiring that those that dwelt afar off should bring Money, and buy their Sacrifices at *Jerusalem*; partly from other Ordinances of the *Jews*, requiring that the Males from twenty years old and upwards, should pay half a shekel to the Lord, according as is enjoyned, *Exod. 30. 12, 13, 14, 15.* These with other voluntary oblations of all sorts of persons, did occa- sion a necessity of changing greater coin into less: (c) And several of the *Jews* living in divers Countries remote from *Ju- dea*, were necessitated to have their strange coin changed into current money to buy Sacrifices. Now the covetousness of the Rulers, brought Money-changing, and Oxen, Sheep, and Doves (that were to be sold for the Sacrifices of the poorer sort)

into the outer Court of the Temple, under a pretext to have them near at hand for the people, and possibly that the Cattel that were there, had been already seen and viewed by the Priests, and passed as fit for Sacrifice. These corruptions Christ re- formeth, partly by *force* and *terror*, driving the Men and their Cattel out with a scourge, (d) and over- throwing the Tables with the Money; and partly by his *word*, commanding the Dove-sellers to take away their Commo- dities, and forbidding all to prophane the Temple (which was his Fathers house, See *Luke 2. 49.*) with their Merchandise; by which



by which that passage *Psal. 69. 9. The zeal of thine house (e) hath eaten me up*, was fulfilled in him, though it had its own accomplishment in *David* also, who was a Type of him. Hereupon the *Jews* came, and questioned with him concerning his *Authority* to do such things as these; and if he were the *Messias*, and came from God, they require of him some further evidence of it. (f) In answer to whom he declares,

that this is the sign that is to be shewn to them, and would be an infallible evidence that he is the true *Messias*; namely, that the Temple (g) of his body should be dissolved by them, and raised again by himself within three days. But they did not so understand him, but conceived him to speak concerning the present Temple (h) at *Jerusalem* (which they said had been 46 years in building and repairing, and was not yet finished) and so laid it up as an accusation against him, against another time, as we shall see hereafter, *sect. 11.* of the 6 Chap. After his Resurrection, his Disciples remembered this passage, and their minds (i) being more clearly enlightened to understand the Scriptures, *Luke 24. 25.* they perceived the truth of the Scripture-Prophecies that spake of his Resurrection, and saw that his own words were agreeable thereunto, and both alike sure. The Miracles he here does, draw many to profess faith in him, (k) yet knowing the unsoundness and falseness of many of their Hearts, he would not commit (l) himself to them, nor converse familiarly with them, as men he had any great confidence in.

(e) Ζῆλος id est ardens amor κατὰ οἶκόν μου] dictum ut illud est cura medullas. Idem.

(f) Quod signum ostendis nobis quod hec facis? h. e. quod es *Messias*, qui ista facis? q. d. auctoritatem tibi vendicasti, neq; adhuc deberi tibi hanc, p. obatum dedisti: nondum probasti, te esse *Messiam* illum à Deo missum, cui hæc faciendi potestas competit. Non de facto dubitabant quod ante oculos videbant, sed de auctoritate ejus, qui ista αὐτοκράτορος, faciebat; neq; enim simplicis Prophetæ erat, domum Dei tantâ auctoritate purgare. *Gloss.*

In locis publicis tollere vitiosa nullius est, nisi aut publicæ potestatis aut divinæ. *Gloss.*

B. 23. 27. hic venit per quandoquidem, ut senius sit; Quandoquidem tu hæc quæ magnæ sunt potestatis & imperii facis, quodnam signum dss hujus auctoritatis? Miraculum aliquod quærent: ex quo possit intelligi virtus ipsius ac auctoritas cœlestis, quæ jus illi tribueret tum iis loquendi, tum ita sciendi.

(g) Λύσατε] solvite templum hoc, id est, solvetis. Non est verbum mandati sed prædictionis. Est quoque Bnallage præteriti pro futuro. *Chrysostomus* super hæc verba alieubi dicit: ὡς ἔσται, λύσατε τὸ ὄμμα τῶτα, ἀλλὰ τὸν ναὸν, ἡνὰ δέχεται τὸν θεὸν ἐνοικοῦντα. Vide *Theodoretum* dialogo tertio.

Hæc signum Christus iis sæpe dedit, ut infra, *Joh. 8. v. 28.* & *Matth. 12. v. 39.* ubi vocatur signum *Jonæ* Prophetæ.

(h) Herod is said by *Calvisius* and others to have reigned about 37 years from the time he was declared King by the *Romans*. About the 18. year of his reign (as *Josephus* says, *Lib. Antiq. 15. c. 14.*) he began the repairing, rebuilding, and adorning the Temple, which was not finished all his reign, nor a great while after. Nam *Agrippa* junioris tempore, 60 circiter post Christum natum annis, absolutum est totum Templi ædificium; teste eodem *Josepho Antiq. lib. 20. c. 8.* scilicet *Lud. Capellus*.

Christ was born about two years before Herod's death, as we gather from his computing with the *Magi* about what age he might then be of, viz. under two years old, and accordingly ordering the slaying of all the male Children of that age, that he might be sure to eat him off. Christ was at his first Passover, when these words were spoken to him by the *Jews*, 30 years of Age.

So that take 16 years of Herod's reign before Christ's birth, during which time the Temple was still repairing, and 30 years of Christ's life to this time, during which the reparations were still carried on, more or less; there results about 46 years to this time, since the Temple first began to be repaired by Herod.

*Egeffippus lib. 1. c. 35.* testatur Herodem Templum Zorobabælis tantummodo exornasse.

Diximus ad *Matth. 24. v. 1.* Herodis magnæ substructionem non eff. cisse aliud Templum sed auxisse; neq; enim dictum fuit. Itaq; semper *Judæi* Templum secundum vocant à Zorobabæle ad excidium *Titi*. *Grotius*.

Hoc videntur sibi voluisse hic *Judæi*. Jam ab annis quadraginta sex capta est ab Herode hujus Templi structura, necdum est absoluta: vel hocce quadraginta sex annos adificatur quotidiè hoc Templum, nondum tamen perfectum & consummatum est, tu verò illud brevi trium dierum spatio instaurabis collisum? *Capellus*. (i) Cum non eventum tantum sed & divinâ illustratione cœperunt Scripturas intelligere. (k) Ἐπίστευσαντες τὸ ὄνομα αὐτοῦ] θεωροῦντες, ὡς περὶ τῶν, intellectu convicto, non etiam flexâ ad obsequium voluntate: quod addita mentum idem efficit vivam. Vide *Act. 8. 13.* (l) ὡς ἐπέστευον ταῦτα αὐτοῖς] Allusio, mutatâ significatione vocabuli, qualis *Matth. 8. 22.* Non commisit se eorum fidei quotidiano conv. su, sed rediit in *Galilaam*, quia opportunitum mortis tempus nondum advenerat. *Grot.*

John 2. 13: And the Jews Passover was at hand, and Jesus went up to Jerusalem.

v. 14. And found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of Money, sitting.

v. 15. And when he had made a scourge of small cords, he drove them all out of the Temple, and the Sheep, and the Oxen, and poured out the Changers Money, and overthrew the Tables:

v. 16. And said unto them that sold Doves, Take these things hence, make not my Fathers house an house of Merchandise.

v. 17. And his Disciples remembered that it was written, The zeal of thy house hath eaten me up.

v. 18. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

v. 19. Jesus answered and said unto them, Destroy this Temple, and in three days I will raise it up.

v. 20. Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?

v. 21. But he spake of the Temple of his body.

John 2. 22. v. 22. When therefore he was risen from the dead, his Disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

v. 23. Now when he was at Jerusalem at the Passover in the Feast day, many believed in his Name, when they saw the miracles which he did.

v. 24. But Jesus did not commit himself unto them, because he knew all men.

v. 25. And needed not that any should testify of man: for he knew what was in man.

John 2. 22. v. 22. When therefore he was risen from the dead, his Disciples remembered that he had said this unto them: and they believed the Scripture, and the word which Jesus had said.

## SECT. II.

Being now at Jerusalem, he there instructs Nicodemus a Pharisee, and one of the Sanhedrim who came to him by night,

(a) Ne collegas jam Christo male volentes ostenderet. Simile quid de Josepho Arimathea dicitur infra c. 19. 38. Gros.

(\*) *ἀνωθεν* è *supernalis*, id est divinitus, coelitus quomodo accipitur Job. 19. 11. Jam. 1. 17. & 3. 17. Aliqui vertunt per *ἀνωθεν* denuo, rursus.

(b) Responsio tacite innuit quod adjectum à Nicodemo fuerat, nempe velle se scire, quandoquidem Jesus regni coelestis inter docendum mentionem sæpe fecerat, quæ ratio esset eò pervenendi. Idem. Verbum nasci solet usurpare apud Hebræos de formatione animi. Sic etiam usurpat Seneca. Solemus dicere non fuisse in nostrâ potestate quos sortiremur Patres, (sorte nobis datos. Nobis verò ad arbitrium nostrum nasci licet). Rem novam Nicodemo legis Doctori Christus indicat, Posthac ad salutem parandam majus aliquid Judæismo requirit. Vid. Gal. 6. 15. Gros.

(c) The Divinity that the Jews taught and learned was generally to this tenour: To build upon their birth-privilege from Abraham, Mar. 3. 9. To rest in the Law, Rom. 2. 17. To rely upon their own works. Mar. 19. 20. Luke 18. 11. Gal. 4. 21. and 5. 4. To care for no other Faith but Historical. Jam.

[See Chap. 7. 50, and 19. 39.] (a) First, concerning the need that all men have of a change by Regeneration, and that they must be born from above by a new, and supernal birth, (\*) if they expect to enjoy a part either in the Kingdom of Grace or Glory, (b) Ver. 3. Secondly, Meeting with an ignorant Scholar, (c) he explains the way and manner of it, shewing that this Birth was not Natural but Spiritual, as being wrought by the Spirit, whose working is like unto Water (d) cleansing filth: And seeing Nicodemus at a stand, he further clears the matter to him, by a similitude taken from the Wind, (e) the effects whereof prove that it is, though we know not whence it riseth; So this Spiritual Birth, (wherein the Spirit worketh freely and efficaciously) may be sensibly perceived by the effects of it, though the manner

ner and way how it is wrought be not so comprehensible, *Ver.* 4, 5, 6, 7, 8. *Thirdly*, Nicodemus continuing yet in his ignorance is reproved for the same, and for his *unbelief*, common to him with the rest of the *Pharisees*; Christ tells him, that he had spoken to him of *Heavenly* things in a plain way, under a similitude taken from *earthly* things, and if he could not comprehend and believe them, when so delivered, what would he do if they had been delivered as *Heavenly* things, in a style suteable to their own sublime nature? (f) *Ver.* 9, 10, 11, 12. *Fourthly*, He leads Nicodemus up to the knowledge of himself as the *only* revealer of Spiritual Mysteries. For no man (saith he) hath or can of himself ascend into (\*) Heaven (g) to know Gods counsel concerning the way of saving sinners, or to fetch the knowledge of those Divine Mysteries from thence. But I came down from Heaven to reveal the will of God, and to declare the Doctrine and Mysteries of Salvation; and though I took on me the Humane Nature, and became Man, and now converse among Men yet as God, I am still in Heaven. And therefore if you will not believe me in these things, you must never expect to know them, *ver.* 13. *Fifthly*, He points out himself as the object of Faith and the *only* Saviour of sinners who believe in him, under the *Type* of the Brazen Serpent, *ver.* 14. 15. *Sixthly*, This way of Salvation and the certainty of it, he confirms and commends from the *free love* of God in sending his Son for that very end, and giving him to be a Saviour not only to the *Jews* but to the *Gentiles* also, (h) *ver.* 16. 17. *Seventhly*, He shews that they are under Condemnation, (i) who by unbelief and delight in their sinful waies reject this remedy; yea, under a *double* Condemnation, one by the *Law*, *Gen.* 2. 17. *Gal.* 3. 10. *Rom.* 6. 23. and the other by the *Gospel*, since by *Faith* they do not lay hold on the *only* remedy offered therein for their deliverance and discharge, but slight and condemn it, and love their woful state in sin and misery, far beyond the offered mercy, *ver.* 18, 19. Neither is it strange (as he observes) it should be so; for *Evil-doers* hate the *Light*, lest it should discover the evil and sinfulness of their waies; whereas on the contrary, truly *Gracious* persons (that walk uprightly).

2. 19. To pater over Prayers as efficacious, ex opere operato, Mayman in *Tepbillah*. To account the day of expiation, effusions, and their very death to be expiatory. Idem in *Teshubah*. The Jewish Doctors taught much about Traditions, and Carnal Rites, and observances to make up a self righteousness, but the great things of Faith, and renovation, they knew little of, nor how the doctrine of regeneration was held forth, *Ezek.* 11. 19. *Psal.* 51. and *Ezek.* 36. 25, 26. See *Lights*, on the 10 v. of this Chap. in 3 Part of his *Herm.* p. 34.

Non legitur quæ Jeremias, & Ezekiel promiserunt de corde novo creando Messia temporibus? Potuit Deus inspirando in Adam vitam ei naturalem conferre, & non poterit melliore Spiritu conferre vitam supernaturalem? Adde defixus es in Pharisaicis illis mundationibus corporis, ut nihil sublimius cogites? *Grot*

(d) As *Matth.* 3. 12. The Holy Ghost and fire signifie one thing, or *Ev. ad Jussu*, the Spirit working like fire in the purging of dross; so *Water* and *Spirit* signifieth the Spirit washing and cleansing like water. Therefore *ver.* 6. he repeats only the Spirit, as including all that is here signified by Water and Spirit. See *Esa.* 44. 3. *Ezek.* 36. 25.

(e) Venio voluntas tribuitur per *propter* *tristitiam*, ut apud Paulum, *lex. peccatum, mors* Introducuntur *propter* *tristitiam*.

(f) Remota figuris, lingæ Angelorum. *Grot.* Dicunt *Rabbini* Deus, loquitur in Scriptura בלשון בני אדם lingua hominis.

(\*) Ascendere in celum dicitur qui arcana cæli penetrat. *Prov.* 30. 3. 4. *Grot.*

(g) See *Rom.* 10. 16. compared with *Deut.* 30. 12.

(h) The Jews thought the Messiah should only come for the good of that Nation. But our Saviour here declares that God loved the World, and so sent his Son for the benefit of the Gentiles as well as Jews.

(i) Verus est dictum, illo nocens se damnat quo peccat dicit.

(k) de-



(i) Who do *troub*] dare operam veritati, is, when a mans bent and desire is to do up-rightly, ὁ ποιῶν τὴν ἀλήθειαν, qui sincerè agit. *Vid.* 2. *Reg.* 20. 3. *Psal.* 86. 11. *Prov.* 28. 6.

(l) Because they are wrought in God. Hoc autem in Deo facimus, quod Deo in nobis faciente, datur nobis ut faciamus. *Fulgent.*

In Deo facta dicuntur opera quæ ipsum tanquam causam, objectum, & finem respiciunt, adeoque ipsius virtute, ad ipsius voluntatem, in ipsius gloriam sunt edita. *De Dicta.*

(k) delight to have their waies and works tryed by the light of the Word, because they are done by them as in the sight of God, (l) and with an eye to please him, and according to his prescript and direction, *Ver.* 20. 21.

*John* 3. 1. There was a man of the Pharisees, named *Nicodemus*, a ruler of the Jews:

v. 2. The same came to Jesus by night, and said unto him *Rabbi*, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.

v. 3. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

v. 4. *Nicodemus* saith unto him, How can a man be born when he is old? can he enter the second time into his Mothers Womb and be born?

v. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

v. 6. That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit.

v. 7. Marvel not that I said unto thee, Ye must be born again.

v. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

v. 9. *Nicodemus* answered and said unto him, How can these things be?

v. 10. Jesus answered and said unto him, Art thou a master of *Israel*, and knowest not these things?

*Ver.* 11. *Quod scimus loquimur*]

est pro-

verbialis locutio cerèd aliquid testantium, quam Christus sibi applicat? Et quod vidimus testatur] cerèd cognovi consilium Patris de mutandis hominum animis. *Vid.* *sup.* c. 1. 18.

v. 12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of Heavenly things?

v. 13. And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven.

v. 14. And as *Moses* lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up.

v. 15. That whosoever believeth in him, should not perish, but have eternal life.

*Ver.* 16. τῶν

ἁδόντων]

Non

Judeos tantum

quibuscum sc-

daus habeat

aliquid, sed

omne omnino

genus huma-

num peccatis

obrutum,

1<sup>a</sup> *John* 5. 19.

*Rom.* 5. 8. *Eph.*

2. 12. *Gros.*

v. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

v. 17. For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

v. 18. He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God.

v. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.

*Ver.* 17. Christ came not now to judge (as he will do at his coming) but to propound terms of peace, and mercy, that men might believe in him, and be saved.

*Ver.* 19. *Quod lux venit in Mundum*] i. e. Christus cum suo purissimo dogmate.



- v. 20. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reprov'd.
- v. 21. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

## S E C T. III.

**T**HEN leaving *Jerusalem*, he went into the Land of *Judea*, with his Disciples, and tarried there, and Baptized, (a) namely, by the hands of his Disciples (as 'tis said, *John* 4. 2. *Jesus himself Baptized not, but his Disciples*) who had been before Baptized (as 'tis probable) by *John*, (b) (who was at this present Baptizing in *Aenon*, (c) being not as yet cast into Prison): So that Christ had instituted *Baptism*, (d) and given his Disciples power to Baptize before this time, or else certainly they would not have taken upon them to do it.

Ed autem ivit Baptista, non alio ut videtur consilio, quam ut pluribus locis officio suo fungens, populum ad penitentiam, & Baptismum invitaret: quoniam aque multa erant illis. Intellige non rivos multos, sed simpliciter aquae copiam, tantam scilicet in qua corpus humanum mersaretur, quo tum more Baptismus peragebatur.

Grot. (d) See Sect. 24. of the 6. Chap.

*John* 3. 22. After these things came Jesus and his Disciples into the Land of *Judea*, and there he tarried with them, and Baptized.

v. 23. And *John* also was Baptizing in *Aenon*, near to *Salim*, because there was much water there: and they came and were Baptized.

v. 24. For *John* was not yet cast into prison.

## S E C T. IV.

**C**H R I S T and *John* thus Baptizing both at one time, there Cariseth now a question and contention between some of *John's* Disciples, and some of the *Jews* about *Purification*; for these *Jews* being zealous for their own Judaical washings and purifications, prefer'd them before *John's* Baptism, which it seems they look'd upon but as an humane institution, because others besides him begun to Baptize, (a) and had many Profelytes as well as he. Hereupon *John's* Disciples come to him, and in a way of envy and emulation, tell him that Christ gained many Profelytes, and Baptized them, and that there was great flocking to him, and this was objected to them as an extenuation of their Authority. (b) *John* covertly reproveth and reprehends this their preposterous zeal and emulation, shewing them that the dispensations of God to every man are to be acquiesced in. [c] If Christ be so much followed, it was given him

(a) Videtur disputatum an *Johannis* Baptismus divinus esset ceremonia, an humanum institutum, quoniam quidem & alii praeter *Johannem* Baptizare incipiebant: Sicut superiore capite *καθαρισμῶν* vocavit ablutionem illam Pharisaicam manuum & poculorum, quam *Marcus* βαπτισμῶν, ut & hic Baptismum *Johannis* & *Jesu* vocat *καθαρισμῶν*, sicut & verbo *καταβαλόντων* uti *Josephus* in narrando *Johannis* Baptismo ostendimus ad *Matth.* 3. 6. Grot.

*John's* Disciples seem startled that another Baptizer should appear besides their Master, and he to be more followed than their Master was. And the *Jews* possibly did upbraid them in this or the like manner: You see what you have done to forsake the *Statutes* and *Ancients* from

*Washings and Rites of Moses, and the Traditions of the Elders*: For there is now another risen up, that sets up a new Baptism, and so will there be novellizing still *in infinitum*. *Lights*.

(b) Vide historiam similem, Numb. 11. 27, 28, 29. & Luc. 9. 49. Notabilis utraq; ut intelligamus cur Scitarum studia annumerentur *operibus carnis*, Gal. 3. 20. Gror.

(c) *Δεμὸς ποτεστ λαμβάνων* quidquam] id est, jure sibi sumere, arrogare & vindicare quemcunq; autoritatis honoris, dignitative gradum, nisi detur ei à Deo. *Decet hominem confessi sibi de celo mensurâ esse contentum*, inquit Cyrillus. Indicare vult Johannes se non posse arrogare sibi id, quod sibi de coelo non esset datum, ut se scil. præponeret Christo.

(d) Rectè Christus sponso comparatur, Matth. 22. 2. 2 Cor. 11. 2. Eph. 5. 25, 26. ad exemplum Dei, qui populi Hebræi *Maritum* dicitur Prophetis. Professus fuerat Baptista, se indignum vel calceamentis portandis: quomodo nunc amicum se vocat sponsum? Non ut extollar se, inquit *Chrysostomus*, sed ut gratissimum sibi, esse populi ad Jesum concursum ostendat. *Neg; enim ita gaudens servi in nuptiis Dominorum, sicut amici*. Gaudium meum ergo inquit Baptista est simile illius quo amicus sponsum gaudet ob colloquium sponsum cum sponsâ adductâ. Hic enim finis est legationis meæ, ut tanquam sponsum paranympus sponsum ei conjungerem, idq; ardentissimis votis conducerem ut populus Israel ad Christum adduceretur, ita ut fide & charitate ipsi conjungeretur. *Vid. Luc. Brugenf. in loc.*

and more at Christs appearing. That Christs Glory was on the *Growing hand*, and his Splendour *Decreasing*, Ver. 30. That Christ is as far above Men, as Heaven is above Earth, He being above all Men and all Creatures in respect of His *Divine Nature*. That Men who are of an Earthly *Original*, are of an Earthly temper, and do favour the things of the Earth in their speeches, and what they have *above this*, is of free gift; but Christ in this also is above all men (namely, in the knowledge of *Divine* things) having spoken and testified nothing but what he had seen and heard of the

(e) Quod vidit & audivit] id est, quod plane novit. Nam duobus his sensibus homines ad cognitionem deveniunt.

*tain, and immediate* knowledge of the doctrine he delivered, as being in the bosom of the Father: And yet for all this, he intimates, how the generality of the *Jews*

(f) *No man receiveth his Testimony*] that is, very few, as *All seek their own, not the things of Christ*, Phil. 2. 21. that is, *There are very few but do so*:

delivered by Christ, as having the *Spirit* without *measure* for that and other ends, Ver. 30, 31, 32, 33, 34. Lastly, He shews that he is the beloved *Son* of God, and to him he hath committed all the Mysteries of his Kingdom, [See Matth. 11. 27.] and hath

from Heaven, and flowed from Divine dispensation, which should not be quarrell'd at: and then minding them of what he had before declar'd, *that he was not the Messias, but only his fore-runner*, he gives an ample commendation of Christ, as not only Superiour to him, but to all other men also: And particularly, he shews that Christ is the *Bridegroom* (d) to whom the Church is to be Married, and that *he* and *others* are but *servants* and friends to the Bridegroom, it being honour enough for him, or any Minister else, to be employed betwixt him and his people to invite them to him, and to bring them unto him to enjoy fellowship with him, and to see him enjoy his own peoples affections. This made him for his part, instead of envying, to rejoyce at the success that Christ the Bridegroom had, and to hear of his Honour, Growth, Splendour, and Advancement, and that so many flock'd unto him, Ver. 27, 28, 29. And further, he tells them that he was but as the *Morning-Star* appearing before *him* the *Sun* of *righteousness*, and therefore was to be obscur'd more

thing but what he had seen and heard of the Father (e) See Chap. 1. 18. and 5. 20. (as *Moses* saw and heard from God what he delivered to *Israel*) and had a *clear, full, certain*, knowledge of the doctrine he delivered, as being in the bosom of the Father: And yet for all this, he intimates, how the generality of the *Jews* (f) refused to embrace his doctrine, and so deprived themselves of the Honour and Dignity of setting their Seal to the truth of God, which is with undeniable evidence

hath given him the charge of his people, and a full power and *soverainty* over all things for their good ; and therefore Salvation is to be had *only by believing in him*, without which they will certainly perish (g) *Ver. 35. 36.* This *sixth* and *last* notable Testimony of Christ, *John* gave before his imprisonment ; after which there is not one speech more of his to be found in all the Evangelists.

(g) Est duplex *πίστις*, una in intellectu, cum videlicet quispiam doctrinæ veritatis non vult assentiri; quo sensu opponuntur τὸ πιστεύειν & τὸ ἀκούειν hoc loco, & *AB. 14. 2.* Altera in voluntate & moribus, quæ *πίστις* in multis quoq; reperitur qui tamen assentiuntur doctrinæ. *Beza.*

*John 3. 25.* Then there arose a question between some of *John's* Disciples, and the *Jews*, about purifying.

v. 26. And they came unto *John*, and said unto him, *Rabbi*, he that was with thee beyond *Jordan*, to whom thou barest witness, behold, the same Baptizeth, and all men come to him.

v. 27. *John* answered and said, A man can receive nothing, except it be given him from Heaven:

v. 28. Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

v. 29. He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegrooms voice: this my joy therefore is fulfilled.

v. 30. He must increase; but I must decrease.

v. 31. He that cometh from above, is above all; he that is of the Earth, is Earthly, and speaketh of the Earth: he that cometh from Heaven is above all.

v. 32. And what he hath seen and heard, that he testifyeth, and no man receiveth his Testimony:

v. 33. He that hath received his Testimony, hath set to his Seal, that God is true.

v. 34. For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.

v. 35. The Father loveth the Son, and hath given all things into his hand.

v. 36. He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.

*Ver. 36.* Habet vitam æternam] id est jus habet ad vitam

æternam; certissimè habebit suo tempore. Non videbit vitam] h. e. non erit particeps vitæ æternæ.

## S E C T. V.

**N**OT long after, *Herod Antipas* Tetrarch of *Galilee* (Son to *Herod* the great, (by his third Wife *Malthace* a *Samaritan*) sometimes called a King, because he was chief Governour in that Countrey under the Roman Emperour, and had Regal power within his Territory) who, as it seems, had called *John* to his Court, and heard him often, and that with great respect at first, as appeareth, *Mar.* 6. 20. but being reprov'd by him, for taking his brother *Philip's* wife from him, (a) and Marrying her, (her husband yet living, see *Jos. Antiq.* l. 18. c. 6. and 7.) and for other sins he was guilty of, being incens'd by these just and free reproofs of *John*, he casts him into prison, (b) though he us'd another colour, and pretext (as *Josephus* relates) namely, because *John's* popularity and the people's high esteem of him was dangerous, and might procure some insurrection and innovation in the State.

(a) *Herodias* was Neice both to *Philip* and *Herod Antipas*, both to her former and latter Husband, being the Daughter of their Brother *Aristobulus*, whom their Father slew. *Herod* might not have married his Brother's Wife though he had been dead, he having had issue by her; for so it is generally held, that *Herodias* Daughter that danced off *John Baptists* head, was the Daughter of *Philip*. See *Levit.* 18. 16. Chap. 20. 21. (b) He was sent Prisoner to *Machab's* Castle, where he was kept Prisoner above a twelve-moneth.

*Luke* 3. 18. And many other things in his exhortation Preach'd he unto the people.

v. 19. But *Herod* the Tetrarch being reprov'd by him for *Herodias* his brother *Philips* Wife, and for all the evils which *Herod* had done,

v. 20. Added yet this above all, that he shut up *John* in Prison.

*Mark* 6. 17. For *Herod* himself had sent forth and laid hold upon *John*, and bound him in Prison for *Herodias* sake, his brother *Philips* Wife; for he had Married her.

v. 18. For *John* had said unto *Herod*, It is not lawful for thee to have thy Brothers Wife.

v. 19. Therefore *Herodias* had a quarrel against him, and would have killed him, but she could not.

v. 20. For *Herod* feared *John*, knowing that he was a just man, and an holy, and observ'd him: and when he heard him, he did many things, and heard him gladly.

*Matth.* 14. 3. For *Herod* had laid hold on *John*, and bound him, and put him in Prison for *Herodias* sake, his brother *Philips* Wife.

v. 4. For *John* said unto him, it is not lawful for thee to have her.

v. 5. And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.



## SECT. VI.

**J**ESUS hearing that *John* was cast into Prison, and that the Pharisees had understood, that there were many more Profelyted and Discipled by him, and Baptized (namely, by the hands of his Disciples) (a) then had been at any time by *John*; considering the danger that this might bring upon him from the *Sanhedrin* of the Jews, it being not yet the fit season for him to be offered up, till he had further spread and disseminated his Doctrine, he left *Judea* for a time, (when he had staid there about eight moneths) and resolved to go into *Galilee*, which being under *Herod's* jurisdiction, (b) the Pharisees had not so much to do there, as they had in *Judea*.

(a) Plus Majestatis pre se ferbat, quod Jesus per discipulos, tanquam Dominus per Ministros baptizaret, quam quod Johannes suis ipse manibus baptizasset: id ergo eo confitto ab Evangelistâ additum, reor ut significaret, Jesum ascendendo occupatum, re majori, ac sublimiori, externum Baptismi ministerium discipulis commississe. Majorum enim virum est, et ampliore scientiam gratiamque requirere, Evangelii prædicatione quam administratione Baptismi: quare et Apostolus Corinthiis scribit. Non misit me Christus baptizare, sed Evangelizare. 1 Cor. 1. 17. Luc. Brugen. Christo Baptismo adscribitur quam peragebant ejus discipuli, quia Baptismi ritum, et Sacramentum ipse instituit, et ejus nomine ac mandato peractum est suis. Augustin. tract. 5. In Joh. Baptizavit ipse, et non ipse. Ipse potestate, illi ministerio. Scrutinium ad Baptizandum illi admovebant, potestas Baptizandi in Christo permanebat. (b) There was no danger of Preaching the Gospel so near Herod, if his Herodias were not touched; and what our Saviour should do in that particular, his divine wisdom needed no instructor. Lightf.

Matth. 4. 12. Now when Jesus had heard that *John* was cast into Prison, he departed into *Galilee*.

John 4. 1. When therefore the Lord knew, how the Pharisees had heard, that Jesus made and Baptized more Disciples than *John*,  
v. 2. (Though Jesus himself Baptized not, but his Disciples.)  
v. 3. He left *Judea*, and departed again into *Galilee*.

Mark 1. 14. Now after that *John* was put in Prison, Jesus came into *Galilee*, Preaching the Gospel of the Kingdom of God.

## SECT. VII.

**I**Ntending for *Galilee*, his way was through *Samaria*. (\*) And coming unto *Sychar*, where *Jacob's* Well, was (called *Shichem* (a) *Gen.* 33. 18, 19. *Gen.* 48. 22.) being wearied with his journey he rested by the Well, while his Disciples went unto the City to buy Meat. While he was sitting there, a Woman of the Town of *Sychar* cometh to draw water. Christ speaks to her to give him to drink. She returns a Taunt, (b) instead of answering his desire; Christ tells her that she was mistaken in him, she knew not what manner of person he was; he had better water

(\*) Here is related the first Conversion of such as were aliens from the Commonwealth of Israel.

(a) The Jews out of their bitter enmity to the Samaritans, might possibly call their chieft City, which was *Sychem* at this time, *Sychar*, as *Aschan* was changed into *Athar*, 1 Chron. 2. 7. *Sychar* signifies Drunkenness, and the people of the Kingdom of *Samaria* are call'd the Drunkards of *Ephraim*, Isa. 28. 1. possibly the Jews might in scorn call their Metropolis so, for this reason. See Lightf. p. 86.

(b) This great difference betwixt the Jews and Samaritans, began first at the dedication of the ten Tribes from the Temple at *Jerusalem*, and the house of *David*, and did increase partly when Hethen Nations, with some few Israelites did possess that Land, and had invented a

Mangled way of Religion, 1 K. 17. and partly by reason of many injuries done to the Jews by the Samaritans, who however they boasted to be descended from Jacob, when the Jews were in any good condition, yet they were their bitter Enemies in their adversity, as appears from *Ezra* and *Nehemiah*; and the Histories of those times. But chiefly this difference was heightened, when the Samaritans with some Apostate Jews built a Temple on *Mount Gerizim* in opposition to that at *Jerusalem*, and so that Country became a shelter of all Apostate Jews.

The Jews in their writings do commonly call the Samaritans *Gomans*, from *Gomra* a Country and River in Persia, See 1 K. 17.

24. *And she said, Give me of this Water.*

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*And he said, Give me of this Water.*

to give her, then any she could present unto him, namely, *Living Water*, (by which we are to understand his Heavenly Doctrine, and his Spirit, and the Graces thereof, *John* 7. 38, 39.) She understanding him in a carnal way, reasons against his offer, judging it impossible he could have *Living Water* to give, seeing he had nothing to draw it with out of this Well, nor could she imagine whence else he should have it; she suppos'd he could not shew a better Well then that *Jacob* had given them. Christ answers, that the Water of this Well

he spake so much of, could not give any abiding satisfaction, nor so quench thirst, but it would return again; but the Water he would give, had enduring and lasting effects; for whosoever partakes of the Grace of God, it will savingly enlighten him, and shew him the true way to eternal happiness to be by Christ, so that he shall never thirst after any other, and it will so refresh and satisfy him, as to quench, and extinguish in him any eager thirst after vanity and earthly things; and albeit they that receive this Grace in measure, will need and desire more of it, yet they shall never fall under a total and final thirst and want of Mercy and Grace, shall never so thirst as to perish by it, but this Water abiding in them, shall preserve them to eternal Life. For the Spirit of Christ, the Fountain of Grace in the hearts of Believers, is a springing Well, springing up in them, and flowing out in all their carriage and behaviour, and making them fruitful, active, and vigorous, and flowing out to others also for their good and edification, and so abiding and continuing till it be compleated in Glory, from *ver.* 4. to 15. The Woman still understanding him in a Natural way, and being desirous to be rid of thirst and pains in seeking Water, she desires him to give her this Water he spake of, which had such excellent properties, *ver.* 15. Christ having so little prevailed upon her by his offer and commendation of *Free Grace*, doth now discover her misery unto her; therefore bidding her go call her *Husband*, and bring him with her, and she denying she had any, he commends her ingenuity in that particular, and lets her see that he knew her by-past-lewdness of life, *ver.* 16, 17, 18. The Woman by this discovery is brought to acknowledge him for a *Prophet*, and thereupon propounds to him that great question concerning the place of publick Worship, agitated betwixt the Samaritans and the Jews; the one pretending that *Mount Gerizim* was the right place of publick Worship, where *Sanballat* by permission of *Alexander* the Great had built a Temple for *Manasseh* his Son-in-Law, who for that Marriage with his Daughter, was put from the Priesthood at *Jerusalem*; and the other, namely the Jews, asserting *Jerusalem* for the right place of Worship, *ver.* 19, 20. Christ answereth to this question in two assertions. 1. That both those places

places were to yield and give way to that which was better; for the time was approaching (namely at his death) that the publick and lawful *Worship* of God, should not be restrained or confin'd to any certain place or Nation; and so the *Samaritan-Worship* because unlawful, and the *Jewish way* because *Temporary*, should both be abolished. And lest she should think, that his speaking of the abolishing of both, and giving way to the *Spiritual Worship*, should infer, that till that time come, they were both equal in respect of their use, he therefore condemns the *Samaritans*, as going on in an ignorant way, and wanting warrant from the Word for their Worship at *Mount-Gerizim*, and preferreth the *Jews*, because they had clear ground from the Scripture for their Worship at *Jerusalem*; as also because the *Messias* was to come of them, and the Doctrine of Salvation was to go out from them unto all the World, according to the Prophecie, *Isa. 2. 3. And many people shall go and say, come ye, and let us go up to the Mountain of the LORD, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the Law, and the word of the LORD from Jerusalem.* Then he further shews, that the time was even at hand, wherein there should be no distinction of place or Nations in the matter of Worship, but instead of external Ceremonies (which are called *carnal*, *Hebr. 7. 16.* and *9. 10.* and *shadows*,) the Lord would have a *spiritual*

Worship, (c) and the truth of what was represented by these shadows, and would have his lawful Worship performed in *Spirit*, as opposite to an outward way of Worship, or those bodily services among the *Jews*, and those carnal rites, and shadowy types in which their whole worship in a manner did consist; and in truth, as opposite both to *Hypocrisie*, and an erroneous way of worship, *ver. 21, 22, 23, 24.* The Woman now remembering that the coming of the *Messiah* was shortly expected, she remits the present controversy and the clearing of all doubts to him. Christ declares to her, that *he himself was the Messiah expected.* She hearing this, and being convinced thereof by the powerful work of Christ upon her heart, forgets her errand, and goes to the City to invite others to come out to see the *Messias*, *ver. 25. to 30.*

In the mean time his Disciples returned from the City, and marvelled he talked and discoursed so much with this Woman that was a *Samaritan*; and having got provisions, they desire him to eat. He tells them, that it was *his Meat and Drink to do the will*

(c) The time is now coming, that he that will be taken for a true Worshipper, must neither worship as the *Jews* do, *Ceremoniously*, but in *Spirit*; nor as the *Samaritans* do, *Erroneously*, but in *truth*.

The time was, when the Worship of God did consist in a great measure in external rites and ceremonies, in meats, and drinks, and divers washings, and carnal ordinances, until the time of reformation, *Heb. 9. 10.* But then there was to be a more *spiritual* way of worship. It pleased God indeed to appoint a Ceremonial way of worship to the *Jews* of old; in condescension to their weakness, who else would have been prone to comply with Idolaters; or else he saw it requisite that such significant Rites should be enjoined them, as might lead them to Christ; and to reserve the honour of a more spiritual worship to the coming of his Son. The *Sun of righteousness* was to scatter all shadows. But now when these reasons were ceased, he reduceth them to the *Original rule* of worship, namely, the nature of God. *God is a spirit, and they that worship him, must worship him in spirit and truth.*



*will of his Father*, and to accomplish that work of saving sinners, for which he was sent, from *ver. 31. to 35.* And then he stirreth them up to the like affection and diligence in Preaching the Gospel, from several reasons. 1. From the ripeness of people, and their willingness to hear, and their readiness to be reaped and gathered by the Gospel (whereof there was a present instance in the *Samaritans* that were now coming forth in multitudes to him) which opportunity was therefore to be improved, *ver. 35.* 2. He shews the great reward they should receive for this their work, seeing those they should gather by the Gospel, they should be instrumental to bring

(d) Spes lucri provocat Messorem ad operam; multo magis alacres oportet esse ad hanc Messiem colligendam, ubi quos metit messor eos inferre regno cœlesti tanquam horreo, & non solum ipse sibi acquirit vitam æternam, sed & eos qui ipsius labore Christo lucrifaci sunt, adducit in vitam æternam. *Vid. 1 Tim. 4. 16.*

into eternal life, (d) which will be the *joint-joy* of the *Prophets* as Sowers, and of *them* as Reapers, (wherein he alludes to the joy of Reapers in Harvest, and their Feast after it was gathered in, *Isa. Chap. 9. Ver. 3.*) telling them that the *Spiritual Harvest* of souls is now ripe (though that in the

Fields will not be ready these four moneths) there being great inclinations and much forwardness in people to receive the Gospel, if it were Preached unto them; that the Prophets had taken

(e) This among other things was a singular and eminent whiteness of this field of the Jewish Nation to Harvest, that they looked every day when the Messiah should appear, and being dispersed up and down in the world among the Gentiles, 'tis like he acquainted them therewith also.

(f) Subsistit in arum à Prophetis, qui non tantum in *Judea*, sed & per dispersiones variis apud Gentes, voce ac scriptis homines ad unius Dei cultum excitant: quod semen est Evangelicæ frugis. *Grot.*

much pains in sowing the doctrine of salvation, and by foretelling (e) the coming of the *Messias*, had prepared mens hearts to receive him when he came, and by this had made the work more ready for them; (f) so that they might enter into their labours, and with less pains reap a whole harvest of Proselytes, *ver. 35, 36, 37, 38.* Many of the Citizens of *Sychar* giving credit to the Woman's testimony, go out to him, and request him to tarry with them,

which he readily grants. For although he after this forbade his

(\*) See Sect. 25. of 4 Chap. Disciples (\*) to go in the way of the *Samaritans* (*Matth. 10. 5.*) and though the time of spreading his Glory to the World was not yet come; yet as an introduction to the calling of the Gentiles, and out of respect to this peoples need, (who so earnestly desired his company) he was pleased to stay with them two days.

In which time many more were converted by him, and believed on him as the Saviour of the World, (g) who declared to the Woman that first talked with him, and invited them to come unto him, that their Faith did not now depend on her Testimony, but on the sure ground of Christ's own personal instruction, (h) from *ver. 39. to 43.*

(g) Vide 1 Joh. 4. 14. Unde hoc sciebant Samaritanæ? quia de Silob, id est, Messia, Jacob dixerat, ad eum concurrerunt Gentes, Gen. 49. 10. (h) Notarunt veteres in hac Samaritide Ecclesiæ esse figuram, quæ nos adducit ad Verbum Divinum; nos Verbo maxime propter ipsius Verbi Majestatem & Sanctitatem credimus. *Confer 1 Reg. 10. 6, 7. Idem.*



Actu 4. And he must needs go thorow *Samaria*.

v. 5. Then cometh he to a City of *Samaria*, which is called *Sychar*, near to the parcel of ground that *Jacob* gave to his son *Joseph*.

Job. 4. v. 5.  
At *Jacobs* first  
coming to *Si-*

them out of *Padan-Aram* he bought this piece of ground of the *Hivite*, as is related, *Gen. 33. 19.* either for Money or for Lamb. But after the slaughter of the *Sichemites*, it was not safe for him to reside there, his sons having made him stink to the Inhabitants of that Land; whereupon God called him to another place. In his absence 'tis probable some of the Inhabitants of that Land usurped and seized upon that piece of ground, so that he was forced to recover it again with his Sword and his Bow.

v. 6. Now *Jacobs* Well was there. *Jesus* therefore being wearied with his journey, sat thus on the Well: and it was about the sixth hour.

Ver. 6. Sat  
thus on the  
Well] that is;

in a wearied posture, or after the manner that tired men use to do.

v. 7. There cometh a Woman of *Samaria* to draw water: *Jesus* saith unto her, Give me to drink.

Ver. 7. Τυνν  
ἐκ τῆς σαμα-  
ρείας] quæ

mox vocatur *σαμαρείτις*] Per *Samaritam* hic regionem intellige, ut patet, v. 9. Et per *Samaritanos* hoc loco, *Sichemitas*. Maluit autem Evangelista usurpare communem appellationem, quam propriam, quia odia inter illas duas gentes à voce melius exprimebantur.

v. 8. For his Disciples were gone away unto the City to buy meat.

v. 9. Then saith the Woman of *Samaria* unto him, How is it that thou being a Jew, askest drink of me which am a Woman of *Samaria*? for the Jews have no dealings with the *Samaritanes*.

v. 10. *Jesus* answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.

Ver. 10. By  
this gift of  
God, Christ is  
to be under-

stood not only as given to the World, but as now come and offering himself unto this Woman. Si scires donum Dei] id est, magnitudinem hujus doni, seu beneficii quod Deus tibi offert occasione præsentis, *ὁ ὢν* ζῶν, aquam vivam] id est *vivificantem*, μεταληψίῳ, quo modo *Lxx.* *μυκτηρίες* ζῶν pro ζῶτοισιν usurpant, 2 Reg. 1. 2. *Psal.* 118. 17.

v. 11. The Woman saith unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou that living water?

v. 12. Art thou greater then our Father *Jacob*, which gave us the Well, and drank thereof himself, and his Children, and his Cattel?

v. 13. *Jesus* answered and said unto her, Whosoever drinketh of this water, shall thirst again:

v. 14. But whosoever drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.

Ver. 14. Non  
fructus in æter-  
num] id est  
brevis assequetur

vitam æternam, in qua ab omni & corporis & animæ siti ac miseriâ liber, nullius rei quam desiderare queat, defectum parietur. *Luc. Brug.* Aqua hic est id quod creditur ad salutem, quod semel haustum, amplius hauriendum non est, sed retinendum tantum. Nihil est quod ei adjici possit. *Gros.* In uno Christo dicimur completi, *Col.* 11. 10. By *thirsting* here is not to be understood barely desirousness of drink, but fainting, and failing, and perishing for thirst. *Lighf.*

v. 15. The woman saith unto him, Sir, give me this water that I thirst not, neither come hither to draw.

v. 16. *Jesus* saith unto her, Go, call thy Husband, and come hither.

v. 17. The woman answered and said, I have no Husband. *Jesus* said unto her, Thou hast well said, I have no Husband;

v. 18. For thou hast had five Husbands, and he whom thou now hast is not thy Husband: in that saidst thou truly.

v. 19. The woman saith unto him, Sir, I perceive that thou art a Prophet.

*Ver. 20.* Our Fathers worshipped in this Mountain, and ye say, that in *Jerusalem* is the place where men ought to worship.  
*Ver. 20.* Our Fathers] the call'd *Jacob* her Father, *v. 11.* The *Samaritans* would be a Kin to the *Jews* when they thought good: *Vide Joseph. Lib. 3. Cap. ult.* But the *Fathers* she speaks of here, were as far from the Religion and Worship that *Jacob* used, as *Jacob* was from the Religion of *Hamor* and *Sichem*.

*v. 21.* Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this Mountain, nor yet at *Jerusalem* worship the Father.

*v. 22.* Ye worship ye know not what: we know what we worship: for Salvation is of the *Jews*.

*v. 23.* But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

*v. 24.* God is a Spirit, and they that worship him, must worship him in Spirit and in truth.

*v. 25.* The woman saith unto him, I know that *Messias* cometh, which is called *Christ*: when he is come, he will tell us all things.

*v. 26.* Jesus saith unto her, I that speak unto thee, am he.

*v. 27.* And upon this came his Disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or why talkest thou with her?

*v. 28.* The woman then left her water-pot, and went her way into the City, and saith to the men,

*Ver. 29.* All things that ever I did]

*v. 29.* Come, see a man which told me all things that ever I did: is not this the *Christ*?

*All*, in Scripture is not ever to be stretched to the utmost extent of its signification. He had told her so much, that she concludes that he that told her that, could have told her also all things else that ever she had done, if it had pleased him.

*v. 30.* Then they went out of the City, and came unto him.

*v. 31.* In the mean while his Disciples prayed him, saying, Master, eat:

*v. 32.* But he said unto them, I have meat to eat, that ye know not of.

*v. 33.* Therefore said the Disciples one to another, Hath any man brought him ought to eat?

*v. 34.* Jesus saith unto them, My meat is, to do the will of him that sent me, and to finish his work.

*v. 35.* Say not ye, There are yet four moneths, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest.

*v. 36.* And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth may rejoice together.

*v. 37.* And herein is that saying true, One soweth, and another reapeth.

*v. 38.* I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

*v. 39.* And many of the *Samaritanes* of the City believed on him, for the saying of the woman, which testified, He told me all that ever I did.

*v. 40.* So when the *Samaritanes* were come unto him, they besought him that he would tarry with them, and he abode there two days.

*v. 41.* And many more believed, because of his own word:

*v. 42.* And said unto the woman, Now we believe, not because of thy saying: for we have heard him our selves, and know that this is indeed the *Christ*, the Saviour of the world.

## SECT. VIII.

**H**AVING stayed two days in *Sychar*, he goes onward toward *Galilee*, (this is his second return into *Galilee* (a) after his Baptism) and passeth by (for the present) his own City *Nazareth*, see *Matth.* 4. 12, 13. (where he had been educated) knowing what little respect he was like to find there, (a Prophet ordinarily having little honour in his own Country) and goeth to *Cana*, where he had done his first miracle. As he travelled thither he was entertained, and welcomed by the *Galileans*, who having been at *Jerusalem* at the Feast, had seen his Miracles there (b). Being come to *Cana*, a certain Noble-man (c) whose Son lay very sick at *Capernaum*, even at the point of death, came and besought him that he would go down, and heal him. Our Saviour perceiving this person to apprehend him only as a Prophet, who if he were bodily present with his Son, might possibly by touching of him, cure him, and not as the *Messias*, who was true God and every where present; he tells him, he perceives that except he work signs and miracles among them, they will not believe in him nor own him for the *Messias*. Therefore to give him, and the other *Jews* there present an infallible proof *he was so*; he tells him his son was cur'd by his power and command even at that distance. By which miracle he cured not only the Child of his Fever, but the Father of his Unbelief. And not only himself, but his whole Family also believed in Jesus. (\*) This is the second miracle Jesus did in *Galilee*.

(a) Sumenda est vox *Galilee* non indefinite, quomodo & ipsam *Nazareth* complectitur, sed strictè pro territorio *Galilee* extra urbem *Nazareth* sita.

*Abis in Galilaam*] id est, in reliquis *Galilee* civitates & vicos, relictâ *Nazareth*. *Euthymius*.

(b) Tardiores Samaritani qui nullis conspectis miraculis fidem ei adhibuerant.

(c) τὸς βασιλῆος] Puto hunc Herodis Tetrarchæ (quem *Galilee* honoris causâ *Regem* appellant, *Mat.* 14. 9.) vestigalibus colligendis fuisse præpositum: Ex quo edoctus deinde Centurio Romanus in eodem agens oppido egregiam de Jesu opinionem concepit. *Grot.*

(\*) See *Sect.* 3. of *Chap.* 4.

*John* 4. 43. Now after two days he departed thence, and went into *Galilee*.

v. 44. For Jesus himself testified, that a Prophet hath no honour in his own Country.

v. 45. Then when he was come into *Galilee*, the *Galileans* received him, having seen all the things that he did at *Jerusalem* at the Feast: for they also went unto the Feast.

v. 46. So Jesus came again into *Cana* of *Galilee*, where he made the water wine. And there was a certain Noble-man, whose son was sick at *Capernaum*.

v. 47. When he heard that Jesus was come out of *Judea* into *Galilee*, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death.

v. 48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

v. 49. The Noble-man saith unto him, Sir, come down ere my Child dye.

v. 50. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

- v. 51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.
- v. 52. Then inquired he of them the hour when he began to amend: and they said unto him, yesterday at the seventh hour the Fever left him.
- v. 53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
- v. 54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

## SECT. IX.

(4) Spiritu  
ducente eo se  
contulit. *Gro-  
tium.*

(b) Mark 1. 15.  
Saying, the  
time is fulfil-  
led]

**B**Eing now (through the guidance (a) of the Spirit) returned into Galilee, he Preaches (b) with great fame in the Synagogues of the Galileans, the Doctrines of Repentance and Faith in himself being exceedingly admired of all.

[that is, 1. The time is fulfilled which God from the foundation of the world had determined for this great occasion. 2. Which all the Prophets did point out and fore-tell of the coming of the Messiah. 3. Which the Jews themselves had in expectation. 4. The last days were come, to which the Prophets still pointed in their predictions concerning his appearing, as *Esa. 2. 2. Mic. 4. 1.* namely, the last days of Jerusalem, for it was now come under the bondage of that Nation that was to be its ruine. 5. John Baptist, the Elias promised, was come and had run his course. The Kingdom of God is at hand, repent ye and believe the Gospel.] Both Christ, and John Baptist press the same doctrine, exhorting to Repentance, not only because of the necessity of the thing itself, but also persuading to it from this reason, because the Kingdom of Heaven was at hand, *Matth. 3. 2.* Which words have a latitude in their signification, and signifie, 1. The coming and appearing of the Messiah. 2. The different state of the Church and Religion under the appearance of Christ and under the Gospel, in comparison of what it was under the Ceremonious Administrations of the Law. 3. The dilating or spreading the Kingdom of Christ among the Gentiles, and their calling by the Gospel. From all these three things signified by these words, 'twas proper to move the Jews to Repentance. For 1. What fitter entertainment of the Messiah when he came, then Repentance, especially, seeing he came to save his people from their sins, *Matth. 1. 18.* 2. Seeing by the Gospel Administration they were disburdened of legal observances and purifications, what great reason was there that they should be very intent upon heart-purifying? And 3. Seeing the calling of the Gentiles would be their casting off if they repented not, what great reason had they to repent? Repent ye.] The word coth first signifie a reviewing, or considering of a mans own self and his condition, as *Lam. 3. 40.* taking a mans self into consideration. 2. A growing wile, or coming to ones self again, as *Luke 15. 17.* Repentance, is to be wise again. 3. It signifies a change of mind, and an alteration of the inward temper, wherein consisteth the proper nature, and virtue of Repentance, and not in any outward actions if the mind be not thus changed. The Jews did place much of Repentance in a bare confession of the offence, and their hope of pardon in the scape-goats sending away, and in the service of the day of expiation. The Scape-goats expiated for all transgressions mentioned in the Law, be they great or little, saith Maym. in Talmud per. 1.

The Kingdom of Heaven is at hand.] The revealing of Christ was by degrees. The first Epocha of his revealing was from the beginning of John's Baptizing, *Matth. 11. 12, 13.* Mark 1. 1, 2. because then he began to be Preached as near at hand, and some change in the Church oeconomy began by the introduction of Baptism. But from his own Baptism his revealings increased more and more, by the power of his Preaching and Miracles, but most especially by his Resurrection; so that when he saith the Kingdom of Heaven is at hand, he meaneth the revealing of the Messiah in such evidences and demonstrations (especially by his rising again from the dead, *Rom. 1. 4.*) that they that are not wilfully blind, may see the Salvation of God to be then revealed. *Vid. Lightf. in loc.*

**Luke 4. 14.** And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him thorow all the region round about.

Ver. 14. The  
Evangelist  
useth this ex-  
pression [he returned  
into the power of the Spirit]

v. 15. And he taught in their synagogues, being glorified of all.

because he was now to relate how Christ began to shew himself powerful in miracles, therefore it was reasonable to take notice of the Spirit of the Lord upon him. *Lightf.*

**Mark 1. 14.** Now after that John was put in prison, Jesus came into Galilee Preaching the Gospel of the Kingdom of God,

v. 15. And saying, The time is fulfilled, and the Kingdom of God is at hand, repent ye, and believe the Gospel.

**Matth. 4. 17.** From that time Jesus began to Preach, and to say, Repent, for the Kingdom of Heaven is at hand.

## SECT.



## SECT. X.

HAVING gone up and down *Galilee* for some time, Preaching the Gospel, and his renown being spread all over those parts, he comes at last to his own City *Nazareth*, to see what reception and entertainment his person and doctrine shall find

there; and entering into the Synagogue (\*) on the Sabbath day, (as his manner was) he expounded to them that passage of *Isaiah*, [*Chap. 61. 1.*] and declared it to be a Prophecie of himself. For though in the first sense those words were spoken in the person of the Prophet *Esay*, who was endued with the gifts and graces of the Spirit, and designed, and separated to the office of a Prophet, to fore-tell and Preach good tydings to the Captive *Jews* (who were meek in Heart, and humble in Spirit) viz. of deliverance out of their Captivity, by *Cyrus*: yet in the second and sublime sense, they are a Prophecie of the *Messiah* (of whom *Esay* was in this a Type) who hath the fulness of the Spirit (a) and the gifts and graces thereof resting on him, [*John 3. 34.*] who was sent to Preach and proclaim free and full remission and pardon to those who are broken and bruised with a sense of their sins, and believe in him; and to give spiritual illumination (b) to the ignorant, [*Esay 42. 7. Luke 1. 79.*] and to proclaim that the time wherein God will dispense his Spiritual favours, and set at liberty those that were Captivated by sin and Satan, is now come; of which the welcome year of *Jubilee* was an eminent Type, *Levit. 25. 8.* Our Saviour having largely explained this Text to the admiration of his Hearers (which explanation the Evangelist hath not recorded) He then prevents an objection which he fore-saw his Towns-men would be apt to make unto him, from the sense of that Proverb, *Physician heal thy self*, intimating they expected he should do some miracles here in his own Town, as he had done in other places, and rather here, then elsewhere, because of his relation to the place. Hereupon he declares the reason why he did not do such miracles and cures here, as

(\*) And he stood up for to read] Though he Preached in every Synagogue where he came, yet he read in none of them but only this. We find not in any Jewish or Talmudick Record, that they that read the Law, and Prophets in their Synagogues, were any others but members of that Congregation. 'Tis true indeed, Strangers if they were learned might Preach in their Synagogues, as *Paul* and *Barnabas* did, *Act. 13. 15, 16* &c. but none did publicly read there but a member of that Synagogue *Lights*.

Moses and the Prophets were read in their Synagogues every Sabbath-day. *Act. 13. 15.* and *15. 21.* and Moses every Synagogue-day bides, and the Prophets on their Festival and Fast-days. *Myrm. in Tephillab per. 12.*

On the Sabbath the Rules of the Law were 7. on the day of Expiation 6. on Holy-days 5. on the New Moons and the 7 days of the three great Festivals 4. on the 2. and 5. day of every week 3. And the Law might not be read by less then three, one after another. *Idem ibi, &c. Talm. utrumq; in Megil. per. 4. in Gtmar. 74.* The learned Doctor *Lights* has given us a History of the Jewish Synagogues in his *Hora Hebr. in Marsh.* the sum whereof I have here inserted.

Cum frequentissima ubiq; occurat mentio apud paginas Evangelicas de Synagogis, necesse est mores atq; Instituta Synagogarum clarius aliquantum cognoscere, ut plurima, quæ eo referuntur in Novo Testamento, lucidius intelligantur.

1. Non est formata ullcubi Synagoga, nisi ubi essent decem literati, ex professo studiosi Legis. Vocabantur hi viri stit, qui non pro delictibus, & otiosis sunt habendi, sed quibus (utpote qui rebus mundanis non perplexi fuerunt) vacavit res Synagoga curare, atq; incun bene studio legis.

2. Ex his decemviris, Tres Magistratum gesserunt, & vocabantur Confessus triumviris quorum erat de licibus inter membra Synagoga emergentibus determinare, & res alias curare Synagoga. Judicabant hi, de rebus pecuniariis, furtis, damnis, restitutionibus, de virgine raptâ, de homine virginem alliciente, de admissione Profelytorum, *Χειροτονία*, varisque aliis. Hi merito & propriè vocabantur, *Ἀρχισυνάγωγοι* quippe quibus incumbit summa rerum cura, & iurissima potestas. Præter hos erat publicus synagoga minister qui oravit publicè, & curavit de ictione legis, & conciones aliquando habuit, si non esset alius qui munere istoc fungeretur. Hic vocabatur *ἄγγελος ἐκκλησίας* Angelus Ecclesiæ. Non ipse legem publicè legebat, sed unoquoq; Scribebat septem à Synagoga evocavit (aliis diebus pauciores) quos ille idoneos judicabat ad le-

gendum. Legenti ipse assistit, summā curā observans ne quid falsū aut incongruē legere-  
tur, revocansq; corrigensq; si quid lapsū ē;  
Hinc ejus denominatio *יחזקאל* *Id est, Episcopus* seu *superior*. Hinc ipsius nomen  
Ministorum *Evangelii*, *Angelus Eccle-*  
*sie* atq; *Episcopus*, quæ Ministorum in Sy-  
nagogis. Tres etiam erant *Diaconi*, vel *Elee-*  
*mosynarii* quibus cura pauperum commissa est,  
atq; hi vocabantur *Parnasim* vel *Pastores*.  
Atq; hi septem forte reputandi sunt *septem bo-*  
*ni viri Civitatis*, de quibus frequens innoto  
apud Talmudicos. Et cum *Parnasim* isti, uti  
& totus *Decemviratus*, literati fuerint, & stu-  
diosis, curā corporum ad animarum curam  
merito possunt promovere. Atq; hinc for-  
san fari aliqui præferunt verbis istis Apostoli,  
1 Tim. 3. 13. *Qui bene Diaconatum gesserunt, gradum sibi bonum acquisierunt*: id  
est, fideles existentes in curā suā & prospecti-  
one in pauperes, quoad vitam eorum corpo-  
ralem, candidati bene esse possunt ad curam  
animarum. Et istis verbis 1 Tim. 5. 17.  
*οἱ καλῶς προϊστάτες προϊστάμενοι*, &c.  
Ossium ex hoc decemviratu reputare possumus  
Interpretem in Synagoga, qui linguarum  
peritus, atq; legenti in lege assistens, versifica-  
tionem vernaculæ reddidit, quæ lecta sunt ē fon-  
te Hebræo. Ductum ejus usum arbitrantur  
usq; à temporibus Ezræ. *Vid. Neh. c. 8. v. 8.*  
Vide etiam *Buxtorfii Tyberiad. c. 8. Nonum*,  
& decimum decemvirum quem nominamus,  
non est in promptu: *Scholarcham Theologi-*  
*cum usq; interpretem*, eos esse supponamus;  
Tantum de capite Synagoge, literato isto  
decemviratu, qui & corpus etiam erat Syna-  
goge representativum.

3. Dies, quibus in Synagoga conventum  
est, fuerunt Sabbatum, & dies secundus, quin-  
tenq; uniuscujusq; septimanæ. Institutionem horum duorum dierum referunt ad Ezram. *Ezra* inquit *decrevit de-*  
*creta decem. Instituit publicam legis lectionem, diebus Hebdomadis secundo et quinto*, &c. Hieros. *Mezillah* Vol.  
75. Hinc forsan elucet quo sensu intelligendum sit illud *Act. 13. 42. οἱ τὸ μετὰ τὸ σάββατον*, id est, diebus  
intercurrentis hebdomadæ, quibus conventum est in Synagoga.

4. Edificabantur antiquius Synagoge in agris. At redirent tempora subsequentis Synagoge sive urplur-  
mum in urber.

5. Cum conventum est in Synagoga, die Sabbati, inceptis sacris septem quos sibi visum est evocare, evocat Mi-  
nister Ecclesie, lecturos ordine suo legem. Sacerdotem primò, deinde Levitam si modò adesset, & post hos, quinq;  
*Israelitas*. Sic vocatum ab *Angelo Ecclesie Nazarethana* arbitror Christum *Luc. 4. 16.* legentemq; pro more,  
ut membrum istius Synagoge. Sæ notum est omnibus præcipua in Synagoga opera fuisse preces, & lectionem legis,  
ac Prophetarum; utraq; sub curâ *Angeli Synagoge*.

Videur etiam fuisse Catechizatio puerorum in Synagoga. *Bab. Berac. Fol. 17. Pueri Scholares soliti sunt eru-*  
*diti (vel discere) coram Magistro suo in Synagoga*: Videur etiam fuisse *Targumista*, vel *interpres* qui legenti in  
lege assistens, ex Hebræo fonte in vernaculum reddidit quod lectum, & licentiâ aliquando usus est expatiandi in Para-  
phrasin. *Vid. Act. 13. 15.* Observetur illud *Glossatorum in Bab. Schabb. Fol. 30. 2. Convenire soliti sunt fami-*  
*na, et virgines ut audirent expositionem vel concionem*. Duo præcipue fuerunt, quæ Christo aditum ad concionan-  
dum in unaquaq; Synagoga aperuerunt, fama scilicet ejus miraculorum, & quod se præbaret ducem seque religiose.  
*Hora Hebr. in Mathaum, pag. 70.*

(a) *Spiritus Domini super me* 1. e. Spiritus mihi datus est à Patre non secundum mensuram; ideo per Spiritum illum omne genus gratiarum in me diffusit velut unguentum, quo me tanquam unctum suum & Messiam consecravit ad officium prædicationis. *Jansen.* (b) This may possibly have respect to the Gentiles, who sat in the darkness of error and idolatry. (c) *Capernaum* was the common place of his residence, where 'tis like he had done divers miracles, though they be not mentioned. (d) That which gave them so great offence, seems to be, 1. Because by these words he intimated the calling of the Gentiles, which they thought would be the rejection of the Jews, which they could not endure to hear of, See *Deut. 32. 21.* This made *Jonas* fly to *Tarsus* when he should have gone to *Nineveh*, because it vexed him to be an instrument of the conversion of the Gentiles. The Jews express the sense of this his action thus. *He was careful of the honour of Israel, the Child, but he was not careful of the honour of God, the Father*, See *Acts 21. 22.* Secondly, They were incensed that he refus'd to do any miracles among the Jews, which they knew he did not refuse to do in other places. Some think Christ's refusal here was not a peremptory resolved refusal, but a trial, such as he us'd towards the Syrophenician woman, but it was not so apprehended by his Townsmen.

**Luke 4. 16.** And he came to *Nazareth*, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath-day, and stood up for to read;

v. 17. And there was delivered unto him the book of the Prophet *Esaías*, and when he had opened the book, he found the place where it was written,

v. 18. The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to Preach deliverance to the Captives, and recovering of sight to the blind, to set at liberty them that are bruised,

*Luke 4. v. 18. Recovering of sight to the blind] The Evangelist*

doth here somewhat differ from *Esaý's* Text, which is, *וְלִפְתּוֹחַ עֵינָיו* Et *vinctis* apertionem carceris: But *Buxtorf* renders it *omnimodam apertionem*. scribitur (inquit) ut *dua* distiones, sed est tantum una, constans ex geminatis duabus radicalibus litteris, quo gemina, id est, omni moda apertio denotatur. R. Solom. vult *וְלִפְתּוֹחַ* esse nomen separatum, Carcer, Captus à *וְלִפְתּוֹחַ* doth properly refer to the opening of the eyes.

Observe that this clause in the Prophet is of a higher strain than that immediately before it; for there was mention of Captivity, here of imprisonment in Captivity. 'Tis sad to be a Captive in a strange Land, but more sad to be imprisoned there. Now the Evangelist translates the Prophet as speaking of a higher degree of misery still, and that is, to be imprisoned, and have his eyes put out, as was the case of *Sampson*, *Judg.* 16. 2. and *Zedekiah*, *2 Kings* 25. 7. and as it was the custom much in those Eastern parts, and is at this day in *Turky*. The Evangelist therefore willing to render the words of the Prophet to the highest comfortable sense that might be, useth an expression that meeteth with the highest misery that was touched and included in the word *וְלִפְתּוֹחַ* and that is, when men were not only shut up in a blind prison where they could see no light, but when they had their eyes also put out, that they could not see light if there were any. He telleth therefore that Christ should not only Preach deliverance to Captives, but also restoring of light to Captive Prisoners; nay, yet more, recovery of sight to blinded Prisoners, and so he sweetly sets out Christ's delivery of men from the Captivity of *Satan*, the chains of corruption, and the blindness of ignorance; and so he doth not cross the Prophets expression, but explain it to the highest sweetness and comfort.

To [set at liberty them that are bruised] This clause is not *verbatim* in that Text of the Prophet from whence the rest are alledged, but taken from *Esaý* 58. 6. It was allowed and used in their Synagogues, in the reading of the Prophets, to skip from one Text to another, upon occasion. *Mayman* in *Tephillab*. per. 12. saith, He that readeth in the Prophets, may skip from one Text to another, but he may not leap out of one Prophet into another, but in the 23 small Prophets only. Now the reason of this custom was, that in reading the Prophets they might fetch in a parallel place for the clearing and further explaining the Text they were then reading. *Lightf.* in his *third Part of his Harm.* p. 135.

v. 19. To Preach the acceptable year of the Lord.

v. 20. And he closed the book, and he gave it again to the Minister, and sat down: and the eyes of all them that were in the Synagogue, were fastned on him.

v. 21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

v. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, is not this *Joseph's* son?

v. 23. And he said unto them, Ye will surely say unto me this Proverb: Physician, heal thy self: whatsoever we have heard done in *Capernaum*, do also here in thy Countrey.

v. 24. And he said, Verily I say unto you, No Prophet is accepted in his own Countrey.

v. 25. But I tell you of a truth, many Widows were in *Israel* in the days of *Ver. 25. Ad* *Elias*, when the Heaven was shut up three years and six moneths, when great  
*tres annos & sex menses]*  
*ex traditione,*  
*quam & Fa-*  
*milie sequitur c. 5. 17. Quare quod est 1 Reg. 18. 7. ni fallor ita interpretari licet Dies aliquamvisi, (id est, sex menses) praterierant, ex quo Deus allocutus erat etiam, anno tertio, id est, in fine anni tertii, postquam plures defecerat: ut mandatum acceperit Elias sine tertii anni, sed quod exequendum fuit post semestris tempus. Gros,*

famine was throughout all the land.

v. 26. But unto none of them was *Elias* sent, save unto *Sarepta*, a City of *Sidon*, unto a woman that was a Widow.

v. 27. And many Lepers were in *Israel* in the time of *Eliseus* the Prophet: and none of them was cleansed, saving *Naaman* the Syrian.



- v. 28. And all they in the Synagogue, when they heard these things, were filled with wrath :
- v. 29. And rose up, and thrust him out of the City, and led him unto the brow of the Hill (whereon their City was built) that they might cast him down headlong.
- v. 30. But he passing thorow the mids of them, went his way.

## S E C T. XI.

(a) U. happy Nazareth the first refuser of, and the first refused by the Messias; the Banisher and persecuter of thy own happiness and glory. We read not that Christ ever came to this Town again.

(b) *Ev Nazareth* palam se ferebat Deum divinitus missum, atq; id fallis admirandis confirmabat. Grot. Christus in docendo peculiaris, et proximam quandam auctoritatem ac majestatem pra se tulit, quia non ut interpret vel aliquo nomine, sed ut Dominus, propria auctoritate et suo nomine dicebat, Ego dico vobis: Et miram quandam vim et vigorem habebat ejus sermo, spiritus sanctus per verbum ejus corda auditorum ad penitentiam et fidem promovebat; quia peculiari gratia, magno zelo et libertate docebat, et doctrinam suam miraculis confirmabat. Chemnit.

(c) Non eris obscuratus ei terra Zabulon et Nephthali cui fueris angustatus: i. e. non gentis obscurabitur ea terra qua fueris affecta angustis.

(d) *וְהַכְרִיזוּ* to make vile or debase. *וְהַכְרִיזוּ* to glorify or make glorious. See the Learned Mr. Medes Exposition of this place, in his Sermon on Mark 4. v. 14, 15. pag. 13. &c.

(e) Behind Jordan *פֶּן יִשְׁכַּח* que vocis Hebraica *פֶּן יִשְׁכַּח* respiciens, non semper ubiorem partem loci significat, sed et ceteriorem. Habet a Judea ratione, Galilea utraq; est cis Jordanem. Gloss.

(f) The Evangelist only cites so much of this Text as concerns his present purpose, and expresses himself according to the sense of the Prophet, though not according to his syllables. To sit or to walk in Scripture, when they are used in a borrowed sense, do indifferently signify to be or to continue. And in that sense the words of the Prophet and Evangelist agree, and so are to be taken, viz. The people that have been and continued in darkness, &c. (g) A praeperfect tense is often used for a future by the Prophets, who fore-saw things to come with so much certainty, that they speak of them, as if they had been past. (\*) *Prædictis auroram libertatis, et lucis Evangelica illic erit, ubi prima captivitatis oria fuerant tenebrae, ac calamitatis.* Light.

Leaving Nazareth (a) he cometh now again to Capernaum, and dwelleth there, and teacheth them on the Sabbath-days, with great authority; (b) and thereby fulfilled that Prophecy, Isa. 9. 1, 2. which words may be thus paraphras'd. Nevertheless the Land that was distressed shall not be utterly obscured. (c) For as the Lord made vile (d) or debased; at first, the Land of Zabulon and Nephthali, and forely spoiled and pillaged it by Tiglathpileser, 2 Kings 15. 29. so will he at last make it glorious, towards the way of the Sea, lying beside (e) Jordan (viz. on the West-side of it) in Galilee (f) of the Gentiles, that is, which is much replenished with Gentiles; so that the people that walked in darkness (to wit, of ignorance and misery) have seen (that is, (g) shall see) a great light, viz. at the time of the Messiah's coming in the flesh; (for they shall have the chief share of his presence and conversation) and they that dwell in the Land of the shadow of death, that is, where they are extremely miserable, upon them shall the light of joy and comfort shine, when the Gospel shall be Preached among them. (\*)

Matth. 4. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the Sea-coast, in the borders of Zabulon and Nephthali.

v. 14. That it might be fulfilled which was spoken by Esaias the Prophet, saying,

v. 15. The Land of Zabulon, and the Land of Nephthali, by the way of the Sea beyond Jordan, Galilee of the Gentiles:

v. 16. The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.



**Luke 4. 31.** And came down to *Capernaum*, a City of *Galilee*, and taught them on the Sabbath-days.

**v. 32.** And they were astonished at his doctrine: for his word was with power.

**Mark 1. 21.** And they went into *Capernaum*; and straight-way on the Sabbath-day he entered into the Synagogue and taught.

**v. 22.** And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

## SECT. XII.

**W**Hilst he is at *Capernaum*, a man that was possessed with an unclean Devil (a) (who being wicked and depraved himself, endeavoured to infect mankind with the contagion of his own sin) came and presented himself before him in the Synagogue. The evil Spirit apprehending and dreading the divine power of Christ, entreats him to forbear troubling or disturbing him or his fellows (*viz.* the other wicked Spirits who now possessed the bodies of several persons) by casting them out of their holds; and in a way of expostulation, asks him, whether he came to destroy them (or torment them, as 'tis *Matth. 8. 29.*) before the time appointed for their full and final punishment was come, *viz.* the last judgement. (b) He acknowledgeth our Saviour to be *the Holy one of God*, and the *Messiah* fore-told by the Prophets, [See *Matth. 3. 11. Acts 19. 15. Jam. 2. 19.*] which the miracles wrought by him did plainly demonstrate. Our Saviour commands him to hold his peace, (c) he being no fit person (who was the Father of lies, *Joh. 8. 44.*) to give testimony to him or his truth; For his testimony would be so far from crediting of him, that it would rather render him the more suspected; besides, the time of the full manifestation of his Glory was not yet come; therefore he would rather shew himself *the holy one of God*, by casting out the Devil, then be so acknowledged upon his testimony. Hereupon the unclean Spirit, tearing or torturing the possessed man with grievous pains, and possibly casting him into a Convulsion-fit, and throwing

(a) This is the first place in the story of our Saviour, where we meet with any possessed by the Devil. This sad condition was now very common, much more then in all the times of the O'd Testament. Possibly God intended by these examples to confute the cursed doctrine of the *Sadducees* that was now so rise among them, that there was no Spirit, *Acts 23. 8.* or intended to shew them what misery it is to be in the power of Satan, and so to make them more ready to hearken after him, who was to break the head of the Serpent: or designed thereby to honour his son, and to evidence that he came to bind the strong one, and to deliver those that were Captiv'd by him. And the same tendency, had the like powerful working of the Apostles, by derived virtue from him, *Matth. 10. 8. Luke 10. 17. Acts 8. 7. and 19. 12.* It is observable, that we do not find that any were cured and delivered from this sad evil, till Christ came, and began the work. 'Tis true indeed, *David* by the power of the Prophetic Spirit that was upon him, did calm the raging of *Saul's* evil Spirit when he grew turbulent; but neither did he, nor any other man at any time till now, cast either his, or any other Spirit out.

*Solebamus quidem Judæi Exercitia invocatione quâdam divini Numinis fugare Demones. Sed nemo ante hoc tempus id fecerat pro imperio, ut Christus. Rectè igitur colligunt oportere novum magnumq; dogma esse, quod nova neq; visâ hactenus potestate armatur.* Grot.

Those whom the Devil possessed, we may distinguish into two sorts. 1. Those whom he so possessed as to wrack and torture them, or to infect them with some disease, as *Mark 5. 5. Luke 9. 39. and 13. 16. Matth. 12. 22.* Or 2. Those whom he dwelt in bodily, to make them by false miracles and predictions, Instruments of his seduction, as *Acts 16. 16.*

To be bodily possessed by the Devil, was the saddest earthly misery that could befall a man: and therefore giving up to Satan was the highest punishment could be inflicted, *1 Cor. 5. 5. 1 Tim. 1. 20.* And some suppose the giving up to Satan mentioned in the Scripture, was a devoting such a person to the power and disposal of the Devil. Certain it is, divers diseases in the Gospel are ascribed to the inflicting of Satan, as *Luke 13. 16.* and

him

<sup>1</sup> 1. 14. And the giving up of the prison to Satan mentioned, 1 Cor. 5. 5. was to be for the destruction of the flesh. Some think this man in the Text was of the latter sort, namely, a man possessed with a spirit of Divination, whom the devil filled & acted under the notion of an Enthusiast, or Prophet to deceive the people. He is said by Mark to be ἐν πνεύματι ἀκαθάρτῳ in an unclean spirit, (whereas indeed the unclean spirit was in him) intimating, that he was in the acting or Prophetick raptures of the Devil, as true and holy Prophets were in the actings, and raptures of the Holy Ghost, and so said to be in the spirit, Rev. 1. 10. And as these are said to have the spirit of God, Dan. 4. 8, 9. So Luke saith, this man had πνεῦμα δαίμονις, the spirit of the Devil.

Both Evangelists style the spirit wherewith he was possessed an unclean spirit, so intimating, he was a spirit of error and delusion, Zech. 13. 2. Rev. 16. 13, 14. See *Lightsfoot* on this place. (b) So Luke 8. 31. The legion of Devils requested our Saviour not to command them to go into the deep, that is, the place of full and perfect torment, which they shall be cast into hereafter. See 2 Pet. 2. 4. Jude v. 6. Math. 25. 41. Those evil Spirits are already entered into some degree of Hellish torments, and this torment they carry about them wheresoever they go (*Gehennam suam secum portant*, as some phrase it) but their full judgement is not yet inflicted upon them.

(c) Duplex potuit esse ratio cur non lineret: una generalis, quod nondum maturum plenæ revelationis tempus advenerat: altera specialis, nimirum illos repudiabat præcones ac testes suæ divinitatis, qui laude suâ nihil aliud quam maculam, & finistram opinationem aspergere ei poterant. *Calvin. in loc.*

Mark 1. v. 23. <sup>¶</sup> Mark 1. 23. And there was in their Synagogue a man with an unclean spirit, <sup>¶</sup> and he cryed out, v. 24. Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

v. 25. And Jesus rebukes him, saying, Hold thy peace, and come out of him. v. 26. And when the unclean spirit had torn him, and cryed with a loud voice, he came out of him. v. 27. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. v. 28. And immediately his fame spread abroad throughout all the region round about Galilee.

Luke 4. 33. And in the Synagogue there was a man which had a spirit of an unclean Devil, and cryed out with a loud voice,

v. 34. Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

v. 35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the Devil had thrown him in the mids, he came out of him, and hurt him not:

v. 36. And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

v. 37. And the fame of him went out into every place of the Countrey round about.

## S E C T. XIII.

FROM the Synagogue, he goes and heals *SIMON'S* Wives Mother, that lay sick of a Fever, who being cured, immediately in way of thankfulness ministred to him and his Disciples. (a)

(a) 'Tis like that Peter being a married

man, kept the house, and that his brother *Andrew* dwelt with him; and thereupon it was call'd the house of *Simon* and *Andrew*, Mark i. 29. They being both born at *Bethsaida*, John i. 44. probably had their dwellings there for a time; but afterwards removed their habitation to *Capernaum*, as a place fitter for their trade of fishing.

LUKE 4. 38. And he arose out of the Synagogue, and entered into *Simons* house: and *Simons* Wives Mother was taken with a great Fever, and they besought him for her.

v. 39. And he stood over her, and rebuked the Fever, and it left her. And immediately she arose and ministred unto them.

MATTH. 8. 14. And forthwith, when they were come out of the Synagogue, they entered into the house of *Simon*, and *Andrew*, with *James* and *John*.

v. 30. But *Simons* Wives Mother lay sick of a Fever: and anon they tell him of her.

v. 31. And he came and took her by the hand, and lift her up, and immediately the Fever left her, and she ministred unto them.

MATTH. 8. 14. And when Jesus was come into *Peters* house, he saw his Wives Mother laid, and sick of a Fever.

v. 15. And he touched her hand, and the Fever left her: and she arose and ministred unto them.

## S E C T. XIV.

ABOUT Sun-set (\*) he heals all sick folks, that are brought unto him (not refusing any) and therein fulfilled (a) the Prophecie recorded of him, *Esa.* 53. 4. (b) and casts out Devils out of the possessed, commanding them to hold their peace, and not to say they knew him to be Christ, being unwilling they should testifie of him for the reasons before mentioned in the Twelfth Section.

(\*) Proprii limites Sabbati erant à sole occidente ad solem occidentem. Hoc à Marco factis innuitur, cum dicit, quod *hora tertia* &c. acculerunt agrotos sanandos, quod dum laboraret & adesset Sabbatum, duxerunt illicitum. Light.

(a) This was in a sort fulfilled by his sympathy with us in our bodily infirmities, Heb. 4. 15. and by taking away bodily diseases from men, whereof sin was the procuring cause (which was a type of his healing their Souls) but it was principally fulfilled in his sufferings on the cross, where he bore our sins (that is, the punishment due to our sins) in his own body on the tree, 1 Pet. 2. 24. the Evangelist

seems to contract the general sense of the words, to this one particular contained in them, which was most agreeable to his present purpose. Si personam & adæquatum subjectum de quo Propheta loquitur, attendas, allegatio fit *κατὰ τὸ πῦρ*: ac si rem, de qua à *Matthæo* tractatur, per analogiam, & accommodationem. Agitur enim de Christo variis morbos sanante, & in eo dicitur impletum fuisse *Esaie* oraculum, in quo, sensu literali, de spiritali peccatorum nostrorum portatione agitur, quæ in passione, & morte Christi facta est, explicante *Petro*, dum ex illo textu verba mutuatur, ad explanandum redemptionis nostræ mysterium, 1 Pet. 2. 24. 25. Percommode autem accommodatio illa ab Evangelistâ fit, ob analogiam cum objectis; peccatorum enim effectus & poenæ inter alia, morbi corporales sunt; cum actionis, quæ ut *Chrysostom.* homil. 28. loquitur, sanatio corporalis, a *Christo* præstita, fuit typus *Sanationis* spiritalis ab ipso expectanda. *Gloss.* (b) Though the latter Jews would elude the Prophecie of that Chapter, and would take it off from being applied to Christ, yet the ancient Learned of the Nation in old time, did so apply it, as may appear by the *Chaldee Paraphrase* upon this place, which renders the 4. verse thus. *Surely he shall pray for our sins, and our iniquities shall be pardoned for his sake, &c.* The *Talmud* also in the Treatise *sanhedrin* hath this observable passage: *What is the name of the Messiah, &c.* some said *נָרִיב* leprous: according to that, surely he hath born our sicknesses, &c.

**Matth. 8. 16.** When the even was come, they brought unto him many that were possessed with Devils: and he cast out the spirits with his word, and healed all that were sick:

v. 17. That it might be fulfilled which was spoken by *Esaia* the Prophet, saying, *Himself took our infirmities, and bare our sicknesses.*

**Mark 1. 32.** And at even, when the Sun did set, they brought unto him all that were diseased, and them that were possessed with Devils:

v. 33. And all the City was gathered together at the door.

v. 34. And he healed many that were sick of divers diseases, and cast out many Devils, and suffered not the Devils to speak, because they knew him.

**Luke 4. 40.** Now when the Sun was setting, all that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

v. 41. And Devils also came out of many, crying out, saying, *Thou art Christ the Son of God.* And he rebuking them, suffered them not to speak: for they knew that he was Christ.

## SECT. XV.

(a) *Mark says, in the morning a great while before day: Luke, Chap. 4. 42. when it was day, &c. It might be after the dawning first appeared, and yet a good while before the clear and perfect day. Or he might rise very early before day, though not so forth of the house, till the clear day-light began to appear. Of his Sequestering himself in the evening to pray, See Matth. 14. 23.*

**T**HE next morning very early (a) he sequestered himself into a private place, apart from the City to pray: *Simon Peter* with some others follow after him, and when they had found him, they acquaint him, that the people of *Capernaum* did earnestly seek after him, and desired to have him stay amongst them; In answer to whom, he tells them, he must Preach the Gospel in other places

besides this City, for therefore, *came he forth from the Father,* (John 8. 42.) and was sent into the world. And so he went through all *Galilee*, namely, the chief Towns and Cities thereof, teaching in their Synagogues and working miracles to confirm his doctrine; and his fame spread abroad exceedingly.

**Mark 1. 35.** And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

v. 36. And *Simon* and they that were with him, followed after him.

v. 37. And when they had found him, they said unto him, All men seek for thee.

v. 38. And he said unto them, Let us go into the next Towns, that I may Preach there also, for therefore came I forth.

v. 39. And he Preached in their Synagogues throughout all *Galilee*, and cast out Devils.

**Luke 4. 42.** And when it was day, he departed, and went into a desert place: and the people sought him, and came unto him: and stayed him, that he should not depart from them.

v. 43. And he said unto them, I must Preach the Kingdom of God to other Cities also: for therefore am I sent.

v. 44. And he Preached in the Synagogues of *Galilee.*

**Matth.**



Matth. 4. 23. And Jesus went about all *Galilee*, teaching in their Synagogues, and Preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people.

v. 24. And his fame went throughout all *Syria*: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with Devils, and those which were Lunatick, and those that had the Palsie, and he healed them.

Matth. 4. v. 24. *Throughout all Syria*] By all *Syria*, is meant all the Country of the

Jews in its full extent, both within, and without *Jordan*; for as that was within the jurisdiction of the Roman Government of *Syria*, so was it ordinarily called by that name: and not only that, but all the large region of *Decapolis*, which did expatiate far into *Syria* properly so call'd, and into some part of *Arabia*.

v. 25. And there followed him great multitudes of people from *Galilee*, and from *Decapolis*, and from *Jerusalem*, and from *Judea*, and from beyond *Jordan*.

## SECT. XVI.

IN this perambulation of *Galilee*, in one of the Cities thereof, there came to him a man full of Leprosie, who in an humble manner kneeled to him, and fell prostrate before him and worshipped him, believing him (as it seems) to be the true *Messias*, and *more than a meer man*, and acknowledging his divine power and ability to cure him, submitted (a) himself to his holy will and good pleasure, as to the cure it self. For though those that were Leprous might not converse with men, but were to live apart, yet this Leper, as it seems, having heard of the miracles of Christ, ventured to come to him, notwithstanding the prohibition of the Law. Our Saviour therefore taking pity upon him, touched (b) him with his hand, (c) and commanded (d) he should be cured, and immediately the Leprosie departed from him. Then he commands him to go forthwith (\*) and to shew himself to one of the *Priests*, that he might see him and judge him to be really cleansed from his Leprosie, and might offer (e) for him the offerings required by the Law in that case [*Levit. 14. 4.*] in token of his thankfulness to God for so great a benefit, and that this miraculous cure might be a sufficient evidence and testimony (f) unto the *Priests* themselves, and to the rest of the Jews also, of their ingratitude and perverseness, if they did not acknowledge him for the *Son of God and true Messias*, who had wrought so great a miracle. And he charges him not do divulge or make known how he was cur'd, till he had been with

(a) q. d. Potestas eamendi in sola tua voluntate sita est, cui totum negotium submisit; quæ sanæ oratio & brevissima est & modestissima, & maxime fidei. *Janfen.*

(b) Lex quidem vetabat contingere Leprosum; at Domitius legis Christus est, ac proinde ea non teneatur. Nec ratio legis late in ipso locum habet, quæ est motus iniquitatis. In Christo vero non sequitur contractum inquinatio, vel corporalis vel spiritalis, mysticè hic subintellecta in lege; potius ipse per contractum omnia purificat. *Frederib.*

(c) Extendens Jesus manum tetigit eum] Verbum individuum cum carne sua societatem se habere persuasum volens, plerq; miracula & signa per corporis ministerium edidit. *Villor Antiochenus in Marc.*

(d) Voluntas Dei potestas est, inquit Ambrosius; qui etiam notat tres hæreses in paucis his verbis refutari. *Potest enim dixit propter Pharisæos; impotens propter Arium; Tangit, propter Manichæum.*

(\*) Mark to express the charge given him, *scilicet, inquit, quod dicitur, He gave him a strict charge, and suddenly pack'd him away.*

(e) Altus in lege præscriptos usus ad tempus abrogationis servare jubet. *Calvin.*

(f) In testimonium illis] q. d. ut hæc ostensio & oblatio illis testimonium esset, tum innocentie meæ, quæa calumniantur legis adversarium, tum potestatis meæ, quæ Leprosus mundatus est; ut ita vel in me credant, vel isto ipso testimonio sint inexcusabiles, munus velut mundati accipiendo, & tamen non credendo in eum, cujus miraculum probaverint. *Janfen.*

the Priests, lest if notice that this cure had been wrought by Christ should come to them before he came at them, they

(g) Hoc loco mihi videtur Christus non diutius silentium imperasse, quam dum se ille fecisset sacerdoti explorandum, ne, si ante ad sacerdotes pervenisset rumor ab Jesu hoc esse factum, sacerdotes, quorum ea notitia erat, invidiz veneno tacti, hominem à scabie mundatum, adhuc immundum pronuntiarent. *Grot.*

(\*) It was a rare cure, to cure the Leprosie, See 2 Kings 5. 7. And Christ had not healed any to this very time.

should out of envy to him not pronounce him clean (g). But notwithstanding the strait charge given him to the contrary, the Leper out of his boundless joy, as it seems, for his happy cure, reported the miracle commonly and openly; the fame of which being abroad, (\*) the people flocked in such numbers to our Saviour, that for the present he could not conveniently enter in-

to the City of *Capernaum* (seeing the flocking of such multitudes to him might carry a shew of Sedition, and possibly Lepers venturing to come to him for cure contrary to the Law, might breed troubles and confusion) but was fain to withdraw himself into places of solitude, and yet even there the people found him out, and in great multitudes came unto him. (b)

(b) This

story seems to be displaced by *Matthew Chap. 8. 1.* but the mention of a place doth oftentimes occasion those holy men to speak of stories out of their proper times: because they would take up the whole story of that place *all at once and together.* So this Evangelist having spoken of our Saviours Sermon in the Mount which was near *Capernaum*, he then speaks of this miracle done there, and so setteth down this story of healing the Leper, which he wrought (as it seems) thereabout; and then the healing of the Centurions servant, which was the first miracle he wrought after his Sermon in the Mount. See *Dr. Lightfoots Harmony, Sect. 20. pag. 20.*

*Mark 1. 40.* And there came a Leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

v. 41. And Jesus moved with compassion, put forth his hand and touched him, and saith unto him, I will, be thou clean.

v. 42. And as soon as he had spoken, immediately the Leprosie departed from him, and he was cleansed.

v. 43. And he straitly charged him, and forthwith sent him away.

v. 44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which *Moses* commanded for a testimony unto them.

v. 45. But he went out and began to publish it much, and to blaze abroad the matter: insomuch that Jesus could no more openly enter into the City, but was without in desert places: and they came to him from every quarter.

*Luke 5. 12.* And it came to pass, when he was in a certain City, behold, a man full of Leprosie: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

v. 13. And he put forth his hand, and touched him, saying, I will, be thou clean. And immediately the Leprosie departed from him.

v. 14. And he charged him to tell no man: but go and shew thyself to the Priest, and offer for thy cleansing, according as *Moses* commanded, for a testimony unto them.

v. 15. But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

v. 16. And he withdrew himself into the Wilderness, and prayed.

*Matth. 8. 2.* And behold, there came a Leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

v. 3. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his Leprosie was cleansed.

v. 4. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the Priest, and offer the gift that *Moses* commanded for a testimony unto them.

## SECT. XVII.

**A**FTER a while, from the desert he returned to *Capernaum* his own City, and went (as 'tis probable) into *Simon's* and *Andrew's* house, (*Mark* 1. 29.) and there taught the multitude, that came flocking to him; and before several of the Scribes and Pharisees (there present) and many others, he pronounces *forgiveness of sins* to one sick of the Palsie, (that was let down through the roof (a) of the house to him) discerning his Faith and the Faith of those that brought him. The Scribes take exception at this as direct Blasphemy, and an intrenching upon Gods prerogative. But Christ refutes their Cavil by an Argument *à pari*: For he compareth the act of *forgiving sins*, with the act of *miraculous curing* the Palsie; intimating that these *two* equally belong to God, and to him only, and are *equal* as to difficulty of performance; (b) and therefore if he have power to do the *one*, (that is, to cure the Palsie *miraculously with a word of his mouth*) then also he hath power to do the *other*, (that is, to *forgive sins*); for neither of these can be effected but by *divine power*. Now that he hath power to do the *former*, he gives them a real proof immediately, by actually curing the sick of the Palsie before their faces, (to the astonishment of all the beholders); and thence leaves them to infer that he hath power to do the *latter* also.

So to have recovered the man of his malady, as a *Prophet*, or one indued with the gift of miracles might have done. But he said, *thy sins are forgiven thee*, purposely that they might take notice not only that he had power to heal diseases, but also to *forgive sins*, and possibly because he would glorify the doctrine of forgiveness of sins through faith in himself, before those Pharisees who stood altogether upon their own legal righteousness.

*Mark* 2. 1. And again he entered into *Capernaum* after some days, and it was noised, that he was in the house.

v. 2. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he Preached the word unto them.

v. 3. And they come unto him, bringing one sick of the Palsie, which was born of four.

v. 4. And when they could not come nigh unto him for press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the Palsie lay.

v. 5. When Jesus saw their faith, he said unto the sick of the Palsie, Son, thy sins be forgiven thee.

v. 6.

(a) Agit locus de domo in cujus parte inferiori habitare possessor, superior autem *ὀροπέδου* eleatur alteri. Admotis igitur sculis, forsitan ibi antea si is, primum hunc Paralyticum sursum trahunt *ἐν τῇ δώμῳ* super tectum, *Luc* 5. 19. Deinde cum ostium quidem in omni tecto foret, per quod à partibus domus inferioribus ascensum est in tectum, hoc autem angustum nimis esset: grabato & ægroto demittendo, illi spatium illud dilatant, evulsis tegulis circumpositis. Post hoc tecto, demittitur paralyticus *ἐν τῷ ὀροπέδῳ*: Illic sedet Christus & Pharisei & legum doctores cum eo simul. & non in partibus domus inferioribus. *Dr. Lightfoot in loc.*

It seems by some passages of Scripture, that as their houses were flat roofed, so they had *grates* on the top of the roof, through which they received light and air when they pleased, and when they would, they covered those *grates* with a covering to keep out cold and foul weather. So 'tis said of *Noah*, that he removed the covering of the Ark and looked, *Gen* 8. 13. And of *Ahab's* 'tis said, that he fell through a *lattice*, *2 Kings* 1. 2. which may be understood of *this Grate*, as he was walking over it. Now possibly these men mentioned here by the Evangelists took up this *cover, grate and all*, and so let down the bed, or possibly broke something of the solid and whole roof that they might more conveniently do it.

(b) He intimates 'it had been as easie to have said, *Rise, take up thy bed and walk*, and

- v. 6. But there were certain of the Scribes sitting there, and reasoning in their hearts.
- v. 7. Why doth this man thus speak Blasphemies? who can forgive sins but God only?
- v. 8. And immediately, when Jesus perceived in his spirit that they so reasoned with themselves, he said unto them, Why reason ye these things in your hearts?
- v. 9. Whether is it easier to say to the sick of the Palsie, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk?
- v. 10. But that ye may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the Palsie)
- v. 11. I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
- v. 12. And immediately he arose, took up the bed, and went forth before them all, inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Luke 5. 9. 17.

Et postea  
divina ad pre-  
standam, atq;  
conferendam  
sanitatem,

præstid ibi erat.

Et hoc est, waqiv.

Heins.

autem

hic intelligo loci illius homines,

neq; commodè referri po-

test, ad legisperitos, aut Phariseos quos, Sanctos non legimus.

Simile loquendi genus, ubi vox autem non ad

proximè nominatos, sed ad eos qui intelliguntur magis quàm nominantur referri debet, apparet Matth. 11. 1. Nam

quod Phariseorum & legisperitorum hic facta est mentio, id pertinet ut ostendatur, & spectatores, & calumniato-

res hujus fidei fuisse. Græc.

Luke 5. 17. And it came to pass on a certain day, as he was teaching, that there were Pharisees, and Doctors of the Law sitting by, which were come out of every Town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

- v. 18. And behold, men brought in a bed a man which was taken with a Palsie: and they sought means to bring him in, and to lay him before him.
- v. 19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down thorow the tiling, with his couch, into the midst before Jesus.
- v. 20. And when he saw their faith, he said unto him: Man, thy sins are forgiven thee:
- v. 21. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh Blasphemies? who can forgive sins, but God alone?
- v. 22. But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?
- v. 23. Whether is it easier to say, Thy sins be forgiven thee: or to say, Rise up and walk?
- v. 24. But that ye may know that the Son of man hath power on earth to forgive sins, (he said unto the sick of the Palsie) I say unto thee, Arise, and take up thy couch, and go into thine house.
- v. 25. And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
- v. 26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.



Matth. 9. 2. And behold, they brought to him a man sick of the Palsie, lying on a bed : and Jesus seeing their faith, said unto the sick of the Palsie, Son, be of good cheer, thy sins be forgiven thee.

Matth. 9. 2. *Videns Jesus fidem* Fides in Evangelis cum ei salus,

aut operæ rei consequutio tribuitur, tum hoc loco, tum aliis pleriq; ita in usu est, ut duo ista complectatur, firmum mentis assensum in ea quæ de Deo, & Christo credenda sunt, & fiduciam in Deo, ac Christo ex assensu illo nascentem, quasi dicas fidem operantem per fiduciam : assensus enim mentis absq; fiduciâ nihil impetrat : fiducia autem absq; assensu esse nequit. Et quantum assensum illum propriè fides ex sacramentis literarum usu significet (1 Cor. 13. 13. *Heb. 11. 1.*) aliquando tamen major ad assensum respectus (ut c. 8. v. 10. & c. 9. v. 28. & 29.) aliquando ad fiduciam habetur, ut c. 6. v. 30. c. 14. v. 31. & 17. v. 20. Nam, quia assensus, si vera fides fiducia est mater, (vid. c. 6. 30.) idcirco semper vocatur fides. Idcirco autem fidei potius quàm alteri virtuti, rei operæ consequutio plerumq; tribuitur, partim ad fidei quæ propaganda est commendationem, partim quòd fidei propria sit merces consequi id quod credit, ac sperat.

*Illorum* scil. officium. Ad consequutionem sanitatis corporis potest aliena fides prodesse; etiam in incredulitate perseveranti, ad animæ verò sanitatem exentis, quatenus illud à Deo impetraret ut fides & poenitentia incredulitatem decurrat. Ad utramq; sanitatem consequendam aliena fide adjutus hic paralyticus fuit, quantum, & propriam fidem attulit, qui se ad eum modum offerri passus est, quem describunt Marcus & Lucas. *Luc. Brugenſis in loc.* Sicut Genturionis servo profuerat Domini fides, ita prodest huic ægroto fides amicorum; quantum & ipsi fiduciam non defuisse credibile est. *Gros. Hæron τήνων* amica & blanda est compellatio. The word *Son* is an expression used by Elders to younger persons or Superiours to Inferiours. See 1 Sam. 4. 15. Luke 16. 25.

- v. 3. And behold certain of the Scribes said within themselves, This man Blasphemeth.
- v. 4. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts ?
- v. 5. For whether is easier to say, Thy sins be forgiven thee : or to say, Arise and walk ?
- v. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the Palsie) Arise, take up thy bed and go unto thine house.
- v. 7. And he arose and departed to his house.
- v. 8. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

## SECT. XVIII.

NOT long after, as he walked by the Sea of *Genesareth*, or *Tiberias*, (a) he sees two Ships or Fishing Vessels standing there, the one belonging to *Peter* and *Andrew*, and the other to *James* and *John*. (b) These men being partners, had been fishing all night, but had caught nothing, and were now stepped down out of their Ships to wash their Nets. Christ pressed with the multitude, (that came flocking to hear him) enters into *Peter's* Ship, (c) and thence teacheth the people standing on the shore. Then putting off into the main, he helpeth *Peter* and his Partner to a miraculous draught of Fishes, which was so unwieldy, that they were glad to becken for *James* and *John* from the shore to come and help them. The draught of Fishes being got up into the Ship, *James* and *John* return to the Shore again, and fall to mending their Net, which was rent with helping at so great a draught. *Peter* seeing what was done, and amaz'd at the greatness of the miracle, was afraid of the visible appearance of so great a power so near him, and

(a) Call'd constantly in the Old Testament the Sea of *Genesareth*, Numb. 34. 11. Jos. 12. 3. 1 King. 15: 20.

(b) It seems Christ had dispensed with them, and suffered them to retire to their own homes and business for a season. It may be being come into *Herod's* jurisdiction, it was for his safety to disperse his Disciples for a time to their own homes, and not to appear popular, and having many followers.

(c) See Sect. 14. of Chap. 4.

and considering that the miracle was wrought for his sake, in all humility he adores Christ, and declares himself as most unfit to be so near him either in place or favour. Not that he was weary of him, but he acknowledged himself unworthy of him, as the Centurion also did, *Matth. 8. 8. Lord I am not worthy that thou shouldst come under my roof.* Then he and

(d) *Andrew* and another not named, probably *John*, were Disciples and followed Christ before *Peter*, *John 1. 36.* but they then followed uncall'd, and they followed only as Disciples: but now Christ calleth them for Apostles, and *Peter* and *Andrew* are first called.

*Andrew* (d) being at Sea, are called by Christ to be *fishers of Men*, and bringing their Ship to Shore, they leave all to follow him. Christ and they going a little further along the Shore, come to *James* and *John*, and he calleth them also, and they forthwith

forsoaking all, follow him; and he promiseth to make *them* likewise *Fishers of men*. These Persons had almost a year before been called to the acknowledgment and imbracing of the person of Jesus Christ as the promised Messiah, and to believe in him: (*John 1. 37.* and accordingly had followed him as Disciples. See *sect. 4. of 2. Chap.*) And this they might do, and yet not utterly forsake their Vocation and Friends; therefore though they forsook them for a time before, and went after Christ, yet they had returned to them again, as we see in this instance. But now they are more peculiarly called to be his constant followers and companions, that so by their continual hearing his doctrine, and seeing his miracles, they might be fitted in due time to take on them the office of *Apostles*. (e) And this they could not do without forsaking their Trade and Imployment. Therefore now they left all and followed him.

(e) So that after this call, they never return to make this a trade

again: *Peter's* Fishing in the 21 of *John*, was more for a tryal then a trade, and rather in expectation of a second miracle in evidence of Christ's favour to him upon his recovery from his fall (as here he had a miracle at his call) then in a way of following his old Vocation as his business. *Lights.*

*Luke 5. 1.* And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of *Genesareth*,

v. 2. And saw two ships standing by the lake: but the Fishermen were gone out of them, and were washing their Nets.

v. 3: And he entered into one of the Ships, which was *Simons*, and prayed him that he would thrust out a little from the Land: and he sat down and taught the people out of the Ship.

v. 4. Now when he had left speaking, he said unto *Simon*, Launch out into the deep, and let down your Nets for a draught.

v. 5. And *Simon* answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the Net:

*Luke 5. v. 6.*  
Rumpabatur  
rete eorum]  
non de actu ipso, sed de potentia proxima id dicitur: q. d. rupturibatur, aut jamjam rumpli videbatur, vel incipiebat. *Gloss.*

v. 6. And when they had this done; they inclosed a great multitude of Fishes, and their Net brake.

v. 7. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

- v. 8. When *Simon Peter* saw it, he fell down at *Jesus* feet, saying, Depart from me, for I am a sinful man, O Lord.
- v. 9. For he was astonished and all that were with him, at the draught of the Fishes which they had taken.
- v. 10. And so was also *James* and *John* the Sons of *Zebedee*, which were partners with *Simon*. And *Jesus* said unto *Simon*, Fear not, from henceforth thou shalt catch men.
- v. 11. And when they had brought their Ships to Land, they forsook all, and followed him.

*Mark* 1. 16. Now as he walked by the Sea of *Galilee*, he saw *Simon*, and *Andrew* his brother, casting a Net into the Sea, (for they were fishers)

- v. 17. And *Jesus* said unto them, Come ye after me, and I will make you to become fishers of men.
- v. 18. And straightway they forsook their Nets, and followed him.
- v. 19. And when he had gone a little further thence, he saw *James* the son of *Zebedee*, and *John* his brother, who also were in the ship mending their Nets.
- v. 20. And straightway he called them: and they left their father *Zebedee* in the Ship with the hired servants, and went after him.

*Matth* 4. 18. And *Jesus* walking by the Sea of *Galilee*, saw two brethren, *Simon* called *Peter*, and *Andrew* his brother, casting a Net into the Sea, (for they were fishers)

- v. 19. And he saith unto them, Follow me, and I will make you fishers of men.
- v. 20. And they straightway left their Nets and followed him.
- v. 21. And going from thence, he saw other two brethren, *James* the son of *Zebedee*, and *John* his brother, in a ship with *Zebedee* their father, mending their Nets: and he called them.
- v. 22. And they immediately left the Ship, and their father, and followed him.

### SECT. XIX.

**J**ESUS going forth again by the Sea-side, a great multitude came unto him, and he taught them. After his Sermon was ended, as he passed by, he saw *Matthew* a Publican (a) (called also *Levi*) sitting at the receipt of custom, whom he commands to follow him. 'Tis like our Saviour used more words to him then these here mentioned, but the Evangelist sets down only the sum of them. And Christ's intent in calling him, was not only that he should believe in him, but that he should be one of his *special Disciples*, and *ordinary attendants*, that by his continual converse with him, and hearing his *Doctrine*, and seeing his *Miracles*, he might be fitted in due time, for the office of an Apostle to which he design'd him; yea, and a Pen-man of his Gospel also. *Matthew* having his heart touched by the *Divine power* of Christ, forsakes his former employment, and yields ready obedience to his call.

(a) *Matthew* is now writing his own story, and he is not ashamed to acknowledge himself a Publican, (who were counted the worst sort of men) that the grace of God might be the more magnified in him. He was the Son of *Alpheus* or *Cleopas*, and so Christ's Kinsman. Thus that one man hath 4 Sons that were Apostles, namely, *James* called the less, and *Judas*. (call'd *Lebbeus* and *Thaddaeus*) and *Simon* call'd the *Canaanite*; and *Levi* call'd also *Matthew*.

Mark 2. 13. And he went forth again by the Sea-side, and all the multitude resorted unto him, and he taught them.

v. 14. And as he passed by, he saw *Levi* the son of *Alpheus*, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Matth. 9. 9. And as Jesus passed forth from thence, he saw a man, named *Matthew*, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Luke 5. 27. And after these things, he went forth, and saw a Publican, named *Levi*, sitting at the receipt of custom: and he said unto him, Follow me.

v. 28. And he left all, rose up, and followed him.

## SECT. XX.

**M**atthew being thus become Christ's *Disciple* and follower, invites his *Master* to a great Feast in his own house, at which many *Publicans* and *Sinners* were entertained also. The *Scribes* and *Pharisees* seeing this, took exception at it, and cavill'd at him for conversing and eating with such kind of persons. Our Saviour answers their cavil, and proves the lawfulness of what he did by two reasons. 1. These *Publicans* and *Sinners* being *Spiritually sick* and *Diseased* by reason of sin, and being sensible in their own consciences, that they were such, had most need of his society and help who is the *Spiritual Physician*. But such

(a) *Sani* hic sunt qui morbos non sentiunt, & sanitatem non appetunt, sed in duritie cordis sui, suam miseriam contemnunt, & in malicia sua lætæ, & pertinaciter pergunt.

*Iusti* hic sunt qui sibi ipsi confidebant, cum nihil minus quam iusti essent, & quærebant iustitiam in propriis operibus; unde Christi iustitiam, nec curabant, nec acceptabant.

(b) Loquitur Christus ex suppositione, si vos tales estis, quales vobis videmini, sanè meæ operæ non indigeris. Sic Ananias, cum obiectum illi esset quod cum improbatæ vitæ hominibus versaretur, Etiam Medici inquit cum agrosis. At facilius est sanare corporis quam animi morbos: quia cum corpus aegrotat, animus morbum intelligens corpori consulit: at animo aegrotanti corpus quippe brutum, consulere non potest, & animus ipse morbo impeditur quò minus morbum intelligat, quem sentire pars aliqua est sanitatis. *Gros:*

(c) *Misericordiam volo* & non *Sacrificium* id est, magis volo quam Sacrificium; Comparativam hanc esse locutionem & non absolutam patet, ex eo quod sequitur, Et cognitionem Dei plus quam holocausta. Sic Theodoro & aliis visum jam olim apud Prophetam Ezechielem, Cap. 20. 25. Deum vcare præcepta ceremonialia præcepta non bona, non absolute scilicet sed comparate solum, imperata quippe à Deo, & commendata alibi. Id ergo hoc loco præcipue spectatum à Spiritu Sancto cultum moralem præferendum ceremoniali; virtutes ceremoniis, sacrificia per quæ propria maciatur caro, sacrificiis per quæ maciatur

as were conceited of their *Spiritual wholeness* (a) and *soundness* (as the Pharisees were) 'twas no wonder if they thought themselves to stand in no need of him. 2. He shews that if there were any perfectly righteous (b) and that had a self-sufficient righteousness of their own, so that they needed not the merits of a Saviour, but could stand upon their own bottoms, they were such indeed as needed not his help; but there being none such (whatever the Scribes and Pharisees pretended to be) He came to call *Sinners to Repentance*, and accordingly convers'd with them to make them sensible of their misery, and to acquaint them that himself was the only Saviour, and that in him they must believe if they expect to be pardoned, and heal'd. Then he bids them go and learn what God meaneth by those words, *Hos. 6. 6. I will have mercy* (c) and not *Sacrifice*, that is, I prefer acts of mercy, and charity, especially *Spiritual*, belonging to the rescuing, and saving of Souls before Ceremonial Worship, and the ritual laws of not accompanying with persons that are held



held unclean, or prophane. Then some of the Disciples and followers of *John*, who kept many daies of *Fasting* and *Prayer* (d) upon occasion, as 'tis probable, of their Masters being in Prison, and some of the Disciples of the Pharisees, (who it seems set two daies a week apart for Fasting and Prayer, [See *Luke* 18. 12.] but did it too much out of *Superstition* and *Vain-glory*) both these come to our Saviour, and find fault that *his Disciples* did not use to Fast, as they did. Christ directing his answer to *John's Disciples* (e) (and not answering the Pharisees at present) tells them, that it was not expedient, that *his Disciples* should be tyed at that time to such a strict course of *Fasting*, as they tyed themselves to, and that for two Reasons. 1.

He being the *Bridegroom* of his Church, and now present with them, and his *Disciples* being as it were the *Children of the Bride-Chamber*, and his familiar companions, so long as they had *his presence* and company with them, it were fitter for them to rejoyce, then to Mourn and Fast. But hereafter, when he should be taken from them, then they should have occasion of Fasting and Humiliation

(f) (See *1 Cor.* 4. 11. *2 Cor.* 6. 5. and 11. 27.) and accordingly should perform that duty, See *Acts* 13. 2, 3, and 14. 23. *1 Cor.* 7. 5. 2. He shews that the present weakness (g) of his Disciples must be considered; for they were not yet strong enough; therefore must not be over-burdened with such severe precepts, as frequent Fasting was, lest they should fall off, and be discouraged. For strong precepts must be adapted to strong disciples, and then they do well: But being unseasonably enjoined, do often produce hatred and contempt, instead of obedience. Which he illustrateth by a double comparison; the one taken from an Old Garment (h) which by reason of the weakness and rottenness of it, is not fit to have a new strong piece of Cloth sewed unto it, lest by this means the new piece being too strong for the old, instead of repairing it, do occasion it the sooner to rend and tear, and so make the rent worse: The other from Old Bottles, which by reason of their oldness and weakness, are unfit to have new and strong Wine put into them, lest by reason of the strength of it, (striving for vent) it break the Bottles, and so both Wine and Bottles be lost. And he further shews, that as those that have tasted old Wine which is smoother, sweeter, more

aliens. *Misericordia* per se bona est, & intrinsecè sacrificia non item, quæ bona sunt ex præcepto tantum & ob illud. De Deu. Sub *Misericordiâ* comprehenduntur omnia humanitatis officia, & inter ea præsertim locum obtinent spiritualia *Misericordiæ* opera, cujusmodi erant quibus saluator hic incumbere, ignorantes docere, peccantes ad penitentiam adducere, &c. Sub sacrificio comprehenditur rituum, ceremoniarumque observatio, & speciatim abstinere à convitiis hominum flagitiorum.

(d) Agitur hæc non de publicis jejuniis sed de iis quæ privatim suscipiebantur: quod fuit à Phariseis quidam ad aucupium sanæ & à Baptistæ autem discipulis ob captivitatem Magistri pro quo preces apud Deum fundebant. Hoc autem ostendere videtur. & ratio temporum, & quæ apud Lucam est *Jesus* mentio. *Grot.*

(e) Hæc comparatione Christus, omissis jejuniis Pharisaicis, de quibus egerat antehæc, propiè respondet Baptistæ discipulis, ostendens causam propter quam ipsi jejunarent, in suos discipulos nunc quidem non congruere; sed venientia tempora, cum ipsi quoque Magistro orbat non jejunia tantum, luctus scilicet signs, sed graviora etiam tolerarent. Equum igitur esse, quos tam acerba manerent, eos interim sui brevis gaudii intercurfuro. *Idem.*

(f) Meditatione dignum est discipulos præsentem Christo, nullam omnino persecutionem passos, absente omnimodam. *Lighf.*

(g) Ostendit Christus in sequentibus, factum Dei benigntate ne tanti labores discipulos suos exasperarent adhuc infirmos. *Grot.*

(h) Vetus cum novo non conveniens, ab eo magis laceratur.

grateful, and delightful, and agreeable to the stomach, will not willingly leave it for *new*, which is more harsh; so men who have not been accustomed to those austerities of Fasting, must not be enjoined them too suddenly, but by degrees, lest they should fall off upon the ungratefulness of them.

**Mark 2. 15.** And it came to pass, that as Jesus sat at meat in his house, many Publicans and Sinners sat also together with Jesus and his Disciples: for there were many, and they followed him.

v. 16. And when the Scribes and Pharisees saw him eat with Publicans and Sinners, they said unto his Disciples, How is it that he eateth and drinketh with Publicans and Sinners?

v. 17. When Jesus heard it, he saith unto them, They that are whole have no need of the Physician, but they that are sick; I came not to call the righteous, but sinners to repentance.

v. 18. And the Disciples of *John*, and of the *Pharisees* used to Fast: and they come and say unto him, Why do the Disciples of *John*, and of the *Pharisees* Fast, but thy Disciples Fast not?

v. 19. And Jesus said unto them, Can the Children of the Bride-chamber Fast, while the Bride-groom is with them? as long as they have the Bride-groom with them, they cannot fast.

v. 20. But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days.

*Mark 2. v. 21.*

*Nullis ex ve-*

*sere] scil.*

*aliquid. Di-*

*citur illa commissum parum vestis abrupte, id est, causam rupturæ dare.*

v. 21. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

v. 22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

**Matth. 9. 10.** And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and Sinners came and sat down with him, and his Disciples.

v. 11. And when the Pharisees saw it, they said unto his Disciples, Why eateth your Master with Publicans and Sinners?

v. 12. But when Jesus heard that, he said unto them, They that be whole, need not a Physician, but they that are sick.

v. 13. But go ye, and learn what that meaneth, I will have Mercy and not Sacrifice: for I am not come to call the Righteous, but Sinners to Repentance.

v. 14. Then came to him the Disciples of *John*, saying, why do we and the Pharisees fast oft, but thy Disciples fast not?

v. 15. And Jesus said unto them, Can the Children of the Bride-chamber mourn, as long as the Bride-groom is with them? but the days will come, when the Bride-groom shall be taken from them, and then shall they fast.

*Matth. 9. 15.*

*Filli chalami*

*nuptialis,*

*et non de*

*supponit.*

*h. e. amici sponsi, versantes in sponsi conclavi. Græci τῶν ἀγαθῶν ἀπὸ τῆς ἀπαιτίας.*

v. 16. No man putteth a piece of new cloth into an old Garment: for that which is put in to fill it up, taketh from the Garment, and the rent is made worse.

v. 17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Ver. 17.  
οὐ δὲ μὲν γὰρ  
quod si non  
deest verbum

ut *Apoc. 2. 4.* Et sibi: quod ex sensu supplendum. Hic sensus est, *ni cavent istum errorem* rumpantur uires & vinum effunditur.

**Luke 5. 29.** And *Levi* made him a great Feast in his own house; and there was a great company of Publicans, and of others that sat down with them.

v. 30. But their Scribes and Pharisees murmured against his Disciples, saying, Why do ye eat and drink with Publicans and Sinners?

Luke 5. v. 30.  
οἱ γραμμα-  
τεῖς αὐτῶν

*legisperiti ejus loci*; ac proinde Magistri Capharnauitarum communiter. Vel *γραμματεῖς αὐτῶν* sunt *γραμ-  
ματεῖς τοῦ λαοῦ*.

v. 31. And Jesus answering, said unto them, they that are whole need not a Physician: but they that are sick.

v. 32. I came not to call the righteous, but sinners to repentance.

v. 33. And they said unto him, Why do the Disciples of *John* fast often, and make prayers, and likewise the Disciples of the Pharisees: but thine eat and drink?

v. 34. And he said unto them, Can ye make the Children of the Bride-chamber fast, while the Bride-groom is with them?

v. 35. But the days will come when the Bride-groom shall be taken away from them, and then shall they fast in those days.

v. 36. And he spake also a parable unto them: No man putteth a piece of a new Garment upon an old, if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

v. 37. And no man putteth new wine into old bottles: else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

v. 38. But new wine must be put into new bottles: and both are preserved.

v. 39. No man also having drunk old wine, straightway desireth new: for he saith the old is better.

Ver. 39.  
ὁ παλαιὸς  
χρῆς

*Hoc χρῆς* optimè vertit Syrus *suavius est*: propriè enim habet ea vox lenitatis significationem, ut *Matth. 11. 30.* Vetera vina solent esse saporis lenioris, nova contrà austeriora. Quia ergo lenius est vinum vetus, idcirco qui ei sunt assueti non possunt subito adduci, ut ament novum. Significavit hoc proverbio Christus, homines non subito ad austriorem vitam pertrahendos, sed per gradus quosdam assuescendos esse: quod accommodatissimum erat ei rei de qua agebatur. *Gros.*

Et si nova vina plerumque sunt dulciora, unde Mustum *γλυκ* dicitur, adeoque gulosis gratiora, prudentibus tamen magis aridet vetus, quia & defecatus est, & generosius, nec modò palatum magis officit, linguamque gratius vellicat, sed & stomachum benignius juvat, omnesque spiritus magis restaurat, & reficit. Hinc & in sententiis Hebraeorum præfertur vinum vetus, novo. Rabbi Joseph filius Judæ dicit: *Qui discit à junioribus, cui rei similis est? edens uvas maturas, & bibens vinum & tunculari.* At qui discit à senibus, cui rei is similis est? edens uvas maturas, & bibens vinum vetus. De Dieu. Idem de quolibet musto & vino intelligendum est, sed de secretis non autem terrestribus vinis. Vina enim nova terrestria, qualia nascuntur in borealibus Germaniæ locis, ab initio dulcissima, sed à foeculentis purgata, austera fiunt, nec ferunt ætatem. Contrà ærea vine, qualia Rhenana, & Cananæ, nova subaspèra sunt, ætate autem mitiora fiunt, & suaviora. Hinc apud Senecam Epist. 36. *Arripit alicui malle se adolescentem tristem, quam hilarem & amabilem turba.* Vinum enim fieri bonum, quod rectius dicitur, & asperum visum est: non parit ætatem, quod in dolio placuit. Scultetus.

## CHAP. IV.

*Wherein is set forth the History of our Saviour from the Second Pasſeover after his Baptiſm, to the Third, containing the A&ts of the Second year of his Publick Miniſtry.*

## SECT. I.

**A**fter theſe things was the Feaſt of the Paſſeover, and Jeſus went up to *Jeruſalem* unto it, and there healed on the Sabbath-day, a man that had an infirmity *thirty eight*

(a) *Bethesda* ſignifies a *houſe of mercy*, becauſe of the proofs of Gods mercy manifeſted there to the ſick: and wherever uſe it had of old, (it may be among others for the waſhing of beaſts before they were preſented) it was now honoured with the Lords preſence manifeſted there, curing the diſeaſes of that perſon (whatever diſeaſe he had) that went firſt into it, after an Angel had troubled the waters; and therefore was frequented with a number of ſick perſons who attended that ſign, and were accommodated in five Porches or Lodgings built about the Pool. When this Miracle began, or when it ceaſed, the Scripture hath not revealed. Some think that the healing virtue of this pool was taken by the Jews for a preſage of the near approach of the Meſſias. Others ſuppoſe that by the wondrous virtue of this water, God would pre-ſignifie the virtue of Baptiſm that was now to come in.

(b) Why would our Saviour enjoyn him to carry his bed on the Sabbath-day? It was contrary to the letter of the law, *Jer. 17. 21. 22. Bear no burden on the Sabbath-day, &c.* It ſeems Chriſt would have him hereby to ſhew that he was perfectly cured, (ſeeing he that could not ſtir before, is now able to carry his bed; and ſo by this action, at once he ſhould give a publick teſtimony of the benefit received, and an evident demonſtration of the perfe&neſs of the cure. Now as to the day, Chriſt ſeems to intend herein to ſhew his power over the Sabbath. And as in healing the Paralytick, *Mar. 2. 9.* He would not only ſhew his power over the diſeaſe, but alſo over ſin the cauſe of it, and ſo forgive it: So it pleaſed him in this paſſage to ſhew his power over the Sabbath to diſpenſe with it, and to diſpoſe of it as he thought good, as he ſhewed his command over the malady that he cured. And here is the firſt apparent ſign towards the ſhaking and alteration of the Sabbath, in regard of the day, that we meet withal, and a greater we hardly meet with, till the alteration

years, lying at the pool of *Bethesda*; (a) having firſt to ſtir up his faith and expectation, ask'd him *whether he would be made whole?* and then commanding him to *ariſe and take up his bed and walk* (b). The Jews ſeeing this, challenge the man that was cur'd, for breach of the Sabbath in carrying his bed on that day. He defends himſelf by the warrant he had from him that cured him; for he whoſe power was able for ſuch a cure, his word, he judges, was warrant ſufficient for ſuch an action. They enquire who that was? but he was not able to reſolve them; for Chriſt had withdrawn himſelf immediately after he had wrought this miracle, and was gone away, *Ver. 10. 11, 12, 13.* But ſhortly after Jeſus finding the man in the Temple, (whither it is like he came to render thanks for the benefit received) he gives him wholeſom counſel to make a right uſe of his deliverance from his ſickneſs, *and to ſin no more leſt a worſe thing ſhould happen unto him.* Not only implying that all our maladies come from ſin, but as it ſeems, concluding that this long and fore infirmity had ſeized upon him for ſome particular, and notorious offence. *Ver. 14.* The man out of gratitude proclaims Chriſt to be the author of his cure, *Ver. 15.* Hereupon the Jews perſecute him, and traduce him as a *Prophaner of the Sabbath*, and ſeek to take away his life, *Ver. 15. 16.* Chriſt (as it ſeems) being brought before



before the *Sanhedrin* makes his defence for working this cure on the *Sabbath*, and justifies himself by very strong and sublime reasons, which did set out the glory of his *God-head*, and evidently prove him to be the *Messias*. The ground of their challenge was, that God had not only commanded them to *rest on the Sabbath*, but had by his own example in *resting from all his works on that day*, further pressed it. Christ hereupon shews, that *the Father* ever since the Creation hath continued *working* by his providential actings without any intermission, namely, by producing new individuals by *preserving* and *upholding* the Creatures he hath made, and by *governing* and *over-ruling* all things; by doing good and dispensing mercies on the Sabbath-day (among which the cure of this infirm man was to be numbred) and without any violation of it; that *himself* is *one in essence with the Father*, and *undivided* from him in working, so that the Father's works and his are one; and therefore his *working on the Sabbath* could not be challenged, except they would presume to challenge the Father also; and he being *God* as well as *Man* might command the man to carry his bed when he pleased, and when it contributed to set forth his glory, *Ver. 17*. The *Jews* at this were more enraged, not only because he had violated (as they thought) the *Sabbath*, but asserted that *God was his Father* in so peculiar a manner, as made him equal with God, *Ver. 18*. Christ therefore goes on to assert *his equality* and *conjunction* with the Father in his operations and workings, which infers the *justifiableness* of his work on the Sabbath-day. And this he proves

1. By many *Reasons* and *Arguments*. And 2. By the testimony of many *Witnesses*.

1. He shews that the Son who is the *Messias* and God-man, can do nothing of himself (or separate from the Father) or without his concurrence, consent, and cooperation (c) there being, as the same Essence, so the same will in the Father and himself, and whatsoever the Father doth, that the Son doth likewise, working the same works with him and from him, *Ver. 19*.

2. That the Father loveth the Son, and communicates all things unto him by a divine and ineffable communication which he intends to do, and would shew him his *intent to do*, and would work with him *in the doing of greater things* than any they

of the day came. For to enjoyn this man to carry his bed on that day, and to bear it home, whereas it might very well have lain there till the Sabbath was over, certainly intimates that he intended to shew *his authority over the Sabbath*, and to try the mans Faith and Obedience in a singular manner, and to assert his own divine power, and God-head, even the same power that could warrant *Abraham* to Sacrifice his own Son, and *Joshua* to march about *Jerico* on the Sabbath-day.

But Christ in this command cannot be conceived to have intended to vilifie the Sabbath, as it was a day of rest, or to lay aside that Ordinance of keeping such a day of rest unto the Lord; but he was to alter the Sabbath to a new day, and in that equality of working which he had with the Father, he was to set up a *new Sabbath* upon the finishing the work of redemption, as the Father had done the *old* upon the finishing the work of creation. The proof of the divine institution of the Christian Sabbath may be begun here. For this command of Christ's to this man to carry his bed on this day, seems directed to signify his power and authority over the Sabbath. *Lights. in Third Part of his Harm. p. 255. &c.*

(c) Christ could do all things of himself as God, but he could do nothing of himself as the *Messias*. Therefore the *Arrians* were miserably wide, when they produced these words of the Son, to prove him not equal to God the Father, not distinguishing betwixt his divine nature, which could do all things, and his Mediatorial office which could not do but what he that sent him had appointed. In the former they might have owned infinite power, and in the latter infinite obedience. For it was not Imperfection in him that he could do nothing of himself as *Messias*, but it was perfection of obedience, and compliance to the will of the Father that sent him; and this had

does not only argue the readiness of his will, but the *impeccableness* of his nature, for he could do nothing of himself, but his actions were wholly, and necessarily wrapped up in the will of God. And therefore as to the particular case, he argueth that what he had done on the Sabbath, he had not done of his own mind, but it was comprehended within his Commission as *Messias*; and as he had in that his office received authority from the Father to do wonders, to raise the dead, and to judge the world, to had he also to have command over the disposal of the Sabbath-day peculiarly. *Lightf.*

had yet seen, which would be matter of greater astonishment to them, then the curing of this infirm man could possibly be, *Ver. 20.*

3. He shews what those greater works are which he spake of, namely, 1. *Raising the Dead.* For as God the Father in the Old Testament declar'd himself to be the only true God, *because he killeth and maketh alive*, Deut. 32. 39. and raised some that were dead by the Ministry of his Prophets

*Elias* and *Elisha*; even so the *Messias* in the New Testament is invested with the very same power *to raise and quicken whom he will*, *Ver. 21.* 2. *Judging the World*, which power was committed to him by the Father; so that the Father will judge none without him, but all by him. And the Fathers intent is, that this power with which he hath invested his Son should be known unto men, that they might honour the Son, (See *Psal. 2. 11, 12.*) even as they honour the Father, *Ver. 22. 23.* And that he might further explain what he meant when he said, *as the Father raiseth the Dead, so the Son quickeneth whom he will*; he sheweth *how he quickeneth*, namely, First, *Spiritually* [by his word] *such as were Dead in trespasses and sins*; so that they that hear his word, and obey it, and believe *in the Father through him*, are *passed from death to life*, and shall not come into condemnation, *Ver. 24.* 2. *Corporally*: And he intimates to them that some few particular persons should very shortly before the General Resurrection be raised by his particular call, (such as *Jairus's Daughter*, the *Widows Son of Naim*, *Lazarus*, and the *Saints* that rose from the dead (\*) at his own Resurrection, and came into the City and appeared unto many) whilst others should rest in their Graves expecting when the Trump of God should sound to the General Judgement. For as the Father hath *of and from himself* power to give life to any thing, so hath he given this power to his Son, *Ver. 25. 26.* And he hath given him power to execute Judgement also at the last day, not only because he is *the Son of God by Eternal Generation*, and so truly God, but also because he is the *Son of man*, that is, *the Seed of the Woman* promised to *Adam*; and because he *humbled himself* and became man for the redemption of lost man, *Phil. 2. 8, 9.* and that mankind who are to be judged by him may have a visible Judge. And this he shews ought not to seem so strange a thing to them; for there should most certainly be a day of Judgement, and a general Resurrection of all the Dead; and then the Righteous shall have their Bodies, and Souls, united in Bliss, but the Wicked shall have their Bodies raised, and united to their Souls, to receive their sentence and punishment. And lastly, he declares that in these his judicial proceedings he shall do nothing of himself, but as he heard and received commands from his Father, so he would judge, whose decree was, *that they that believe on him should be saved, and they that reject him should.*

(\*) See Sect.  
16. of Chap. 6.  
Part 17.

should be damned; and they might assure themselves his judgement would be exactly righteous, because he had no private will or power of his own *contrary* to, or *diverse* from the Fathers, (d) but sought perfectly to fulfil the will of him that sent him, from Verse 27. to 31.

(d) For though as man he had a will distinct from

his will as God, and so *diverse* from the Fathers will, yet *that* also did act in subordination to the will of God, as we may see *Matth.* 26. 39.

Having given them these Arguments to prove his unity and equality with the Father, and that he was *the promised Messiah*, he comes now to produce his testimonies for the proof of it. And first he acknowledges according to the course of proceedings in their Judicatories; a man's own testimony of himself was not accounted *true* and *credible*, nor would be accepted; yet though he did bear witness of himself, his witness was true, and so would be found, *John* 8. 14. However he would not insist upon that now, but would produce to them other witnesses: As 1. *John Baptist*, to whom they themselves had sent to enquire [*John* 1. 19.] and he had truly testified of him. But though he needed no humane testimony, yet he referr'd them to *John*, that by his testimony they might be induced to own him for the true *Messias*, and by believing in him might be saved. But notwithstanding *John* was so bright a Candle, he tells them they cared for his light but a little while; for though at first his doctrine being so powerful and convincing, his Conversation so Holy and Religious, his admonitions so free and fearless, they liked him well; yet when they found that he was neither the *Elias* they fondly expected to come from Heaven, nor one of the Prophets risen from the Dead, nor the *Messias* himself, but testified concerning Jesus of Nazareth (whom he had Baptized) that he was the *Messias*, they rejected him, and said he had a Devil [*Matth.* 11. 18.] from ver. 31. to 36.

Secondly, *His own works*, namely, the Miracles which the Father had enabled him to do, because those works carried with them a more pregnant conviction than the words of *John* [See Chap. 7. 31.] ver. 36.

Thirdly, *The testimony of the Father himself*, who lately by a voice from Heaven, when he was Baptized, had declar'd him to be his beloved Son in whom he was well pleased, *Matth.* 3. 17. And this illustrious testimony given then to him, they ought the more to regard, because though their Fathers had indeed heard the voice of God at the giving of the Law, *Exod.* 20. 18. &c. *Deut.* 4. 12. and God had spoken familiarly to *Moses* their great Prophet, and given him a very near manifestation of himself; yet they, in their time, had never seen any such appearance or manifestation. And they ought to remember, that when their Fathers had seen that dreadful appearance of God at *Horeb*, they were so terrified therewith, that they desired not to hear the

(\*) See *Acts*  
3. 22.

voice of the Lord (which was accompanied with such dreadful lightnings and thundrings) any more, lest they should dye: whereupon God told them he would *raise them up a Prophet from among their Brethren like unto Moses, and would put his words in his mouth, and he should speak unto them all that he had commanded him*, Deut. 18. 16, 17, 18. And now God had sent them this Prophet, (\*) but it was manifest the Word or Commandment which he gave them concerning *receiving* that Prophet, and *hearkning* to him, had no place in them, for they would not receive him for the Messias, nor believe in him, whom the Father had sent unto them, *ver. 37. 38.*

Fourthly, He appeals to the *testimony of the Scriptures themselves* (wherein they acknowledged the right way to eternal life was taught and set forth) which he bids them *diligently to search*, and they should find they testified abundantly of him that he was the promised Messias, [*See Acts 10. 43*] And yet notwithstanding this clear evidence, he complains they would not *come unto him, and believe in him*, that by him they might have eternal life. Yet lest they should think that he was like other deceivers, who for carnal ends, and to set up themselves in this world, affected to draw multitudes after them, and to make themselves the Head of a Party, he tells them it was not the honour or applause of men that he looked at, but the glory of God, and to approve himself to him; but as for them, he knew they had not such love to God in their hearts: for they received not him who came from God and in his name, and yet would be ready enough to receive Seducers and false Christs that would come in their own names. And further, he shews them, they were so ambitious of credit and applause with men, that it was not to be expected they would believe in him, who appeared in so mean a condition, nor content themselves with the approving their hearts and ways unto God so as to have his approbation, nor with that honour which he confers on those who by true faith believe in his Son, whereby they become his Children and Heirs, [*John 1. 12.*] from 19. to 45.

Lastly, He shews that he need not accuse them to his Father for this their contumacy, for *Moses's* writings and doctrine (on whom they pretended to depend and trust for direction and guidance) would rise up in judgment against them. For had they truly believed *Moses's* predictions, and Typical representations, these would have led them to believe on him; but if they did not believe *Moses* who was so high in their esteem, 'twas no wonder if they gave no credit to *him*, to whom they bare no such respect, though in truth he was infinitely above *Moses*, *ver. 45. 46, 47.*



John 5. 1. After this there was a Feast of the Jews, and Jesus went up to Jerusalem.

v. 2. Now there is at Jerusalem by the sheep-market, a Pool which is called in the Hebrew tongue *Bethesda*, having five Porches.

v. 3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

v. 4. For an Angel went down at a certain season into the Pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

v. 5. And a certain man was there, which had an infirmity thirty and eight years.

v. 6. When Jesus saw him lye, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? *John 5. ver. 6. 7.*

v. 7. The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. *Vilne fieri sanus? respondit ei egrotus, hominem non habeo, q. d.*

*Omnino volo Domine, & hac de causa hic expecto morum aquarum: sed non habeo hominem, qui me in aquam mittat. & perturbationem hominis miseri animum arguit.*

v. 8. Jesus saith unto him, Rise, take up thy bed, and walk.

v. 9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath.

v. 10. The Jews therefore said unto him that was cured, It is the Sabbath-day, it is not lawful for thee to carry thy bed.

v. 11. He answered them, He that made me whole, the same said unto me, take up thy bed and walk.

v. 12. Then asked they him, What man is that which said unto thee, take up thy bed and walk?

v. 13. And he that was healed, wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

v. 14. Afterward Jesus findeth him in the Temple, and said unto him, Behold, thou art made whole, sin no more, lest a worse thing come unto thee.

v. 15. The man departed, and told the Jews that it was Jesus which had made him whole.

v. 16. And therefore did the Jews persecute Jesus, and sought to slay him because he had done these things on the Sabbath-day.

v. 17. But Jesus answered them, my Father worketh hitherto, and I work.

v. 18. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his Father, making himself equal with God. *Ver. 17. h. e. Sicut Pater operatur, sic & ego cum Patre operor.*

v. 19. I then answered Jesus, and said unto them, Verily, Verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise. *Ver. 19. id est non praterquam quod viderit Patrem facientem.] h. e. sed quod viderit Patrem facientem scilicet hoc ipse facit. Utitur autem phrasi videre Patrem facientem ἀνθρωποποιῶν. Non videt Filius Patrem facientem, ut discipulus qui ab artifice discit, sed ut unigenitus Patri Filius, absque quo Pater nihil operatur. Eadem ratione phrasis, ver. 20. ἐν πατὴρ λέγει subjunctis, exponenda est, quod Pater ostendat filio, quia ipse facit.*

*Hic visio Filii est æqualis cum Patre omniscientia, & consequenter æqualis omnipotentia, ejusque in operando ἀνθρωποποιῶν. Glas.*

v. 20. For the Father loveth the Son; and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel. *Ver. 20. h. e. Pater omnia opera per filium, & unum cum filio*

*operatur: loquitur de reali potestate operandi communicatione, sibi secundum carnem facta.*

*Ver. 22.*  
h. e. Pater  
non solus ju-  
dicat absq; Fi-  
lio, sed cum  
Filio, & per  
Filium.

- v. 21. For as the Father raiseth up the dead, and quickneth them, even so the Son quickneth whom he will.  
v. 22. For the Father judgeth no man: but hath committed all judgement unto the Son.  
v. 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.  
v. 24. Verily, Verily I say unto you; He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not enter into condemnation: but is passed from death unto life.  
v. 25. Verily, Verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live.  
v. 26. For as the Father hath life in himself, so hath he given to the Son to have life in himself:  
v. 27. And hath given him authority to execute judgement also, because he is the Son of man.

*Ver. 27.*  
37, quia filius  
hominis est]  
hoc est, qua-  
tenus.

Particula ista non est *αιτιολογικη*; humana enim Christi natura non est causa unde illa *εξουσια* judici-  
aria dependeat; sed est, *διουγενικη* & *δικτικη*, Christi personam ratione naturæ limitans, cujus scilicet respectu sit  
communicata illa potestas. Secundum utramque naturam Christus habet potestatem faciendi iudicii. Secundum  
divinam habet illam potentiam *essentialiter*, & ab æterno: sed quatenus homo est, accepit illam in tempore, eo  
modo, sicut omnis potestas ei data est in coelo & terrâ. Et coram tribunali Christi, omnes illam potestatem iudicii  
etiam in humanâ ejus naturâ agnoscent, sentiant, & faciebuntur. Ro. 14. Phil. 2. *Chamaiz.*

*Ver. 30.*  
Non quero  
voluntatem  
meam] h. e.  
Non tantum  
sed & Patris, quia scilicet una nostri utriusque voluntas & essentia. Conferatur hoc cum v. 19. & perspicuum evadet;  
ad *ἡμῶν* (cui *ἡμῶν* & *ἡμῶν* conjuncta) Patris, & suam, Christum dictâ phrasî respicere. Sic Job. 6. 38. &  
c. 7. 16.

- v. 28. Marvel not at this, for the hour is coming, in the which all that are in the Graves shall hear his voice.  
v. 29. And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damna-  
tion.  
v. 30. I can of mine own self do nothing: as I hear I judge: and my judge-  
ment is just, because I seek not mine own will, but the will of the Father  
which hath sent me.

*Ver. 34.*  
Testimonium  
non accipio]

id est, accipere studeo vel conor. Sic. v. 41. & 44. Quomodo potestis credere, gloriam à vobis invicem accipien-  
tes, id est, accipere conantes, seu gloriam querentes & capientes.

- v. 31. If I bear witness of my self, my witness is not true.  
v. 32. There is another that beareth witness of me, and I know that the wit-  
ness which he witnesseth of me is true.  
v. 33. Ye sent unto John, and he bare witness unto the truth.  
v. 34. But I receive not testimony from man: but these things I say, that ye  
might be saved.

- v. 35. He was a burning and a shining light: and ye were willing for a season  
to rejoyce in his light.  
v. 36. But I have greater witness then that of John; for the works which the  
Father hath given me to finish, the same works that I do, bear witness of me,  
that the Father hath sent me.  
v. 37. And the Father himself which hath sent me, hath born witness of me.  
Ye have neither heard his voice at any time, nor seen his shape.  
v. 38. And ye have not his word abiding in you: for whom he hath sent, him  
ye believe not.  
v. 39. Search the Scriptures: for in them ye think ye have eternal life, and  
they are they which testify of me.  
v. 40. And ye will not come to me, that ye might have life.

- v. 41. I receive not honour from men.  
 v. 42. But I know you, that ye have not the love of God in you.  
 v. 43. I am come in my Fathers Name, and ye receive me not: if another shall come in his own name, him ye will receive.  
 v. 44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?  
 v. 45. Do not think that I will accuse you to the Father: there is one that accuseth you, even *Moses* in whom ye trust.  
 v. 46. For had ye believed *Moses*, ye would have believed me: for he wrote of me.  
 v. 47. But if ye believe not his writing, how shall ye believe my words?

## SECT. II.

ON the Sabbath (*a*) which was the first after the second day of the Passover (on which the Priest was to wear the sheaf of first fruits before the Lord according to the Law, *Levit.* 23. 10, 11. and from which the seven weeks to Pentecost were reckoned) Jesus going through the Corn-fields with his Disciples (possibly he was returning from some Synagogue, where he had Preached) the Pharisees carp at his Disciples because (being then hungry) they plucked and did eat the ears of Corn on the Sabbath-day (*b*). Our Saviour hereupon vindicates them, and that by a five-fold Argument. 1. From the example of *David* eating the *shew-bread* in a case of necessity, (which by the Law was only to be eaten by the Priests, *Exod.* 29. 32, 33.) and giving thereof to his company, *1 Sam.* 21. 6. which practice of his is not condemned but allowed (\*) &c. 2. Of the Priests doing many *servile works* about the Sacrifices on that day, (which if considered only in themselves, might seem a *profaning* the Sabbath) and yet were blameless. Therefore he who was greater than the Temple might allow his Disciples (who had been attending upon him in his propagating the Gospel) a liberty to satisfy their hunger on that day, and yet not profane it (*c*). 3. From God's delighting in mercy (*d*) rather than Sacrifice, *Hosea* 6. 6. Therefore 'tis agreeable to the will of God that his Disciples should pluck Corn and eat it on the Sabbath, out of mercy to their bodies, rather than prejudice their

(*a*) The Law enjoined that the next *morrow* after the eating of the Passover should be kept holy like a Sabbath, *Exod.* 12. 16. and accordingly it is call'd a Sabbath, *Levit.* 23. 7. and v. 11. the Law enjoines that on the next day after that Sabbatical day, they shall offer the sheaf of first-fruits to the Lord; and from that day they were to count seven Sabbaths to Pentecost, which was their solemn festival, and thanksgiving for that half harvest, viz. Barly-harvest which they had then in, *Levit.* 23. 13, 16, 17. That day therefore that they offered their first Barley-sheaf, and from which they were to count the seven Sabbaths or weeks forward, being the second day in the Passover week, the Sabbaths that followed did carry a memorial of that day in their name, till the seven were run out. So the first was call'd *οδδβατορ δαυτερονσβατορ*, the first second-day-Sabbath: The next *οδδβατορ δαυτερονσβατορ*, the second second-day-Sabbath, and so the rest, all the seven throw. Now observe these three things, 1. That no Corn, nor ears of Corn might be eaten till the first fruits-sheaf was offered and waved before the Lord, *Levit.* 23. 14. 2. That it was waved the second day of the Passover-week. 3. That it was the first Sabbath after that second day, when the Disciples pluck'd the ears of Corn. And this will plainly evince that we must look for a Passover before this story, and so it will shew the warranty and justness of taking in the fifth of *John* next before it. *Lightfoot.*

*Satio hordei fuit elces incuntem Novembrium nostrum. Sratu ergo incuntem jam hyeme hordeum, ac aeris clementia per hyemem crescent, adventante jam paschate, ad maturitatem pervenerat, ita ut ab isto tempore (oblato tunc manipulo) incellum sumeret messis hordeasces. Idem in Math.*

(*b*) Though it were in anothers Corn, yet by the Law they were allowed to pluck ears, so they did not move a sickle into it; *Deut.* 23. 25. *When thou comest into the standing Corn of thy Neighbours, then thou must pluck the ears with thine hand: but thou shalt not move a sickle unto thy Neighbours standing Corn.* This they did not

healths

(it seems) cavil at, but only that it was done on the Sabbath-day.

(\*) Panibus hisce vesci Davidem, fas non erat *κατὰ τὸ πρῶτον* rigidè sumptum: fas autem erat *κατὰ διὰ νεωτέρων*, quod inde apparet quia nec David reprehenditur eo nomine, nec Abimelech Sacerdos Religiosissimus confessurus fuerit, quod sciret cum lege pugnare.

(e) Christus ejusque Apostoli ita occupati fuerant in obeundo suo munere, ut non vacaret ipsis cibum sibi parare quo, die Sabbati, vescerentur. *Grot.*

(d) Hic ex *Hosai* probatur, leges omnes rituum, multò minoris esse pretii apud Deum quam leges morum, præsertim verò beneficentiarum. *Grot.*

(e) Quod alterius rei causâ comparatum est, id cedere debet ei, cujus causâ comparatum est. At Sabbatum comparatum est hominis causæ; ergo debet homini cedere nimirum ubi de hominis salute agitur. *Grot.* Non est convertendum in hominis exitium quod pro hominis bono institutum est. *Luc. Brug.* (f) Ego qui naturâ Dominus sum cæterarum rerum omnium, sum & Sabbati, ita ut pro arbitrio meo & hominum utilitate, ac salute, illud moderari, laxare, abrogare possum. Occultè insinuat se abrogaturum aliquando Judaicum Sabbatum, ut postea fecit. *Idem.*

**Luke 6. 1.** And it came to pass on the second Sabbath after the first, that he went thorow the Corn-fields: and his Disciples plucked the ears of Corn and did eat, rubbing them in their hands.

v. 2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days?

v. 3. And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him?

v. 4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat, but for the Priests alone.

v. 5. And he said unto them, That the Son of man is Lord also of the Sabbath.

**Matth. 12. 1.**

*τοῖς σάββα-*

*σι]* Hæc vox

in singulari

numero usur-

pari desit;

ideoque his cecepit accenseri quæ plurali sono, singularem habent significationem, ut his apparet, & infra

28. 1. *Matth. 12. 14.*

Ita apud Horatium, *Sunt bodiè tricesima Sabbata.* *Grot.*

**Matth. 12. 1.** At that time Jesus went on the Sabbath-day thorow the Corn, and his Disciples were an hungered, and began to pluck the ears of Corn, and to eat.

v. 2. But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath-day.

v. 3. But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

v. 4. How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?

**Ver. 4.**

*οἱς τὸν ἴκον*

*τῶν θείων* id est,

locum in quo

erat ἡ σκηνή.

tibus solis.

Nam templum adhuc nullum exstabat. *Idem* pro *αὐτῶν* nisi Sacerdotibus solis, h. e. sed Sacerdo-

**Ver. 5.**

Profanare Sab-

batum pro

operari manibus in Sabbato *καταχρησικῶς* accipitur.

v. 5. Or have ye not read in the Law, how that on the Sabbath-days, the Priests in the Temple prophane the Sabbath, and are blameless.

v. 6. But I say unto you, that in this place is one greater then the Temple.

v. 7.



## Chap. 4. *the Four Evangelists.*

99

- v. 7. But if ye had known what this meaneth, I will have Mercy, and not Sacrifice, ye would not have condemned the guiltless.  
v. 8. For the Son of man is Lord even of the Sabbath-day.

Mark 2. 23. And it came to pass, that he went thorow the Corn-fields on the Sabbath-day, and his Disciples began, as they went, to pluck the ears of Corn.

- v. 24. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful?

- v. 25. And he said unto them, Have ye never read what *David* did when he had need, and was an hungered, he, and they that were with him?

- v. 26. How he went into the house of God in the days of *Abiathar* the high Priest, and did eat the shew-bread, which is not lawful to eat, but for the Priests, and gave also to them which were with him?

Mark 2. 24. Ἰδὲ τί ποιοῦσιν] pro διατί-  
quare; quare  
faciunt Sabba-  
to quod non  
licet?

Ver. 26.

Vocatur hic A-

biathar, qui 1 Sam. 21. 1. vocatur Abimelec. Erat ut videtur πολυανυμῶς. Dicunt aliqui in patrociniū puritatis tenuit, Abimelechum Patrem vocari Abiatharum, ac Abiatharum filium vocari etiam Abimelechum. Sic *Piscator* cum aliis. Dr. *Hammond* renders [ἐν τῷ Αβιάθαρ ᾧ ἀρχιερεὶς] about or before *Abiathars* being High Priest, who escaping the slaughter of his Father and the rest of the Priests, 1 Sam. 21. 20. succeeded in the High-Priesthood upon this occasion, and so continued long under *David's* reign, being famous for bringing him the Ephod. Chap. 36. 7.

- v. 27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

- v. 28. Therefore the Son of Man is Lord also of the Sabbath.

### SECT. III.

**H**AVING now left *Jerusalem*, and being returned into *Galilee*, he teaches publicly in one of their Synagogues, where he finds a man whose right hand was withered. The Pharisees greedily observed what he would do to this lame man, whether he would heal him on the Sabbath-day or no; and therefore desiring to have somewhat to lay to his charge, they asked him *whether it were lawful to heal on that day or no* (a)? Our Saviour knowing their thoughts and design, for answer, ask'd them, which of the two they conceived to be most *unlawful* on the Sabbath-day, to *hurt by not helping when he was able to do it*, and to be guilty of *killing one in not saving him*, when it was in his power to do it; or else to work a *cure* to deliver one in distress? To this they made no reply, being unwilling to acknowledge the truth.

Then looking upon them, and having an *holy anger* and indignation kindled in him at their malice shewed in seeking to accuse him wrongfully as a breaker of the Sabbath, and being *inwardly grieved* for them that their hearts should continue so hardned and obstinate in resisting the truth, (b) He bad the man *stretch forth his hand*, and it was im-

(a) *Tanch. Fol. 9. Col. 2.* Our Doctors teach that the danger of life dispenseth with the Sabbath; and so doth Circumcision and the healing of that. But this is a rule, saith R. *Akibah*, that that which may be done on the Eve of the Sabbath, dispenseth not with the Sabbath. *Talm. in Shabb. par. 19.* such was this case; compare herewith, *Luke 13. 14.* They counted that this might have been done any other day. *Lightsf.*

Christus desinit curacionem non esse servile opus, sed beneficentiam, cujus exercitium nullo die, nec Sabbato sic prohibitum, sed perpetuo commendatum. *Friedl.*

(b) Docet suo exemplo Christus ira scendum peccatis ut simul peccantium nos miteret. *Gros.*

medi-

(c) Some think these Herodians were Herod's Courtiers, and such as

were of his household, (See *Beza* on *Matth.* 22, 16.) and also that they were of the Sect of the *Sadducees*. Others think that they were a Sect among the *Jews* in our Saviours time, who held that *Herod* was the Messiah (See *Gausab. contra Baron. pag. 45.*) because he reigned about that time when the *Jews* expected the coming of the Messiah. Herodiani erant qui partibus Herodis adhaerant, Parisi Fillii. Hierant qui summis viribus regnum istius Familiae suffulcirent, & firmarent: iiq; fuerunt, (ut videtur) fidei ac doctrinae Sadducearum; videnturq; Herodem jam *τὸν βασιλέα* ista doctrina fermentasse: nam fermentum Sadduceorum in *Matthaeo* c. 16. 6. Marco est fermentum Herodis, cap. 13. 15. Aliudq; est utriusq; consilium, ut ille ipsorum doctrinae, illi, ipsius regno evaderent mutuum stabilimentum. Dr. *Lightfoot* in loc.

**Mark 3. 1.** And he entered again into the Synagogue, and there was a man there which had a withered hand:

v. 2. And they watched him whether he would heal him on the Sabbath-day, that they might accuse him.

v. 3. And he saith unto the man which had the withered hand, Stand forth.

v. 4. And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil? to save life, or to kill? but they held their peace.

v. 5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

**Matth. 12. 9.** And when he was departed thence, he went into their Synagogue.

v. 10. And behold, there was a man which had his hand withered: and they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him.

v. 11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out?

v. 12. How much then is a man better than a sheep? wherefore it is lawful to do well on the Sabbath-days.

v. 13. Then saith he to the man, Stretch forth thine hand: and he stretched it forth, and it was restored whole like as the other.

v. 14. Then the Pharisees went out, and held a Council against him, how they might destroy him.

**Luke 6. 6.** And it came to pass also on another Sabbath, that he entered into the Synagogue and taught: and there was a man whose right hand was withered.

v. 7. And the Scribes and Pharisees watched him, whether he would heal on the Sabbath-day: that they might find an accusation against him.

v. 8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

v. 9. Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it?

v. 10. And looking round about them all, he said unto the man, stretch forth thy hand. And he did so, and his hand was restored whole as the other.

v. 11. And they were filled with madness, and communed one with another what they might do to Jesus.

## SECT. IV.

**J**ESUS apprehending their design, to avoid this danger; withdrew himself with his Disciples, to a private place near the Sea of Galilee or Lake of Genneferet: Yet great multitudes from several quarters, hearing of the Miracles and Cures he had wrought, flocked unto him; and those that had any kind of disease (a) upon them, pressed upon him that they might touch him [Luke 6. 19.] being persuaded of his power and mercy, and that he was both able and willing to cure them. And some that were possessed with unclean spirits (b) being brought unto him, fell down before him, acknowledging him for the Son of God, [see Mat. 8. 29.] and he cast the Devils out of them, straitly charging them, that they should not make him known. (c) See Sect. 12. of Chap. 3. By all which actions of his (namely his Humility and averfation of Glory, his receding and not contending with those that would not acknowledge him, his continuing to heal Diseases and Preach the Gospel with all tenderness, even to the meanest of the people, and that to Gentiles as well as Jews) was fulfilled that Prophefie of him, recorded Isa. 42. 1. The sum of which is this, that he should shew judgment (d) to the Gentiles, that is, teach them whatever God would have them believe or do, and so bring them under his Government. That he should not manage his spiritual Kingdom with noise and violence, but with humility, and meekness. That a bruised reed he should not break, (e) that is, a soul broken with the sense of sin; he should not crush, but should bind it up and strengthen it. That he should not quench the smoking flax; (f) that is, he should not discourage the soul that hath but little knowledge and affection for God (and that mixt with much corruption) but would cherish those weak beginnings; and this he should continue to do, planting his Gospel and Evangelical Righteousness in the World, till he bring forth judgment unto victory, that is, till he exhibit himself a Judge, Victor, and Avenger on the obstinate Jews, for their refusing of him. And then he will also bring forth judgment unto truth, as the Prophet has it,

O

that

(a) *Morsus flagella*] scil. quorquor morbis aliive defectibus tanquam flagellis à Deo corripiebantur. Dum morbos Scriptura *flagella* appellat, magis emphasi intelligendum est, quæ vera morborum origo, & quo consilio à Deo immittantur: quæ de re agit Apostolus, 1 Cor. 11. v. 30. Et eodem etiam vocabulo usurpato, Heb. 12. v. 6. *Brugens*.

(b) *Mar.* 3. 11. Et spiritus immundi prociabant ei, hoc est, homines spiritibus immundis obsessi. Contentum pro continente. *Gloss.*

(c) At hoc, non omnino quodd laborantes sanare refugeret, nec solum quod plausum Populi fugeret, sed quod seipsum occultatum vellet ab iis, qui eum nolent cognoscere. Eodem refert hæc prohibitio, quod & ejus parabolica prædicatio, *Matth.* 13. 13. *Per parabolas loquor iis, quia videntes non vident.* Noluit ab iis sciri, qui noluerunt eum scire. *Lights.*

(d) *Judicium gentibus*] hoc est, quod justum & rectum est, legem scil. meam Evangelicam, tanquam legislator prædicabit, idque non strepitu verborum tantum, uti *Moses*, sed illam spiritu illo suo scribendo in cordibus eorum. *Sanctus.*

(e) *Sensus harum metaphorarum* est, infirmos Christus misericorditer solidabit, eriget, & consolabitur. In quæ verba pulchre *Lutherus* Tom. 4. Fol. 330. Est illa figura valde dulcis, & potens. Valde erigunt ista *negativa*, quia excludunt hoc, quod metuitur malum, potentissime, & simul includunt affirmativè, quod petitur bonum, opulentissime. Arundinem aliquatenus jam fractam non ultra franger. id est, non præcipit in ruinam, imbecillitate aliquâ lapsos.

(f) *Λίνον τυφόμενον*] linum dicitur, posito nomine. Materie pro Materiato, seu eo, quod ex Materia confectum est. Unde *Syrus*, & *Arabs* rectè verunt, per *Lucernam*. Nam ut optime *Beza*, linum est *Elychnium*: *τυφόμενον* idem est quod *καπνίζόμενον*, quod *propè est, ut extinguatur*, qualia sunt *Elychnia*, in quibus fumus aliquod flammæ vestigium refert, quæ proinde facilius flammam accerapiunt, quam si planè refrigissent.





purpose. In the mean time he appoints that they should continue with him, not only as his *ordinary* Disciples (as before they had been) but as his *special* Attendants and Followers, that by their constant converse with him, they might be instructed in the knowledge of *that doctrine*, which they were e'relong to Preach, and might be *eye-witnesses* of his life and *miracles*; that so they might with the more certainty and authority deliver the same to others afterwards. Now that he chose *Judas* for one of them, the reason seems to be, because he knew before, that it was his Fathers will, and was so fore-told in the Scripture, viz. *Psal. 41. 9.* that *one of his own Attendants* and Disciples, *which did eat bread with him, should betray him*, [See *John 13. 18.*]

*Luke 6. 12.* And it came to pass in those days, that he went out into a Mountain to pray, and continued all night in prayer to God.

*Luke 6. v. 12.*  
ἐν ὄρει  
ἔσθ' ἡ νύξ, in ora-

tionē Dei, h. e. quæ ad Deum dirigitur & funditur. Genitivus notat objectum.

v. 13. And when it was day he called unto him his Disciples: and of them he chose twelve, whom also he named Apostles.

v. 14. *Simon* (whom he also named *Peter*) and *Andrew* his brother, *James* and *John*, *Philip* and *Bartholomew*.

*Ver. 14. Simo-*  
*nem vocavit*  
*Petrum respectu*

habito ad operam ab eo navandam, in ædificandâ Ecclesiâ Gentilitiâ super *Petrâ*. Nam is januum primus speruit introductioni Evangelii inter Gentiles.

v. 15. *Matthew* and *Thomas*, *James* the son of *Alpheus*, and *Simon* called *Zelotes*.

v. 16. And *Judas* the brother of *James*, and *Judas Iscariot*, which also was the traitor.

*Mark 3. 13.* And he goeth up into a Mountain, and calleth unto him whom he would: and they came unto him.

v. 14. And he ordained twelve, that they should be with him, and that he might send them forth to Preach.

v. 15. And to have power to heal sicknesses, and to cast out Devils.

v. 16. And *Simon* he surnamed *Peter*.

v. 17. And *James* the son of *Zebedee*, and *John* the brother of *James* (and he surnamed them *Boanerges*, which is, the sons of thunder)

*Mark. 3. 17.*  
*Jacobus & Jo-*  
*hannes nuncu-*

pati forsan fuerunt *Filii tonitru* respectu habito ad strenuam eorum sermocationem contra *Judas*. *Jacobus* hoc fecit, ut videretur, in capitis sui dispendium, *Act. 12.* *Boanerges*] corrupta dictio per insertionem o, pro *Banerges*, ex *בנ* Bene sive Bané, filii, & *שש* strepitus, tumultus; Filii tonitru, id est Tonantes, sicut *Filii pacis* dicuntur, qui pacifici: quo nomine significavit eos sublimitate prædicationis Evangelicæ, & miraculis orbem commoturos. *Fauson*. In græca voce primæ syllabæ, *Boave*, sunt pro *Says* filii quod nunc sonat *Says*: olim autem *Says*, & ab aliis *Says* legebatur, unde ex utroq; factum *Boave*. *Glaß.*

v. 18. And *Andrew*, and *Philip*, and *Bartholomew*, and *Matthew*, and *Thomas*, and *James* the son of *Alpheus*, and *Thaddæus*, and *Simon* the *Canaanite*.

v. 19. And *Judas Iscariot*, which also betrayed him.

## S E C T. VI.

**T**hen he came down with them, and stood in a plain, and a great multitude coming unto him, he healeth all that were diseased or vexed with unclean spirits among them. Then he and his Apostles went into a house to refresh themselves, but the multitude came so fast upon them, that they could not so much as eat bread. And some hearing of it, went out from him to stay them (that is, the *multitude* (a)) for they said, it was besides it self, or mad.

(a) So these words are rendered by a late Learned Critick. Vid. Ne-

bil. Knaebulli. Animadversiones in Lib. N. T.  $\chi$  ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτὸν &c. τὴν αὐτὸν non est relativum τῷ αὐτῷ sed vocl ὄχλος: κρατῆσαι verò  $\chi$ ριπὺς significat cohibere vel siltere. Ipse Jesus erat intrā in domo, itā ut non commodè affirmari possit, eos qui audiverant exivisse extra domum ut tenerent ipsum qui erat in domo. Insanivit ergo, vel apud se non erat *turba* sive prae admiratione, sive prae desiderio ut ad Jesum premerent. Alii hæc verba [ὅτι ἐξῆλθον] aliter interpretantur. *Lightfootus* noster sic. Dicunt amici Christi (sive est oblitus & salutis suæ) adeo vehementer, & servidus est in munere suo fungendo & concionando ut ultra se transportetur, & turbetur intellectus ejus, ut nec de necessario cibo curet, nec de somno. Apologiā quidem opus habent isti amici ejus, quod non sanius & sanctius de eo conciperent; at certe vix credibile est, eos in planam, & absolutam amentiam, & puram mentis alienationem, cum incidisse, fuisse arbitratos. Syrus ἐξῆλθον, hoc loco accipit ut significet aut συγκοπὴν aut ἀποθουσίαν. Solet autem id sequi tum ex inedia, tum ex circumstantis aeris calore, quem facit nimius turbæ concursus. Pertinent autem hæc omnia ad ostendendum quam celebris Jesu fama fuerit. *Grot.*

**Luke 6. 17.** And he came down with them, and stood in the plain, and the company of his Disciples, and a great multitude of people out of all *Judea* and *Jerusalem* and from the Sea-coast of *Tyre* and *Sidon*, which came to hear him, and to be healed of their diseases.

v. 18. And they were that vexed with unclean Spirits: and they were healed.

v. 19. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

**Mark 3. The latter part of v. 19.** And they went into an house.

v. 20. And the multitude cometh together again, so that they could not so much as eat bread.

v. 21. And when his friends heard of it, they went out to lay hold on him, for they said, he is beside himself.

## S E C T. VII.

**W**hen he saw the Multitude thus flocking about him, he went up into a Mountain, as a place of advantage to speak more audibly, and there seating himself, as a *Prophet* or *Teacher*, his Disciples and constant Followers came close up unto him. Then he Preached that long and excellent Sermon, called the *Sermon on the Mount*; which we find recorded in the *Fifth*, *Sixth*, and *Seventh* Chapters of *Matthew*, and Sixth Chapter of *Luke*, from *Ver. 30.* to the end.

The *Heads* or *particular subjects* and *matters* he treated of in that Sermon are these.

1. He

1. He propounds several particulars, wherein true Christian blessedness doth consist; specifying *Eight Christian Vertues*, with apt and proportioned promises and rewards annexed unto them; which are therefore usually call'd the *eight Beatitudes*. Chap. 5. from Ver. 3. to 13.

2. He admonisheth his Apostles and Disciples (a) of their duty, comparing them, 1. To *Salt*. 2. To *Light*. 3. To a *City set upon a Hill*, which cannot be hid, thereby exhorting them to propagate pure doctrine, and to live holy and exemplary lives. From Ver. 13. to 17.

(a) Nihil  
laris cause vi-  
deo cur hæc ad  
Apostolos re-  
stringantur.  
Nam & *mana-*  
*esque* com-  
munes sunt om-

nibus. Orendit ergo Christus officii esse eorum qui veræ sapientiæ præcepta hausissent, aliorum sordes expurgare. Nimirum pauci isti à Christo instituti fermentum fuerunt quo tota farina fermentata est, infra 13. 33. *Livius Gra-*  
*ciam* vocat *Sal Gentium*. *Grot.*

3. He shews that neither by his doctrine or practice did he oppose the *Law*, or the *Prophets*, (though he did the Pharisees vain Traditions) which he proves by Four Arguments. 1. He was so far from destroying the Law and Prophets, that he came to *ratify* the Law, and to *accomplish* what the Prophets had prophesied, and what in the Ceremonial Law was typified of him, and to oblige men to a more strict observance of all the *Moral Duties*, then the Pharisees had taught. 2. That *Heaven and Earth should sooner pass away*, then that the things foretold of God and written in the Law and Prophets concerning him, his *actions* and *sufferings*, should fail to be fulfilled, or the *threatnings* and *promises* in them contained fail to be accomplished. 3. That whoever shall go about by his practice and doctrine and false glosses (as the Pharisees did) to *evacuate* any one of the Commandments of the *Moral Law*, which men account least of, that he shall be accounted by God *as the least*, (b) that is, a man of no place or room in the Kingdom of Grace, and (without Repentance) shall be despised and rejected of God at the day of judgement. But whoever shall maintain the *authority* of the *Moral precepts*, shall be held a principal Christian here, (c) shall be had in estimation with God and his Saints, and eminently rewarded at the day of judgement. 4. That except they *out-did* and exceeded the righteousness taught and practised by the Scribes and Pharisees, they could neither be Members of the Kingdom of Grace nor Glory. From Ver. 17. to 21.

(b) Id est, nullius pretii erit in Ecclesiâ, siue potius in cælo, quia ab eo excludendus erat. *Jans.*

(c) Maximus in regno cælorum est qui illud ingreditur: Minimus qui eo excluditur. Vid. *Matth.* 18. 4. *Gloss.*

4. He vindicates *several Laws* from the corrupt glosses and interpretations of the Pharisees: as particularly,

1. The *Sixth Commandment*. *Thou shalt not Kill*: shewing that this Commandment is broken not only by *actual murder*, but 1. By *rash internal anger*, though it be suppressed from break-  
ing

(d) Ut intelligatur mens Domini sciendum cum loqui ad caput Auditorum accommo-  
dare, & tres distinctos reatus in cælo, voca-  
bulis poenarum, iudicis Judæis irrogari soli-  
tis, exprimere. Erant autem præcipue duo  
Judiciorum Capitalium genera Judæis; nom-  
tertium (scil. Trium Judicium) huc non per-  
tinet.

Prius erat *UENIO* Judicium absolute di-  
ctum, quo 23 Judices de causis gravioribus ca-  
pitalibus (præsertim Homicidiis) judicabant.  
Posterius erat iudicium summum 72 seniorum,  
dictum *Sanhedrin*, quod de causis maximis  
tantum judicabat, & quatuor poenarum genera  
irrogare solebat, viz. *Strangulationem, gladium,  
lapidationem, combustionem ignis*. Christus  
igitur ostendit, præter externum homicidium,  
tres internas cædis species hoc præcepto prohi-  
beri; quæ singulæ, reatum capitalem secum  
trahunt in iudicio Dei.

1. Dicit iram temerariam teneri iudicio,  
hoc est, eandem poenam mortis mereri in foro  
populi, quam meretur externum homicidium in  
foro solli.

2. Qui dixerit fratri suo *Raca* tenetur  
concessu: h. e. tam gravem trahit reatum in Dei  
iudicio, quantum in Synedrio capitale aliquod  
delictum; nam magnum Synedrium de causis  
capitalioribus in consensu cognoscebat.

3. *Quicumque, Fratri dixeris Fatue* Tertia  
species internæ cædis est apertum convivium in  
Fratre. *μωπος* significat impium, Dei  
contemptorem; quo convivio *Hibæis* vix al-  
liud gravius.

*Reus eris gehennæ ignis* Allusio est ad poe-  
nam extremam magni Synedrii, quæ erat ex-  
ultio ignis. Exultio malefactorum solebat fieri  
in valle Hinnom, non procul ab urbe ad radices  
montis Moriz. Ibi Moloch, Ammonitarum  
idolo, Judæi infantes suos olim cremare soliti  
sunt; & inde translata est appellatio ad ipsum  
Infernum. Huic extremo Synedrii supplicio  
Christus subicit eandem Fratris quæ sit aperto  
convivio, ut atrocitatem ejus peccati (quo  
proh dolor! nullum vulgò putatur levius) ig-  
nificet. Ita præter homicidium externum,  
quod solum humano subiacet iudicio & poenæ,  
tres alias cædis species quæ solâ malevolentia,  
rancore, convivio in fratrem admittuntur,  
præcepto sexto prohiberi, atque poenis sempiternæ  
mortis in foro Dei subiacere, decemur. *Pa-  
reus in loc.*

(\*) Christus Phariseos vocat stultos  
*Mat. 23. 17, 19* & discipulos suos *ἀνοήτους Luc.*  
*24. 25.* & sic Galatas, Paulus, *Gal. 3. 1, 3.* ut  
jam omitiam quæ duriora sunt, ut *Progenies  
viperarum*, &c. sed hæc dicta sunt ab iis qui-  
bus alios castigandi officium incumberebat, quique  
nihil in eo privati spectabant, sed hoc fece-  
runt ex causis gravissimis, atque eo proposito ut aliorum animi talibus stimulis, ex veterno excitarentur. At Phari-  
sæi non tantum modum non servabant, sed innocentissimum quemque convitiis impetebant animo malevolò, quod  
Christus, & ipsius sectatores sapientissime sunt experti. *Grot.*

(c) Docet frustra Deum coli absque verâ charitate in fratrem.

ing forth into angry words or actions. (d)

2. By anger breaking out into terms of vi-  
lifying and *under-valuing* our Neighbour.

3. By anger breaking out into *opprobrious*  
reproachful terms, (\*) *Ver. 21. 22.* And the  
exhortation he infers from this interpreta-  
tion, is to seek reconciliation speedily with  
an offended injur'd brother. For if we have  
wronged any man, we are to seek peace  
and reconciliation with him, else God will  
not accept any service or worship from us  
(e). This he expresses by way of allusion  
to the manner of worship then in use among  
the *Jews*, and not as yet abrogated. Not  
that he would have Altars and Sacrifices  
still continue, but he shews how vain it is  
for any man to offer any worship to God  
until he have endeavoured to make satis-  
faction unto, and have sought reconciliation  
with his injur'd Brother; which he ad-  
vises should speedily be done by reason of the  
danger of deferred reconciliation; which  
he declares by an allusion to the case of a  
Bankrupt not able to pay his Debt, who  
if he do not agree with his Creditor before  
the matter come to judgement, will be cast  
into Prison; and being never able to dis-  
charge the Debt, will never come forth.  
Whereby he intimates that we ought spee-  
dily to repent of our sins, and to seek re-  
mission of them from God through Christ's  
merits; and to seek reconciliation with  
men whom we have justly offended, as be-  
comes true Penitents. For if we neglect  
this till death and judgement, our Debt  
will then be found so great that we shall  
never be able to pay it; our Judge so pow-  
erful that we cannot escape from him;  
and the time of mercy being expired, no-  
thing but justice and severity is to be ex-  
pected. From *Ver. 21. to 27.*

2. The *Seventh* Commandment. *Thou shalt not commit  
Adultery.* Where our Saviour shews, that wanton looks, and  
lusting to violate another's Chastity, is a breach of this Com-  
mandment: And therefore exhorts to cut off all occasions that  
may



may betray us to this sin, and to mortifie those darling lusts wherein the flesh is most delighted, though as dear to us as *our right eye, or right hand*. From *Ver. 27. to 31.*

And for the further vindicating of *this Commandment*, he corrects a great abuse about divorce, very frequent among the Jews; shewing them that a man might not put away his Wife upon every trivial, slight occasion, (f) but only in case of Adultery; for otherwise (the Marriage-bond being not dissolv'd,) he would occasion her (if she Married again) and also the person with whom she Married, to commit Adultery. *Ver. 31. 32.*

3. The *Third Commandment*. The *Pharisees*, it seems, held nothing a breach of this Commandment but perjury; permitting *customary swearing*, and *by the creatures*, provided men swear truly; and made the chief part of it to stand in the observation of vows and oaths, *Levit. 19. 12. Numb. 30. 2.* This corrupt gloss he correcteth, by shewing that this Commandment forbiddeth, 1. *All idle and unnecessary swearing*, *Swear not at all*; that is, in ordinary communication and voluntarily; for otherwise to swear *by God* when he calls us to it, as in a weighty matter for deciding a controversy and ending a strife, &c. is a part of his worship, *Dent. 6. 13. and Chap. 10. 20.* 2. *All swearing by the Creatures*, because none of them can be our Judge or Avenger if we swear falsely: Neither are any of them (no not our own Head (g)) so our own, that we may engage them by oath. Therefore he commands that in our ordinary converse we barely *affirm or deny*, without adding any oath thereto, *Jam. 5. 12.* From *Ver. 33. to 38.*

4. The *Law of Retaliation*, or returning *like for like*, or inflicting punishment in the same kind and measure as might answer to the offence committed. Our Saviour *qualifies* and *allais* this Law in relation to private personal injuries, enjoynng all Christians to take injuries, rather than to *oppose violence* to the injurious, and rather to *suffer two wrongs* than to *do one*, or to *revenge themselves*. [See *John 18. 23.*] Yea, he commands that they should not only suffer injuries, but be ready to do kindnesses by *giving or lending* (if they be able) to those that possibly have done them wrong, if they need their help. From *Ver. 38. to 45.*

5. The *Law of loving our Neighbours*, set down *Lev. 19. 18.* which was corrupted by a false spurious addition of the Pharisees, *viz. [and hate thine Enemies]* The contrary being plainly enjoyned by God, *Exod. 23. 4.* This law he vindicates by enjoynng them to love their Enemies and to pray for them, &c. and enforceth his exhortation with several reasons taken from the example of Gods goodness and beneficence even to those that are evil; which glorious perfection they ought to imitate, if they desire to approve themselves his Children. From *Ver. 43. to the end.*

5. He instructs his Disciples concerning *three great Duties* of Christianity.

1. *Giving*

(f) See Sect. 1. of Chap. 5.  
(g) Non potes  
vel cunos in-  
ducere vel amo-  
vere. *Lighf.*

1. *Giving of Alms*, that it be done *secretly* in obedience to Gods command, and not to affect to have it openly proclaim'd and published as if a Trumpet had been founded, for every one to take notice of their charity, that so they might obtain applause from Men. Chap. 6. from 1. to 5.
2. *Prayer*, teaching them after *what manner* to pray, and giving them a *Breviary*, or *pattern* of Prayer, which they might use in *form*, as seems to be intimated, *Luc. 11. 2.* or *according to it*, might order and regulate their other Prayers. A short exposition of which pattern we have given at the end of this Section. ¶ Chap. 6. from *Ver. 5.* to 16.
3. *Fasting*. From *Ver. 16.* to 19.

6. He dissuades them from *Covetousness*, and the inordinate pursuit of the things of this world, advising them to *lay up treasure in Heaven*, and not on Earth; for a mans treasure will draw his heart after it. And as the *Eye* (b) by its

(b) Oculi bonus idem est Judicis ac animus benignus; oculus malus, idem ac animus avarus; vide *Matth. 20. 15.* Hinc avaritia vocatur ἐπιθυμία καὶ οὐρανοῦ, 1 *John 2. 26.* Ostendit ergo hic Salvator quantis tenebris animum obnubilat, atq; obfuscet avaritia, ac sollicitudo nimia de mundanis. *Lightf.*

(i) Hoc vult, Christus prout de rebus judicamus, ita nos erga eas affici.

light is the director of the whole body, and when it is clear, the whole body is enlightened and well directed what to do: So the judgement is the eye of the soul, (i) which when it is single, and singly set on God, and not vitiated with covetousness, so that it does not make a false judgement of things,

and over-value and esteem earthly things, but has a clear discerning of the excellency of heavenly things, and values them as the chief Treasure; then the whole body of a mans conversation will be well ordered and directed; otherwise it will be erroneous and sinful: and unspeakably great will be the darkness, error, and sinfulness of such a condition. For no man can serve *God* and *Mammon*, being two such contrary Masters. Therefore they should take heed of setting their hearts too much

(k) See Sect. on worldly things, or being too thoughtful (k) and solicitous 23. of Chap. 5. about food and rayment, and the things of this life; but should primarily and with greatest zeal and earnestness seek the Kingdom of God and his righteousness, and what is requisite for this life should be given in unto them. From *Ver. 19.* to the end.

7. He dehorts them from these two things.

1. From rash and unrighteous judging and censuring of others, neglecting in the mean time sincere self-reformation. Chap 7. from 1. to 6.
2. From giving that which is Holy to Dogs, or casting Pearls before Swine; that is, that they should forbear propounding holy things to contemners and persecutors. Ver. 7.

8. He

## 8. He exhorts them

1. To instancy and fervency in Prayer, and to ask necessary good things of God, from *Ver.* 7. to 12.
2. To observe the great dictate and law of Nature; *to do as they would be done unto*, *Ver.* 12.
3. To strive to enter in at the strait gate, *Ver.* 13. 14.

9. He gives them a caveat to beware of false Prophets, teaching them how to discern them, *viz.* by their Works; that is, by their *False Doctrines* and *Wicked Conversations*, from *Ver.* 15. to 21.

10. He teaches them that 'tis not enough to profess *him* to be their Lord and Master in Words, except they do his Will, and keep his Commandments; except they obey his Doctrine, and put it in practice, by forsaking their sins, and believing in him, and walking answerably to his injunctions: And this is to *build their house on the rock*, and to lay such a foundation of salvation, as will not deceive them, from *Ver.* 21. to the end.

## ¶ In this Platform there are three Parts.

First, The Preface, describing God to whom we pray. 1. By his dear relation to us, Our Father; therefore most ready to succour us and others, with whom or for whom we pray. 2. By his Greatness and Majesty, which art in Heaven; that is, who doth manifest himself, though he be every where present in Glory and Majesty, from the highest Heavens; and therefore most able to hear and help all his Children, and most justly to be revered, loved, and trusted in by them.

Secondly, The Substance of the Prayer containing Six Petitions. The three first whereof have respect to Gods Glory: The three latter to our selves, and our particular good.

1. Hallowed be thy Name] Wherein we Petition that Gods glorious Nature and Attributes, *viz.* his Infinite Power, Wisdom, Goodness, Justice, Truth, Mercy, &c. (which are manifested in his Word and Works, and whereby he is made known as men are by their names) may be displayed and discovered to the World, that all men may acknowledge and own him for the only true God, and may glorifie him accordingly.

2. Thy Kingdom come] that is, that his Kingdom of power may be manifested in the curbing and subduing of Satan and all his enemies; that his Kingdom of Grace may be advanced and promoted by his Word and Spirit; that his Kingdom of Glory may be hastened, [Revel. 22. 20.] that the happiness of his people may be full; that

*Christ may resign up the Kingdom to the Father, and God may be All in All.*

3. Thy Will be done on Earth as it is in Heaven] *that is, that we and all his people on Earth, may purely, cheerfully, universally, constantly, do and submit to his holy Will, as Angels and glorified Saints do in Heaven.*
4. Give us this day our daily bread] *wherein we acknowledge God the Author and Giver of all our mercies; and that we receive all from his free bounty: That we ought daily to depend on his Fatherly care and Providence, and not to be sinfully anxious for to morrow, nor for superfluities; but to crave and pray for such necessary and convenient things as are requisite for the sustentation and comfort of this bodily life; and that what the Lord is pleased to give us, may be by him blessed to us.*
5. And forgive us our debts, as we forgive our debtors] *wherein we acknowledge, that our sins are debts, binding us over to punishment, and that our selves cannot satisfie for them. We pray that in Christ these debts may be freely and fully pardoned. We profess we ought and do (through his Grace assisting) forgive our debtors (that is, such as have done wrong to us, and thereby made themselves not only debtors unto God, but unto us) fully and freely their wrongs and injuries done unto us; (though we are not alwaies bound to forgive the damage, see Exod. 22. 1. 14.) and from thence we gather an argument to confirm our hope, and perswade our selves that God will forgive us.*
6. And lead us not into temptation, but deliver us from evil] *Wherein we acknowledge our proneness to evil, and weakness to withstand temptation: That God hath power over all Corruptions, Tempters and Temptations. We pray to be preserved from temptations to sin, or from being overcome by them; and at last to be wholly delivered from them all.*

Thirdly, The Conclusion, For thine is the Kingdom, the Power and the Glory, for ever. Amen. *Wherein we have, 1. The Doxology, acknowledging and ascribing to God the perpetuity of his Kingdom, Power, and Glory; and encouraging our selves from thence to expect from him what we have prayed for. 2. The Sealing up of the Prayer with Amen; wherein we summarily testifie our fervent desire of obtaining these our Petitions, and our faith in God for the granting of them. (\*)*

(\*) See Sect.  
27. of Chap. 5.



- Matth. 25. v. 1. And seeing the multitudes he went up into a mountain : and when he was sat, his Disciples came unto him.
- v. 2. And he opened his mouth, and taught them, saying,
- v. 3. Blessed are the poor in spirit : for theirs is the kingdom of Heaven.
- v. 4. Blessed are they that mourn : for they shall be comforted.
- v. 5. Blessed are the meek : for they shall inherit the earth.
- v. 6. Blessed are they which do hunger and thirst after righteousness : for they shall be filled.
- v. 7. Blessed are the merciful : for they shall obtain mercy.
- v. 8. Blessed are the pure in heart : for they shall see God.
- v. 9. Blessed are the peace-makers : for they shall be called the children of God.
- v. 10. Blessed are they which are persecuted for righteousness sake : for theirs is the Kingdom of Heaven.
- v. 11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.
- v. 12. Rejoyce and be exceeding glad ; for great is your reward in Heaven : for so persecuted they the Prophets which were before you.
- v. 13. Ye are the salt of the Earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.
- v. 14. Ye are the light of the world. A City that is set on a Hill cannot be hid.
- v. 15. Neither do men light a Candle, and put it under a Bushel : but on a Candlestick, and it giveth light unto all that are in the house.
- v. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.
- v. 17. Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil.
- v. 18. For verily I say unto you, till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- v. 19. Whosoever therefore shall break one of these least Commandments, and shall teach men so ; he shall be called the least in the Kingdom of Heaven : but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.
- v. 20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.
- v. 21. Ye have heard that it was said by them of old time, thou shalt not kill : and whosoever shall kill, shall be in danger of the judgement.
- v. 22. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement : and whosoever shall say unto his brother, *Racha*, shall be in danger of the Council : but whosoever shall say, thou fool, shall be in danger of Hell fire.
- v. 23. Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee :
- v. 24. Leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.
- v. 25. Agree with thine Adversary quickly, whiles thou art in the way with him : lest at any time the Adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- v. 26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast payed the utmost farthing.
- v. 27. Ye have heard that it was said by them of old time, thou shalt not commit Adultery.
- v. 28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed Adultery already with her in his heart.
- v. 29. And if thy right eye offend thee, pluck it out, and cast it from thee :

- for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.
- v. 30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell.
- v. 31. It hath been said, whosoever shall put away his Wife, let him give her a writing of divorcement.
- v. 32. But I say unto you, that whosoever shall put away his wife, saving for the cause of Fornication, causeth her to commit Adultery: and whosoever shall marry her that is divorced, committeth Adultery.
- v. 33. Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.
- v. 34. But I say unto you, Swear not at all, neither by Heaven, for it is Gods Throne.
- v. 35. Nor by the Earth, for it is his footstool: neither by *Jerusalem*, for it is the City of the Great King.
- v. 36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- v. 37. But let your communication be, Yea, yea, Nay, nay: for whatsoever is more then these, cometh of evil.
- v. 38. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.
- v. 39. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- v. 40. And if any man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also.
- v. 41. And whosoever shall compel thee to go a mile, go with him twain.
- v. 42. Give to him that asketh thee: and from him that would borrow of thee, turn not thou away.
- v. 43. Ye have heard that it hath been said, thou shalt love thy Neighbour, and hate thine Enemy.
- v. 44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:
- v. 45. That ye may be the Children of your Father which is in Heaven: for he maketh his sun to rise on the evil, and on the good; and sendeth rain on the just, and on the unjust.
- v. 46. For if ye love them which love you, what reward have ye? do not even the *Publicans* the same?
- v. 47. And if ye salute your brethren only, what do ye more then others? do not even *Publicans* so?
- v. 48. Be ye therefore perfect, even as your Father which is in Heaven is perfect.

*Matth. 5. v. 2. 'Αντίσας τὸ σῶμα*] Phrasis ista emphatica est, & tunc adhibetur, quando agitur de re aliqua singularis momenti. *Vid. Psal. 78. 2. Matth. 13. 35. Prov. 8. 6. Spanhem.*

v. 3. *Ἰσχυοὶ τῷ πνεύματι*] humiles spiritu, qui humilem spiritum gerunt. *Salmas.* Qui agnoscunt paupertatem suam Spiritualem, quod nimirum à naturâ destituti sint verâ justitiâ quâ possint placere Deo. *Pisc.* *Quoniam ipsorum est regnum cælorum*] id est, ipsis destinatum est, & dabitur, si scilicet reliqua quæ sequuntur, acceperint. Neq; enim in primo hoc gradu subsistendum est.

v. 4. *Beati qui lugent*] *πενθήω* usurpatur hic de luctu spiritali, cum quis peccata sua desit, sicut eodem modo vox illa usurpatur *Jacob. 4. 9.* Et vox *παρηγορέω* de consolatione spiritali itidem accipitur, ut *Luc. 2. 25. 2. Cor. 2. 7.*

v. 5. Per possessionem terræ intelligitur hic Synecdochicè possessio tranquilla & jucunda: quæ quidem hoc loco accipienda videtur, partim *proprie*, sed cum exceptione persecutionum ad tempus, ut percipitur ex collatione, v. 10. & 11. item *Mar. 10. 30.* partim verò per *metaphoram* de possessione cæli, seu fruitione beatitudinis cœlestis. *Pisc.* Vera horum verborum expositio erui potest ex *Psal. 37.* è quo Dominus hunc aphorismum mutuatus est: ubi sæpius subiectis diversâ nomenclatione expressis, terra & terræ hæreditas constantèr promittitur, v. 9. & 11. 22. 29. Si expendatur oppositio quam instituit ibi *Psalmes* ad impios,

impios, & maledictiones illis denunciatas, planum est, illum nihil aliud voluisse nisi piis bene futurum, impiis male; illos conservandos, excindendos istos, illorum pietatem exceptura pramia, & ingentia quidem, impietatem istorum poenas, easque graves & severas. Possessio itaque terræ proponitur à Psalte pro insigni benedictione, vel beneficio per Synched. Speciei pro genere, cum *Israëlis* nil gratius fuerit possessione terræ, & terræ illius potissimum quæ κατ' ἐξουσίαν & antonomastice talis vocatur in scripturâ, & quam Dominus illis incolendam dedit. *Spanh.*

v. 6. *Fames & sitis* tralatione usitatâ vehementem quandam appetitionem significant. Christus hic illos beatos pronunciat qui ardenti desiderio expetunt, & iustitiam iustificantem coram Deo, & iustitiam ædificantem coram hominibus; utraq; enim connexa: nec illius desiderio tenentur qui non student isti, nec posterioris studiosi beati, sine studio prioris. Nil obstat itaque quo minus illos intelligamus, qui iniustitiæ, & indigentia suæ sibi conscii, ardentem expetunt remedium tranquillandæ conscientia suæ coram Deo, & quam non in se inveniunt iustitiam, quæzunt in illo qui nobis factus à Deo iustitia, 1 Cor. 1. 30. Et in illo solo cupiunt reperiri cum Paulo, *Philip. 3. 9.* qui unicè student iustitiæ, æquitati, integritati, sinceritati, & cogitationes, verba, & actiones suas, ad iustitiam tum promovendam, tum vindicandam, referunt, sive in vitâ privatâ, sive in munere publico. iniustitiæ, & iniquitatis omnis otores, & hostes. Qualem se *Job* fuisse profiteretur, *Cap. 29. & 53. Saturabuntur* non saturabunt se: beneficium enim illud extrinsecum à Deo, non ab homine qui solus implet bonis famelicos, *Luc. 2. 53.* Deinde indicatur non refectio quævis, sed saturitas, & plena saturatio aliquando secutura. Oppositum hoc desiderii omnibus aliis carnalibus, & mundanis, quibus nunquam obtinget plena saturatio. *Spanhem.*

v. 7. *Beati qui sunt Misericordes* Stoici docebant succurrere esse sapientis, miserere non esse, & misericordiam vitium vocabant animi. At Christus non opera tantum misericordiae præcepit, sed & affectum suo exemplo commendat. Sæpè enim legitur σπλαγχνισθῆναι. Nimirum ut rectè monet Lactantius, Christiana disciplina neque excindit affectus, neque mediocritatem indistinctè præcipit, sed rectum eorum usum monstrat, modò intensiorem, modò remissiorem, pro rei dignitate. *Grot.*

v. 8. *Mundi corde* non loquitur Dominus de puritate legali ἀλλως tali, sed de Evangelicâ κατὰ τὴν tali, considerata secundum ἐπισημάν manifestam in Evangelio. Ejusmodi καθαρότης est simplicitas, integritas. Cor ut notum Hebræis, facultates omnes animæ designat, & illarum habitus; adeoque puritas cordis, est puritas tum iudicii, tum voluntatis, tum affectuum. *Deum videbunt* id est, Deum rectè cognoscent, & ejus contemplatione cum summâ voluptate fruentur; videbunt Deum in hac vitâ visione spirituali, & mentali, in lumine gratiæ; videbunt in vitâ futurâ visione intuitivâ, & beatificâ in lumine gloriæ. *Spanh.*

v. 9. Sensus est eos qui paci student, Deo simillimos, ac proinde Deo dilectissimos esse. *Filii Dei vocabuntur* id est erunt, & esse agnoscentur cum magno suo honore. *Vid. v. 45.*

v. 13. *Vos estis sal terræ* id est, quasi sal quo condiendi sunt homines in toto terrarum orbe degentes, & ad agnitionem peccati & gratiæ divinæ adducendi, ne in peccatis corrumpantur, & perdantur, quemadmodum sal putredinem à carnibus arceat. Quod si sal insipidum fuerit, nihil est quo possit saliri, & saporem, & acrimoniam nativam recuperare. Ad nihil valet ultra. Sic si vos aut doctrinæ veritatem, aut integritatem vitæ, missam feceritis, inutilis eritis, ac in extremum apud homines veniuri contemptum.

v. 14. *Vos estis lux mundi* id est, quasi sol illustrans Mundum. Et sicut non potest Urbs occultari supra montem sita, sic nec potestis vos latere, sed actiones vestrae omnium oculis sunt expositæ.

v. 17. *Non veni solvere legem aut Prophetas, sed adimplere* Per legem, quinq; libri *Mosis* intelliguntur, per Prophetas, cæteri veteris scripturæ libri, quos Hebræi, in Prophetas priores, posteriores, & Hagiographa dividunt. Dominus non venit ut evertat, & destruat legem, nec ut pervertat eam, seu verum ejus sensum mutando, seu scopum abolendo, seu irritam illam reddendo, seu detorquendo, & aliò flectendo quàm oportebat. *Spanh.*

v. 18. *Amendico vobis* Nolim refragari iis, qui non simplicem, sed cum juramento asseverationem verbis Christi inesse arbitrantur; Ipsam enim veritatem testem citat, quæ quid est nisi ipse Deus, ipse Christus, qui propterea vocatur ὁ ἀμὴν *Apos. 3. 14.* Adeo ut ἀμὴν λέγω ὑμῖν idem sit, ac ἰγὼ ὁ ἀμὴν λέγω ὑμῖν. Non dubito quin id voluerit magnus, & eruditissimus Pater Hieronymus quum ait in veteri Testamento Dei juramentum esse, *viro ego dicit Dominus*, in Novo autem, *Amen, Amen, dico vobis.* Vita Dei est ipsa veritas, firmitas, stabilitas essentia divinæ. Quum ergo Deus asseverat per suum Amen, per seipsum, per suam vitam, per essentia suæ veritatem, & stabilitatem jgrat. Atque hinc factum arbitror quod τὸ ἀμὴν passim quidem à sanctis usurpatur quum optant, sed non cum asseverant. Nemo unquam Prophetarum aut Apostolorum dixit Amen dico vobis. Soli Deo Christoque hoc relinquitur, quia ejus est, qui per seipsum asseverat. De Deo. *Ussq; dum praterierit cælum & terrâ, tota unum, &c.]* q. d. tanta est legis firmitas, ut id potius destruendum sit, quod firmissimum videtur, quam lex; futurum enim citius ut fractus illabatur orbis, quam ut apex legis irritus cadat. Quod itaque rebus firmissimis, quales videntur cælum, & terrâ, firmus est, id sane summe firmum est, nec ex eo quicquam interitui obnoxium. *Spanhm.* ἵως ἂν πάντα γίνῃται] ἵως hic vim habet adversativam: non peribunt, inquit, quin imò potius implebuntur. *Grot.* Loquitur ibi Christus de perpetuitate legis moralis quæ in *Mose* & Prophetis continetur. *Glasf.*

Quod ad *Keri* & *Chetib* attinet, maximè probabile est ex collatione duorum exemplarium

rium summx autoritatis, *Judaici* scil. & *Babylonici*, compactum esse: quæ cum tot locis in apicibus quibusdam descriptionis inter se discrepant, at quoad sensum, parum, aut omnino nihil, fanissimum consilio est cautum ut utraq; reservaretur, ita ut utriq; codici sua reservaretur etiam dignitas, & textui sacro sua puritas, & plenitudo dum *ἰσὼτα ἐν τῇ μὲν καὶ ἐν τῇ* non periret. *Lightf.*

v. 19. *Quisquis solverit unum ex mandatis hisce minimis* Dominus hic videtur alludere ad doctrinam receptam inter *Judeos* sui temporis, inter quos vigeant istæ traditiones, *præcepta quadam legis esse maxima*, verbi gratiâ, jejunia, lotiones, sacrificia, dona illata in Corban, decimas, oblationes alias; quippe in quorum observatione consistebat compendium & lucellum sacerdotum: alia esse *præcepta minima*, quamvis officia moralia prima, vel secunde tabulæ. Et ex increpatione Domini quod transgrederentur mandatum Dei per traditionem suam, *Math. 15. 3.* constat illos, traditiones suas *πατερὰ ἐστὶν* habuisse pro præceptis Maximis, præcepta verò Dei pro minimis. Huic commento se Christus opponit, & ostendit, illa etiam quæ pro minimis habentur à Phariseis, gravem reatum post se trahere. *Spanh.*

*Ἐλάττω κληθήσεται, &c. μέγας κληθήσεται* Minimus, & Magnus hic non designant oppositionem graduum in eadem specie, sed potius oppositionem generum vel conditionum, vel classum diversissimarum; nec notant comparationem felicium & felicium, sed felicium & infelicium: Minimi enim hic infelices, Magni felices; illi à gloriâ omni exclusi, isti illius participes. Idem.

v. 20. *Nisi abundaverit vestra justitia plusquam illa Scribarum & Phariseorum* Judæi justitiam Pharisaicam habebant pro abundante justitiâ. Hi erant qui videbantur *παιδείας*, & quorum justitia videbatur *παιδεία* quoddam. At inquit Christus nisi integritas & sinceritas vestra major sit, non vobis patet aditus ad regnum cælorum. Nam peccabant Scribæ & Pharisei circa legem, tum quatenus *actus* externos tantum lege prohiberi credebant, non autem *internos*; tum quædam præcepta legis pro minimis vel nullis habebant, quæ vel sperni possent, vel quorum exigua esset habenda ratio. Idem.

v. 21. *Audistis dictum fuisse antiquis* q. d. Vos audistis & auditis quotidie Doctores vestros hac præfatione uti *dictum est antiquis*, ut auctoritatem conciliarent dictis, & glossis suis ab illarum antiquitate. *Ἐρρέθη τοῖς ἀρχαίοις*, id est, *πρὸς τὰς ἀρχαίους* dictum est ad antiquos. Multa ex istis quæ Christus hic allegat non tantum dicta fuerunt à Phariseis, sed & *πρὸς τὰς ἀρχαίους* inde à promulgatâ lege, qualia non *Occides*, non *Matracheris*, &c. sed quæ sequioribus temporibus novis glossis detorta, & corrupta. Addit verò Dominus frustra verba ista legis proponi, quum veram legislatoris mentem, Judæorum Magistri auditoribus suis haudquaquam tradant, sed illam corrumpant, vel sensum verborum geminum depravando, vel latitudinem coercedo, vel lacinias alias assuendo, quales non reperiuntur in lege, verbi gratiâ, odio habebis inimicum tuum. Ostendit etiam Dominus in eo peccari à Doctorebus illis quod homicidio & aliis id genus sceleribus pœnas tantum temporales statuunt, *tenebitur judicio*, non etiam pœnas æternas. His expensis liquet, non Moysi, non verbis Moysi Christum opponere verba sua, sed glossis tantum falsorum Doctorem super lege Moysi, legem nimis restringentium, & aliter interpretantium quàm fieri oportebat. Quamvis itaq; citare videatur verba quædam legis, tamen illa considerat quatenus proposita à Phariseis, & Scribis, & ex mente illorum & cum suis appendicibus. *Spanh.*

*Audistis dictum fuisse antiquis* id est, *πρὸ τῶν ἀρχαίων* ab antiquis, quasi dicatur *ἐπὶ παλαιῶν τοῖς ἀρχαίοις*, dixerunt Antiqui, id est Doctores. Christus mox sese illis Doctorebus *ἀρχαίους* opponit tanquam Doctorem, ubi ait, *ego vero dico vobis*. Piscator. *Tenebitur judicio* id est, obnoxius erit judicio, ita ut jure possit in judicium, seu ad iudices trahi. Tres potissimum judiciorum ordines erant inter Judæos. 1. *Infimum* scil. collegium trium virorum qui cognoscebant de rebus levioribus, de litibus, & causis pecuniariis, &c. Ejusmodi tribunal constitutum erat in oppidis minoribus, quorum pauci erant incolæ, & numerus minor cxx viris. 2. *Synedrium minus* in quo sedebant xxiii viri, ad quos pertinebant causæ graviores, quas causas capitales vocant. Quale tribunal erectum erat in singulis civitatibus Palestine. 3. *Synedrium Majus* quod unicum erat in totâ gente, & tantum Hierosolymis, scilicet collegium illud Judicum lxxii. quod erat principale, & Senatus magnus. *Spanh.*

v. 22. *Ἐκὼν* Sine causâ aut sine modo. Illa ira optimam causam habet quæ concipitur ex dolore læsi Numinis, qualis illa fuit Christi, *Mar. 3. 5.* Neque enim iracundus est quisquis israeli solet, sed qui *οἶς ὁ δὲ, ὃ ἐφ' οἷς ὁ δὲ, ὃ μᾶλλον ἢ δὲ*, ut *Aristoteles* loquitur. In modo autem comprehenditur, tum ne plus æquo irascamur, tum ne æquo diutius. *Gros.*

*Tenebitur judicio* Per judicium Dominus hoc loco non alludit ad judicium trium virorum, ad quod causæ capitales homicidarum haudquaquam pertinebant, sed ad judicium xxiii virorum. Ut verò gravior habebatur culpa, cujus nomine comparandum erat coram Synedrio, quàm quæ decidebatur coram judicio isto; gravissima illa ob quam reus damnabatur ad ignem: Sic Christus indicare voluit homicidiorum, Magistris Judæorum incognitorum, diversos esse gradus; quasi dicat: Vos homicidium externum vultis esse obnoxium judicio. Ast & ira, & injuria, & contumelia, homicidia sunt & gravi judicio obnoxia: Inter vos sunt certi gradus judiciorum, & pœnarum. Levius est *Judicio* obnoxium esse quam *Concilio*, levius adhuc, *Concilio* obnoxium esse quam *damnari ad ignem gehennæ*: Tale ergo discrimen quale inter obnoxium esse *Judicio*, obnoxium esse *Concilio*, & obnoxium esse *igni gehennæ*, reperitur inter vos, reperitur etiam in Tribunali divino inter tria illa homicidiorum genera. *Spanh.*

*ἄκακον* id est *κενὸς inanis* & *vacuus* absq; cerebo, sine judicio, & ratione. Sic *Hieronymus* venit à *פֶּלֶא* quod Hebraicè significat evacuare. Nec tamen hæc vox & sequens [*μωρὸν*] sunt



sunt æquivalentes, quoniam nomen prius longè mitius sit, & significet *ματταρ*, posterius verò majorem *επιτασιν* habeat, & magis sit *μαρτυριον*. Ostendit Christus contemptum fratris gravi supplicio dignum esse. Idem.

*ματταρ*] Scriptura per *ματταρ* non tantum designat hominem miserum, sed & hominem malum, non tantum hominem sine ratione, sed sine Deo, impium & in summo gradu malum, in quo omnis Dei timor velut concidit, & exaruit. Sic sumitur *מַטָּר* Ps. 14. 1. Paraphrasis Chaldaea quandoque est *מַטָּר* impius, improbus ut 2 Sam. 3. 33. Sic *מַטָּר* Lxx. non tantum vertunt *επιτασιν*, sed etiam *εχθρος*, item *αποστατης* & *αποστατης* iniquitatem, rem fœdam, stulticiam cum malitiâ conjunctam. Spanh. Per dicere *Raca* fratri suo & stultum cum vocare, omnis generis judicia malevoli, & irati animi, & calumniæ intelliguntur, vid. Francium de interpret. Script.

*ὅτι οὗτοι οἱ τρεῖς ὁμοιωταὶ τῷ πυρὶ.*] Pro τῷ *γένηται* τῷ *πυρὶ*, graviora hic futuri seculi supplicia, Gehennæ ignibus comparantur; & comparatione in consuetudinem migrante, hoc ipso nomine, poenæ ævi alterius significantur. Grot.

Reverend. Lightfootus noster, sic hæc verba interpretatur. Quicumque *ἱρασίου* fratri suo temere, hic reus erit *judicio Dei*; qui dixerit fratri suo *Raca*, hic reus *Synedrio*: At quicumque dixerit fratri suo *ματταρ*, reus erit *judicio Dei*, scil. usque ad *judicium gehennæ*. Solomon per *stultum* intelligit *improbum & reprobum*, stultitiâ sapientiæ spiritali oppositâ. Quicumque ergo dixerit fratri suo *ματταρ*, de statu spiritali & æterno acerbè judicat, & ad perditionem certam decernit. In hunc ergo modum variis peccatis, variam poenam justissimâ paritate, atque æquissimâ compensatione adaptat Salvator; *injusta* iræ, *justa* Dei iram & *judicium*; *publico ludibrio*, *publicum examen Synedrii*; & censuræ ad ignem gehennæ adjudicanti, ignem gehennæ.

v. 23. *ὁ δὲ ἀποφίκεται, Si obtuleris munus tuum ad altare.*] H. e. si vis, vel in animo habes offerre. Nam reconciliatio fieri debet ante oblationem, ut sequentia declarant. Hujus speciei cultus potius meminit Dominus quam aliorum officiorum, quia, potissimum pietatis & divini cultus partem constituebant Doctores Judæorum in oblatione munerum ejusmodi, vel voluntariorum, vel præceptorum in lege. Nihil verò magis religiosum habebatur, quia nihil magis à Sacerdotibus inculcari solet. Plebi hoc cultus, è quo lucellum & compendium accedebat isti hominum generi. Adde causas frequentissimas fuisse oblationum ejusmodi, ut patet ex lege, adeoque mirum non esse Christum, illius actus meminisse potius quam aliorum, Spanh.

*ὅτι τὸ ἔστι.*] Id est, habes quod de te queri possit.

v. 24. *ὁ δὲ ἀποφίκεται τῷ ἀδελφῷ σου.*] Id est, dato operam ut ei reconciliaris, testificando scil. te illi non male velle, sed bonè; & si quid contra eum admiseris, culpam deprecando, & testando nolle te factum. Et sicut hic eum qui læsit ad querendam pacem, Christus excitat, ita apud Marc. 11. 25. eum qui læsus est monet ne difficilem se præbeat ad condonandam injuriam, quod dilucidè explicat Paulus, Col. 3. 13. Grot.

v. 25. *ὁ δὲ ἐννοῦν.*] Esto benevolus, redi in gratiam, fac ut sis amicus. Nec enim monet tantum ut animo bonè velimus adversario, sed ut cum eo transigamus.

*ὁ δὲ ἐννοῦν.*] Id est, listori vel apparitori: *ὁ δὲ ἐννοῦν*, tamē in genere dicuntur qui subserviunt, quæ subremiges, Metaphorâ è re navali sumptâ.

v. 26. *Ὅσπερ δὲ redderis ultimum quadrantem.*] Nunquam ibi quadrans ultimus persolvitur, ubi semper plus debetur quam persolvitur; neque quicquam ultimum in poenis quæ non desinunt. Heinsh.

In his, exemplo humano, & veluti Parabolâ concordiam commendat Christus; & q. d. fac in rebus animæ quod solet fieri in lite de re temporalī: ut enim præstat reconciliari adversario, quàm ab eo *judici* tradi, & condemnari; ita proximo laio reconciliari melius est, quàm à Deo puniri. Eman. Saa. Schol. ad h. l.

Hunc sensum habent verba versiculi. Damni alicujus, vel pecuniæ debite accusat te proximus? jamq; in viâ ad confessum triumviralem, litem exagitatur, pergitis? Compose cum adversario, nè te ad superius aliquod tribunal cogat, ubi majus tibi futurum periculum. Antea reconciliationem ambiendam arguerat Christus à pietate, arguit jam à prudentiâ atque honestâ hominis de seipso curâ. Lightf. in loc.

v. 29. *καὶ οὐ δύνασαι.*] Per translationem designat hæc vox omne id quod exitii causam præbet, ac proinde etiam id quo quis ad delinquendum incitatur, Deut. 7. 16. Usurpatur formâ conjugationis *Hiphil* apud Hebræos; Si oculus tuus dexter facit te offendere, nempe aspiciendo mulierem, ita ut concupiscas eam, erue eam, &c. Et si dextera tua manus facit te offendere, dum ex nimis subitaneâ irâ prona sit, vel in verbera vel in vulnera, ita ut cades fortè inde oriri poteris, excinde eam, & abjice à te. Verba hæc respiciunt mandata præcedentia. Non occides, non machaberis. D. Nort. Knatchbull.

v. 31. *Quisquis dimiserit uxorem.*] Judæi à Magistris suis erant edocti, haudquaquam illos præcepti septimi Religioni intercedere, qui dimitterent uxores, modò id fieret cum solennitate illâ, cujus meminit Moses, & interposito libello divortii. Cui nefariæ glossæ se opponit hoc loco Dominus, & præcepti septimi, æquè ac conjugii integritatem, ac sanctitatem salvam, illibatamq; præstare fatagit. Magistri Judæorum verba Mosis depravabant & sensum. Mosis enim commata utrumq; conditionatum [Si quis uxorem dimiserit, & libellum discessionis ei scripserit] ita simpliciter efferebant, *Quisquis dimiserit uxorem suam, det ei libellum discessionis*. Verba Mosis restrictiora sunt, Si vir invenerit turpitudinem aliquam in ea, &c. Deut. 24. 1. Scribarum & Phariseorum verba ampliora longè indefinita quippe. *Quisquis dimiserit uxorem suam, det ei libellum discessionis*; quasi dimissio uxoris *ἡ πασαν αἰτίαν*, Math. 19. 3. quæcumq; de causâ facta haudquaquam intercederet legi, modò observaretur dimissio cum

cum formulâ, & maritus solenni libello, *res suas sibi habere, & res suas sibi agere*, juberet mulierem. *Spanh.*

Primo, Permissiorem Mosaicam de repudiis non abrogat Salvator, sed tolerat, intra limites tamen Mosaicos solum compactam, hoc est, in causâ adulterii, damnatâ illâ apud Canones Judaicos licentiâ, quæ ob quamlibet causam permittit. Secundo, In causâ adulterii non præceptum est repudium, sed permissum. Tertio, Qui extra causam fornicationis uxorem dimittit, facit eam mœcham; hoc est, si mœchetur. *Lighf.* Nam etsi casu fortè eveniret, ut illibata maneret mulieris pudicitia, tamen quia per illum non stetit, quo minùs res pessimè verteret, jam illi, quod fieri potuit, pro facto imputatur. *Freidl.*

Unâ eademq; licentiâ, Polygamiâ usi sunt Judæi & uxorum dimissione. *Idem.*

v. 33. Ἀποδώσεις δὲ τῷ κνελῶ τῶν ὀρκῶν σου] posteriora hæc verba quoad substantiam extant *Deut.* 23. 23. *Numb.* 30. 2. Et in verbis præcepti tertiî, *Exod.* 20. 7. Ista nec improbat Dominus, nec iis verba sua opponit, sed corruptelas tantum verbis illis adfutas, quibus restringebantur juramenta prohibita duntaxat ad illa quæ directè in Dei nomine concepta erant, & ad perjuriam. In illo itaq; fraus admissa à Doctoribus Judaicis, quod non totam latitudinem verborum, & sensum legis Auditoribus suis traderent. *Spanh.* Hæc perversa opinio Phariseorum animos obsederat, si quis quacumq; de re leviculâ per nomen Dei juraret, eum non peccare, modò præstaret quod jurasset: Cæteras verò juramentorum formulas tam accuratè observandas non esse, nec perjurii reum esse, qui in talibus sefellerit. *Freidl.*

Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμῶσαι ὅλως] q. d. quoniam institutum nunc obtinet pessimum, per cælum, terramq; ac similia jurare, veto nè quocumq; modo sic juretis; non, nè omnino, cum opus est, juretis, sed nè sic juretis, nec ullam ex his formulis (quod nunc fit) usurpetis. Quare μὴ ὅλως? nam hic cardo controversiæ. Quia si verum est, quod sic juratis, vitiosum tamen est hoc juramentum, & contra legem, *Deut.* 6. 13. *Jehovam Deum tuum timebis, & ipsum coles, ac per nomen ejus jurabis:* (à quâ lege abibant, qui per cælum, per terram, per Hierosolyma, per caput suum, per templum ejusq; aurum, per altare deniq; & quod in eo est (de quibus, *Math.* 23. 16. agitur) jurare consueverant) si perjurium committitis, & cavillandi animo (ut jam receptum est) ipsum Domini vitatis nomen, divinæ tamen Majestatis hæc tenemini, ac rei estis. Quid enim non illius, cujus sunt omnia? si igitur per cælum juratis, thronus Dei est, si per terram, scabellum ejus est, si per Hierosolyma, urbs magni Dei est, si per caput vestrum, hoc ita in illius potestate est, ut vestrum non sit, qui nè capillum quidem in eo album facere aut nigrum possitis. Quare totum hoc vel ad vitiosum juramentum vel ad perjurium omninò referendum est. Nam si absolute nè omninò juretis, dixisset, & hoc separandum esset à sequentibus, primò omnium dicendum fuerat; ego autem dico vobis, nè omninò juretis, neg; per Dominum, neg; per cælum, &c. Quod si vetuisset per Dominum jurare (per quem jurandum vel *Esaiâ* teste, *Cap.* 65. 16. *Qui jurat in terrâ, jurabit per Deum veracem*) non tam interpretatus legem esset, quam fustulisset. Non jurare igitur vetat absolute, sed vel contra legem manifestam, aliter quam per nomen Dei, vel levitè ac tenerè aut in familiari usu, vel cum cavillo, ac perjurio, sic jurare vetat. Ut jam mens sit; cum lex, ne pejeretis, ac nè temerè juretis, sed ut præstetis quod in Dei nomine juratis, præcepit; ego interpretes verus, nè ullâ ratione, vel per cælum, vel per terram, vel per Hierosolyma, vel per caput vestrum, more solito juretis veto, atq; interdicto. *Heins.*

Ὁρκῶ ἐστὶ τὸ θεῶ] ex *Esaiâ* 66. 1. hæc eo dicta sunt, ut ostendatur, omnibus jurandi modis tacitè Deum contineri. Id clarè patet infra, 23. 22. Per Deum jurat qui per caput suum jurat, quia homo nec salutis, nec capitis sui Dominus est. *Grot.*

Ἐκ τῶ πορνῆῳ ἐστὶν] ex malo more, malâ consuetudine. *Pricans.*

v. 38. Oculum pro oculo] defectivam orationem commode supples, si addas, *reddet qui injuriam fecit.* *Grot.* Non hic Dominus legem de talione sublatam vult, sed tantum ablata vult interpretamenta, & corruptelas Judaicas, quibus, privatis licentiam dabant ad vindictam provolandi. Manet enim semper vindicta publica per Magistratum exercenda, quam lex stabilitam saltem voluit, ultionem arbitrio Magistratûs subjiciens. At Pharisei subdolè interpretati erant, Magistratu vel negligentiore vel injustiore existente, opus haud esse eum implorare; sed unicuique privatim concessum esse, ut malo resistat, quoquo modo possit. Necessaria verò erat ista Christus institutio vel hoc nomine quodd discipuli illius propediem emittendi, futuri erant obnoxii malis innumeris. Cavet ergo Dominus nè ad vindictæ cupiditatem, ex pravâ Judæorum institutione ferantur. *Spanh.*

v. 39. 40. 41. Legem talionis citat, ut ex istius antithesi clarior eluceat charitas, & condonatio Christiana. Hæc specialia memorat, quæ indignissima videbantur, & non toleranda à generositate Judaicâ, ut humilitatem Evangelicam prædicet magis & patientiam, atq; abnegationem sui. At cur data lex Talionis si in hoc tantum liquetur? Eadem ratione, quâ lex lethifera de adulterio: in terrorem scilicet ac in demonstrationem peccati. Utraq; ex charitate emollienda; hæc condonatione, illa libello repudiî, aut si sic marito visum, condonatione quoq; Hinc ergo tendit exhortatio Salvatoris. 1. Ad patientiam sub aperta injuriâ & cui nullus prætextus, v. 39. 2. Sub injuriâ cui prætextitur jus aliquod, atq; æquitas in foro, v. 40. 3. Sub injuriâ, coactione, aut violentiâ, cui patrocinator autoritas Regalis, aut superiorum. *Lighf.*

Ego dico vobis μὴ ἀντιῆναι τῷ πορνῆῳ] non resistete malo, pro, nè resistite. Nè resistite malo (vel improbo in mascul.) sed qui te cadet in dextram, &c. hoc est, potius hoc fac, quam ut resistere malo velis. Sermocinatur autem Christus de vindictâ privatâ, quæ sine jure & mandato, ex animo iracundo, & impatiente suscipitur, non de publicâ, quæ sit secundum leges per Magistratum, &c. *Glas.*

Ὅτις σε βλάπτει] q. d. si quis te malo affecit, noli vicissim ei malum rependere, aut odium ejus inducere, quin ferientem maxillarum unam, alteram quoq; cædendam obverte potius, quam ut te ulciscaris. Et licet Mimis dixerit *Veterem ferendo injuriam, invitas novam*, tamen Christus ait multò potius esse ut altera injuria accipiat, quam ut sumatur ultio. Et ei, qui vult tecum in judicio contendere] Christus ab uno injuriæ genere, quod ad corpus, aut etiam ad dignitatem pertinet, transit ad alterum quo fortunæ læduntur, q. d. Si quis vi cupiat à te tunicam auferre, etiam pallium potius illi permittit, quam illi noccas, aut odium ejus animo concipias.

Ἀγγαρεύει] Dicebantur *Angari* apud Persas nuncii Regum, qui ad negotium aliquod Regis expediendum emissi, cohebant subditorum quemvis, ad suppeditandum sibi ea quibus ad negotium celeritèr expediendum erat opus, ut equos, &c. vel etiam ut ipsimet unà current, ac onera ferrent. Sic infra c. 27. 32. dicuntur angariasse Simonem Cyrenæum, ut portaret crucem Christi. *Pisc.*

Foras hoc vult Christus, quæ præstari à nobis sine magno incommodo possunt, qualis est miliaris unius deambulatio, ea non recusanda, etiam si per injuriam exigantur. *Grot.*

v. 42. Τῷ ἀντιπάλῳ σου δίδου] Quod haud dubiè ex æqui boniq; regulâ intelligendum est, querens, & nostræ facultates ferunt, ut ipsorum necessitas postulat, ut Paulus ad Corinthios docet. Quod si omnibus sublevandis pares non sumus, æquum est eos præferri quos pietatis professio nobis conjungit. Idem.

Καὶ τὸν θέλοντα σὺν σοὶ συναρπάσαι, μὴ συνελθῇς] Rectius opinor vertitur, quam vulgò solet, Ne avertas volentem mutuari à te. Turn not him away that desireth to borrow of thee. *Knatchb.*

v. 43. Odio habebis inimicum tuum] Certum est scripturam nunquam hoc dixisse, sed Judæos putasse hoc ex scriptura colligi, & sic illam interpretatos fuisse, quia Dominus præcepit filiis Israel persequi inimicos suos, & delere Amalec de sub cælo. *Spanh.*

v. 44. Diligite inimicos vestros] Docet Christus delicto alterius non tolli naturam humanam, & propterea benevolentiam in neminem debere claudi. Neq; sane ulla potest esse præclarior victoria, quam si cum a) altero cœperit injuria, à nobis beneficium incipiat. *Grot.*

v. 45. Ut sitis filii Patris vestri qui in cælis est] h. e. ut agnoscamini & declaremini filii Dei. Quia charitas non facit Dei filios & Christi discipulos, sed ostendit, *Joh. 13. 35. 1 Joh. 3. 14.* Sola fides nos Dei filios facit dum Christo inserit, *Joh. 1. 12. Gal. 3. 27. Gloss.*

Ut sitis filii Patris vestri qui est in cælis, quia solem suum ἀπαλλάσσει exoritur super bonos, & malos, & βρέχει rigat super justos, & injustos, h. e. facit solem suum exoriri; facit pluviam suam rigare, seu pluviam demittit. Hæc verba imitantur verba Hebræa in *Hiphil.*

Sic *Matth. 6. 2.* μὴ σαλπίζετε ne buccinâ canas coram te, hoc est, ne cures buccinâ cani coram te. Idem.

v. 47. Τί πλείονος ποιῆτε] quid grandius facitis? Ad verbum, quid redundans, scil. supra justitiam Ethnicorum.

v. 48. Estote ergo vos perfecti, sicut Pater vester qui in cælis, perfectus est] Non injungitur à Christo perfectionis nostræ cum perfectione divinâ æqualitas (quæ impossibilis) sed perfectionis ejus de qua loquitur, necessitas; ut quemadmodum Pater cælestis & bonis, & malis ex amore benefacit, v. 45. sic & nos amicos, & inimicos diligamus, iisq; beneficiamus. Id quod à Christo perfectio dicitur respectu charitatis illius ἡμιτελής, & dimidiata, quam Hypocritis, & Publicanis adscribit, v. 46. 47. Pontificii & Weigeliani, credentium ἀναμετρήσας, & perfectæ legis divinæ impletionis δύναμιν ex hoc loco probare satagunt, sed frustra. *Gloss.*

In omnibus scientiis, & artibus, alii sunt incipientes, alii proficientes, alii perfecti ac τέλει. Minimirum sunt, qui artis aut doctrinæ summam attigerunt, quibus nihil deest ad absolutam ejus, ac perfectam cognitionem. Ita Stoici in sapientiæ studio alios esse *προχωροῦντας*, alios *τελείους* tradunt. Pro perfecto tamen est qui perfecto proximus. Ut omnis ars perficitur exercitatione assiduâ, ita & sapientia ipsa humana, ita quoq; & divina, quæ θεοσίμωτα est. Quod Deus solus verè sit sapiens, hoc non prohibet quin homines laudentur tanquam sapientes, eo modo quo esse ac dici tales possunt. Sic Deum solum esse ἀγαθόν ac dici debere Dominus ipse dicit. Homines tamen ἀγαθοὶ sæpe vocamus, qui de Dei imitatione boni sunt, in quantum esse possunt. Ita verò & τέλει, homines pro capri suo efficiuntur imitatione Dei, qui est solus verè τέλει, & à quo omnis τελειότης procedit quæ in hominem potest cadere. *Salmasius.*



- Matth. 6. v. 1. Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- v. 2. Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.
- v. 3. But when thou dost alms, let not thy left hand know what thy right hand doth:
- v. 4. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.
- v. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.
- v. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.
- v. 7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- v. 8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.
- v. 9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy Name.
- v. 10. Thy kingdom come. Thy will be done in earth as it is in heaven.
- v. 11. Give us this day our daily bread.
- v. 12. And forgive us our debts, as we forgive our debtors.
- v. 13. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.
- v. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.
- v. 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- v. 16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.
- v. 17. But thou, when thou fastest, anoint thine head, and wash thy face.
- v. 18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.
- v. 19. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break thorow and steal.
- v. 20. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break thorow nor steal.
- v. 21. For where your treasure is, there will your heart be also.
- v. 22. The light of the body is the eye: if therefore thine be single, thy whole body shall be full of light.
- v. 23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
- v. 24. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- v. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: is not the life more then meat, and the body then raiment?
- v. 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better then they?
- v. 27. Which of you by taking thought, can add one cubit unto his stature?
- v. 28. And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.
- v. 29. And yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.



- v. 30. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- v. 31. Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?
- v. 32. (For after all these things do the Gentiles seek) For your heavenly Father knoweth that ye have need of all these things.
- v. 33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.
- v. 34. Take therefore no thought for the morrow: for the morrow shall take thought for the thing of it self: sufficient unto the day is the evil thereof.

v. 1. Docet hic Christus exemplis *beneficentia, precatiois, & jejuniis*, non posse Deo probari quæ ideo fiunt, ut aut laus caperetur aut gratia. At *plerisq; hominum* (ut dicebat ille) *major fama sitis est, quam virtutis.* *δικαιοσύνην* Quæritur an Mathæus scripserit *ἐλεημοσύνην* an *δικαιοσύνην*. Eleemosynam nomine. *ἰσχυρίαν* *justitiæ* insignierunt, eò quod plurimum ad justificationem conferre eleemosynam docerent Patres traditionum, & crederet vulgus. *Lightf.*

Bonum opus est eleemosynam dare, opus autem hypocriticum dare *πρὸς τὸ θεάσθαι*. Bene itaq; operandum est, *bona* faciendo, & *bene*, tum ex parte *substantiæ* operis, tum ex parte *principii*, tum ex parte *modi* agendi, tum ex parte *finis*, five *scopi*. Probat Dominus bona opera fieri à suis, si fiant ad *edificationem*; improbat si fiant ad *ostentationem*; probat si fiant ad gloriam Patris cœlestis; improbat si fiant ad gloriam operantis. *Spanh.*

*μισθόν* Merces illa quam Deus rependit obedientiæ nostræ, fundamentum habet in liberali, & misericordi ipsius promissione. Alioquin non digna sunt quæ hic patimur (est autem patientia pars nobilissima obedientiæ nostræ) glorioso præmio quod nobis obventurum est. *Grot.* *μισθὸν ἔχετε* Præfens pro futuro: mercedem non habebitis apud Patrem vestrum in cœlis. *μὴ σαλπίζετε* Theophylactus notat non moris id fuisse apud Judæos, sed locutionem esse *παροιμιώδη*.

v. 2. *ἀπέχου τὸν μισθὸν αὐτῶν* Christus docet habituros eos quod voluerunt, inanem scilicet gloriam, nec quicquam præterea, Grotius. At nobilis Knatchbullus sic hæc verba reddit; Qui eleemosynam faciunt in plateis vel synagogis, ut gloriam consequantur ab hominibus, *ἀπέχου τὸν μισθὸν αὐτῶν* prohibent vel impediunt mercedem suam, scil. captando gloriam apud homines, prohibent mercedem suam apud Deum. Apud omnes, inquit, Iexicographos *κάλω, ἀπέχω, & ἀμωδιζω* idem significant. *ἰδὲς με ἀρξῆν φόβος μὴ ἔλξῃ σθένά λήγειν*. Nullus me prohibebit terror quo minus dicam quod sentio. Dion. Halicar.

v. 3. *Nesciat sinistra tua, &c.* Ita loquitur Christus ad simplicitatem & occultationem, in erogandis eleemosynis inculcandam. Theophylactus id ita exprimit, *εἰ δυνατὸν σιαντὸν λαοθάς*, Si possibile sit etiam tui ipsius, omniumq; benefactorum tuorum obliviscaris, nē scilicet crebrā illorum recordatione insolescas.

v. 4. *ἰστῆτε* Stantes orabant Judæi nisi luctūs tempore; tunc enim orabant proni aut in genibus. *Statio* apud Veteres non quemvis sed receptissimum orandi modum significat. Ita *Matth.* 11. 25. *Luc.* 18. 11. 13. Diebus Dominicis, & in Pentecoste, id est, totis quinquaginta diebus post Pascha non nisi stantes precati sunt, ut docet Tertullianus de *coronâ militis*, & Canon ultimus Synodi magnæ Nicæensis. Et qui poenitentiam agebant delictorum intra præstituta tempora, erant *ὑποκρίσιντες* postea, *συνιστῆτες*. Ita vocem *stationis* usurpant tum Judæi, tum Christiani veteres. Grot.

v. 7. *μὴ βατλολογίσητε* Non vetamur aliquandiu continuare orationem, quod fecit Christus & Apostoli; neq; id quod sollicitè expectamus repetere aliquoties, quod itidem Christum fecisse videmus, præsertim in supremâ illâ pro Apostolis & credentibus precatone: Sed prohibemur Deo verba annumerare, quasi ille preces ex prolixitate potius, & labore externi istius operis quam ex intimo animi affectu (cui excitando non indicando in precibus verba interserviunt) meretur. Erant huic vitio minus obnoxii Judæi, ut qui potius docerent preces concisas esse debere. Apud Sirachiden est, *μὴ διυτερώσῃς λόγον προσευχῇ σὲ*, ubi *διυτερὸν τὸν λόγον*, idem est quod hic *βατλολογία*. Ideò Christus exemplum moris vitandi, ab externis gentibus petit, quibus id erat perquam familiare. Sperant (inquit) profanæ illæ gentes ideò se exaudiri, quia longæ orationis tædio se defatigant. At quæ nihil nisi quod opus est complectitur oratio, non potest *βατλολογος* dici. Idem.

*βατλος* propriè est qui non potest planè eloqui quod vult, uti sunt qui dicuntur *μυρίαλοι*: sæpe enim unam syllabam multis vocibus iterant; priusquam unam syllabam queant integram. Inde & *βατλολογία* etiam dicuntur, qui eadem sæpius repetunt in loquendo. Non igitur vult assimilari gentibus in precibus Deo fundendis, Christus suos discipulos, nec eorum *πολυλογία* & *βατλολογίαν* imitari in iis poscendis quæ sibi usui sunt. Salmas.

*βατλος, τρευλῶρονος, ἰνῶρονος* Hesych. Est autem *βατλος* *χρῖ νοματοποιία* a *ba* vel *bā*, quæ syllaba crebrò infantibus in ore, vid. Voss. lib. 5. Instit. orat. c. 2.

*Βατλογία* in orationibus sapiunt illa, 1 Reg. xviii. 26. *Baalit anomen Baal invocamus & mane ad meridiem, dicentes, Audi nos, ὁ Baal.*

v. 9. *Εὐχαριστία* In hunc sensum. Non enim præcipit Christus verba recitari (quod nec legimus Apostolos fecisse, quanquam id quoque fieri cum fructu potest) sed materiam precum hinc promovere. Et sanè nihil est dignum oratu quod non in partes hujus formulæ tanquam in locos suos rectè digeri possit. *Oratio enim hæc* (ut Tertullianus loquitur) *quantum subfringitur verbis, tantum diffunditur sensibus.* Docent autem nos ea quæ ex Hebræorum libris ab aliis sunt citata, non tam formulam hanc à Christo suis verbis concepam, quam in eam congestum quicquid in Hebræorum precibus erat laudabile; sicut & in admonitionibus passim utitur notis eo seculo proverbiis. Tam longè abfuit ipse Dominus Ecclesiæ, ab omni affectatione non necessariæ novitatis. Grot.

*Sanctificetur nomen tuum*] Id est, sanctum habeatur & sanctè colatur. Benè notant Veteres primis his tribus membris pia desideria potius exprimi, quam petitiones. Grot.

v. 10. *Fiat voluntas tua*] In hoc dicto ad sufferentiam nos ipsos admonemus, inquit Tertullianus, ut quicquid de nobis statuerit divina providentia æquo animo feramus.

\* *ἐπιείσιος* ab *ἐπιών*, quid est ab *ἐπίναι* advenire, vel supervenire. *ἐπιείσιος* qui debet advenire qui venturus est. Salmast. *ἡ ἐπιείσια ἡμέρα* sequens dies, Act. 7. 26.

v. 11. *τὸν ἄρτον ἡμῶν τὸν ἐπιείσιον*] Ego puto dici panem *ἐπιείσιον* \* q. d. succedaneum, hoc est, qui panni jam absumpto succedit, & ut succedat, natura corporis postulat; voce scilicet deducta à participio *ἐπιείσας* à verbo *ἐπιείμι* succedo seu subsequor; qui sensus vocabuli quam commodissime redditur latino nomine *Quotidianus*. Quod enim quotidianum est, id perpetuam successionem habet, ita ut hesternum, hodiernum succedat. Pisc.

Quidam *ἐπιείσιον* interpretati sunt *ἐπὶ τῇ ὁρίᾳ ἡμετέρα ἀμύλλοντα* panem substantiæ nostræ convenientem. Alii panem indigentia nostra, ut Syrus. Alii panem sufficientem nobis, ut Ægyptius & Arabs.

*σήμερον*] Positum est pro eo quod pleniore Hebraismo diceretur *σήμερον, σήμερον*, hoc est, Luca interprete *τὸ κατ' ἡμέραν*; unde Græcè *καθημερινός* in diem viventes dicuntur, qui contenti sunt præsentibus, neque in longum sunt solliciti: Sensus ergo horum verborum est, Da nobis, Deus, victum qui ætati in posterum agenda sufficiat; & si non placet dare annua, da mensura, da saltem diurna. Grot.

v. 12. *Remitte nobis debita nostra*] *τὰ ὀφειλήματα ἡμῶν*, id est, *ἀμαρτίας*, ut reddidit Lucas; *ἀφίνααι ἀμαρτίας* opponitur *τῷ κρατεῖν*. Peccata nos faciunt debitores: debemus enim Deo illorum poenam.

*ὡς καὶ ἡμεῖς ἀφίνααι*] Observandum conjunctione *ὡς* non significari modum remittendi, quasi petamus scilicet ut Deus remittat nobis ad eum modum, quem ad modum remittimus nos proximo: quippe Deus remittit nobis perfectè, nos verò proximo imperfectè. Sed notatur ratio petitionis ab exemplo, cuius vis nititur testimonio promissionis divinæ; quasi dicamus, Nos remittimus proximo; ergo tu quoque, O Pater cœlestis, remitte nobis, quia scilicet promissisti, t: remissurum iis qui in Christum credentes, proximo remittunt. Pisc.

*ὡς καὶ ἡμεῖς*] Sensus est, non frustra hanc indulgentiam à te speramus, cum nos filii tui, tuo exemplo simili indulgentiâ homines alios prosequamur, id est, læsi vindictam nec facto, nec voto expectamus. Idem planè Lucas voluit, cum dixit *καὶ γὰρ αὐτοὶ ἀφίνααι πάντι ἀφείλοντι ἡμῖν* sunt autem *ὡς ἀφείλοντες* qui in nos deliquerunt. Grot.

Si vocis *ὡς* propriam significationem retineamus, *similitudo*, non *paritas* indicabitur remissionis nostræ & divinæ. Gomanes.

v. 13. *Ne nos inducas*] Cyprianus ita interpretatur, Ne nos patiaris induci in tentationem. Plenius interdum dicunt Hebræi, *intrare in manum tentationis*, hoc est, in potestatem ejus ac dominium. Nè sinas nos obrui vel opprimi tentationibus, vel Diaboli, vel mundi, vel corruptæ carnis, seu concupiscentiæ malæ.

*Libera nos à malo*] Facit hoc Deus, aut explorationem clementer temperando ad eas quas accipimus vires, aut vires etiam augendo arcanis, & ineffabilibus auxiliis. Grot.

v. 14. *Nam si remisistiis*] Vult Deus nos ab ultione animo esse alieno, ita ut eam nec exigamus ipsi, nec à Judice, imò nè à Deo quidem postulemus, sed ut beneficiamus iis qui nos læserunt. Beneficium autem est etiam precibus ipsos apud Deum adjuvare. Neque verò ut quidam putant, præstandum hoc est, iis solis qui poenitentiam factis testantur, sed illis etiam qui errore quodam in nos læviunt, Christi exemplo, Luc. 23. 34. Seneca est, *Ut absolvaris, ignosce*: Et in tragediâ, *Det ille veniam facile cui veniâ est opus*. Grot.

v. 16. Propriè hic agit Christus non de communibus populi jejuniis, quale erat à Deo præceptum solenne unum circa dies sacri piacularis, & tria alia addita exilii temporibus, sed de his quæ privatim sibi quisque indicebat, sive per continuos aliquot dies extra ordinem, sive perpetuo quodam more, statis diebus, nimirum Lunæ, & Jovis, ut plerique Pharisæi. Christus hic non tam agit de macie & pallore quæ inedia naturalitèr comitantur, quàm de affectatâ quâdam vultus tristitiâ, & gestibus, quales describit graphicè Isaia 58. 5.

v. 17. Id est, præfer vultum & habitum quotidianum. Nam & lavari & ungi solebant Judæi, eorumque vicini extra luctus tempora; præcipuè verò quoties solito erant lætiores, ut diebus festis. Vid. Psal. 23. 5. Ruth. 3. 3. Amos 6. 6. Luc. 7. 46.

v. 19. *μὴ θησαυρίζετε*] Notatur hic vitium *τῆς φιλαργυρίας*, pecunia studium, ut Salustius loquitur. Vid. 1. Ep. Tim. 6. 9.

*Ubi fures perfodiunt ac furantur*] Callidus effraetâ nummos fur auferet arcâ, Quas dederis solas semper habebis opes. Martial.

Hoc habeo quodcumque dedi, Rabirius.

v. 20. *Recondite vobis thesauros in celo*] Id est, apud Deum. Penam autem istud quod Christus recondi iubet, sunt opera bona, ut *Paulus* interpretatur 1 *Tim.* 6. 17, 18. ut quæ Deus in memoria sua asservet olim nobis profutura. Inter hæc autem bona opera eximium quendam locum obtinent benefacta in pauperes, quæ peculiaritèr *θησαυρον εν ερανω* Christus vocat, *Luc.* 18. 22.

v. 21. Ubi thesaurus, &c.] *Επιστετος* nervosè *δπα το συμφερον, εκει και το ευσεβες.*

v. 22. Comparat Christus *judicium oculis*, *animum* corpori, *απλως ορθαλμος* est oculus qui non fallit, cui opponitur *πρωτος* oculus fallax: *φωτειν* hic valet *πεφωτισμενον* illustratum, ut *σκοτειν* *εσκοτισμενον* tenebris involutum. Pleraq; corporis actiones ductu oculorum diriguntur, idè corpus dicitur, oculis rectè se habentibus, illustrari; ægotantibus, tenebris involvi. *Judicium ομμα της ψυχης*, Hierocli. Quam cæcos affectus necesse est sequi, *judicio mentis corrupto*? Grot.

v. 24. *Duos Dominus*] Id est, inter se repugnantibus, quales sunt pietas & *φιλοχρηματις*. Quin prælatio alterius, sine alterius contumeliâ non potest procedere, inquit Tertullianus. Quomodo poterit unus idemq; homo pietati se quantum opus est impendere, & simul circa divitias quærendas, servandasq; perpetuâ sollicitudine distrahi? Grot.

v. 25. *Ψυχη* nomine hic perspicuum est *vitam* intelligi. Apparet hoc commate & infra 31. sollicitudinem, quæ modum, finemq; nesciat describi. *Nonne anima plus est quam cibus, & corpus quam vestimentum?* q. d. Deus qui vitam & corpus dedit, Quidni igitur dare, & possit, & velit bona, quæ ad utriusq; tuendum sunt necessaria? Grot.

v. 30. *δαιμόνιοι*] Hebræis vocantur, qui cum in præsens habeant satis, futuri incertitudine cruciantur.

v. 32. *Omnia ista Gentes*] *πᾶντα* significat copiam sufficientem in omne tempus, & *επιζητην* vehementis quoddam studium designat. Novit Pater vester cœlestis opus esse vobis illis rebus ad vitam & valerudinem tuendam. Sunt enim hæc in genere *των πως αναγκαιων*, ut loqui amant Philosophi. Grot.

v. 33. *τὴν δικαιοσύνην αὐτοῦ*] Dei scil. quod ex articulo apposito patet: Eam intelligit quæ Deo grata est, coram eo consistit, & nobis in Evangelio manifestata est. Vid. *Cap.* 5. 6. B. Walæus.

*προσέδωκεται ὑμῖν*] Habet pietas promissa utriusq; vitæ, 1 *Tim.* 4. 8. *Marc.* 10. 30. Sed principale est gloria alterius vitæ: Quæ ad hanc vitam desiderantur, accessionis habent vicem, quapropter parcius solent piis contingere, quo magis illis rebus honos & pretium detrahatur. Grot.

Matth. 7. v. 1. Judge not, that ye be not judged.

v. 2: For with what judgment ye judge ye shall be judged: and with what measure ye mete, it shall be measured to you again.

v. 3. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

v. 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?

v. 5. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

v. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.

v. 7. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

v. 8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

v. 9. Or what man is there of you, whom if his son ask bread, will he give him a stone?

v. 10. Or if he ask a fish, will he give him a serpent?

v. 11. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

v. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

v. 13. Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

v. 14. Because strait is the gate, and narrow is the way which leadeth unto life and few there be that find it.

v. 15. Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

v. 16.

- v. 16. Ye shall know them by their fruits : Do men gather grapes of thorns, or figs of thistles ?
- v. 17. Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.
- v. 18. A good tree cannot bring forth evil fruit : neither can a corrupt tree bring forth good fruit.
- v. 19. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.
- v. 20. Wherefore by their fruits ye shall know them.
- v. 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven : but he that doth the will of my Father which is in heaven.
- v. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out devils ? and in thy Name done many wonderful works ?
- v. 23. And then will I profess unto them, I never knew you : depart from me ye that work iniquity.
- v. 24. Therefore, whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man, which built his house upon a rock :
- v. 25. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not : for it was founded upon a rock.
- v. 26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand :
- v. 27. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it.
- v. 28. And it came to pass, when Jesus had ended these sayings, that the people were astonished at his doctrine :
- v. 29. For he taught them as one having authority, and not as the Scribes.

v. 2. *Eadem mensurâ quâ mensi fueritis, alii metientur vobis*] Quæ sententia bis occurrit, sed scopo diverso. 1. Hic & Luc. 6. 38. de iustâ retaliationē in conversatione cum proximo. Cujus sensum optimè Clem. Alexandr. lib. 2. Stromat. fol. 83. expressit : *Ut facitis, ita fiet vobis : ut datis, ita dabitur vobis : ut judicatis, ita judicabimini : ut benigni estis, ita vobiscum agetur benignè*. Et qui agnoscit peccatis alterius, mox eandem veniam consequetur. 2. Marc. 4. 24. *cujus sensum, vid. Scl. 16. Cap. 4.*

v. 3. Quod Christus hic explicat proverbio inter Judæos frequentato, idem sermè Phryx ille Fabulator intellectum voluit narratiunculâ de duabus manticis, quarum altera alienis vitiis onusta ante oculos, altera verò nostra ferens vitia, retrò nos pendeat : unde illud dictum est, *Non videmus id mantica quod in tergo est*. Grot.

v. 6. Scriptura *Canum* nomine significat profanos Verbi divini contemptores, qui crudeliter sæviunt in veritatis præcones. Quod si accuratius libet distinguere inter *Canes* & *Porcos* ; per canes cum Clemente Alexandrino poterimus intelligere eos qui monitis impudentè oblatrant ; quales erant Judæi isti Antiocheni ἀπειθήμοντες καὶ βλασφημῶντες, Act. 13. 45. qui propterea dicuntur semet indignos judicasse vitâ aternâ. Cujus ingenii Judæos etiam Paulus disertè *Canes* vocat, Phil. 3. 2. ac fortè iidem sunt qui canes appellantur à Job. Apoc. 22. 15. Porci autem intelligi poterunt, qui non contradicant quidem, sed vitæ impuritate ostendunt quanto contemptui monita habeant. Nam aliud est datum proculcare, quod porcorum est, aliud porrigentem moribus petere, quod canum. Grot.

*Nivos discerpant*] Laniena illa non congruit porcis. Est igitur chiasmus & transpositio, & illud *μνηστὴρ πῆξων ὕμῶν* ad canes referendum, à quibus lacerari homines non est insolens. De porcis autem satis propriè καταπατῆν dicitur.

v. 12. *Dilige alterum quemadmodum te diligis*. Nemini sua injuria leves videntur. Sallust. Quod autem dicitur & hic & apud Paulum, in hōe uno præcepto Legis & Prophetarum summa consistere, intelligendum est de lege & monitis spectantibus mutua inter se hominum officia. Nam quæ ad Dei cultum pertinent, altero præcepto comprehenduntur. De Alexandro Severo Cæsare Romano scribitur, quod præconis voce in castris & urbibus proclamari multoties jussit, *Quod tibi non vis fieri, alteri nè feceris* ; idemq; in Palatio suo, & publicis compitis vice documenti, literis majusculis inscribi fecerit. Lampridius in vitâ ejus.

v. 13. Puto viam pietatis angustam dici, quia suapte naturâ displicet carni ; confragosam verò, quia externis impediens quasi muricibus quibusdam strata est : Sed has molestias vincit auxilium spiritûs, 1. Job. 5. 4. consuetudo, & spes præmii. Grot.

v. 15. Hebræis Prophetæ dicebantur non tantum Prælagi furarorum, sed & alii qui ad docendum populum procedebant, præsertim si mandata cœlitis data præ se ferrent. Quales erant Simon & Barjesus, quem Λευδοπροφήτης Lucas vocat, Act. 13. 6.



v. 16. *A fructibus eorum agnoscetis eos*] Fructus hoc loco non sunt *mores externi*, quos sæpè eximie bonos, & sanctos simulant, ut decipiant. 2 Cor. 1. 13, 14, 15. 2 Tim. 3. 5. verum *dogmata*, quæ ad normam divini verbi examinata statim arguunt doctorem si veritatis, si veritatis. *Freidlib.*

Num colligunt ex spinis uvam] h. e. num colligere poterunt? verbum actionis de potestate accipiendum. Idem.

v. 21. Sed omnis *ποιῶν τὸ θέλημα τοῦ πατρὸς*] id est, qui serium habent obediendi propositum, nimirum *οἱ πιστοὶ ἔχοντες ἕνεκα, ἀλλὰ δι' ἀγάπης ἐπεργαζέμενοι*, John 6. 29. Math. 4. 17. 2 Cor. 7. 1. 1 Thes. 4. 3. Neq; rarum est ut agendi verbis significetur studium, sed quod data occasione actualium est. *Grot.*

v. 22. *Δυνάμεις* accipiuntur pro cœlestis *δυνάμεως* (id est, virtutis & potentie) effectis extraordinariis.

v. 23. Nunquam novi vos] id est, approbavi, nunquam vos pro meis habui, ut Gal. 4. 9. More Hebræo apud quos *ידע* ita sumi solet, Ps. 1. 6. 2 Tim. 2. 19. 1 Cor. 8. 3. *Grot.*

Disceditis à me *ἐργαζόμενοι τὴν ἀνομίαν*, *וְעוֹלֵי אֵין* qui velut artem peccandi exercetis, sicut Latini *Medicinam facere*, *argentariam facere*, dicunt. Vid. 8 John 3. 8. *Beza.*

v. 28. 29. Merito dictum est quod *percelleretur turba super Christi doctrinā*; nam præter divinam ejus veritatem, profunditatem, & vim convicticem, non audierant antea quendam eā *ἀνθυρία*, quā ille, differantem. Fidem doctrinæ suæ mutuati sunt Scribæ à Traditionibus, ac earum Patribus; nec absq; *תני רבני* aut *חכמים אומרים*, aut aliquo istiusmodi oraculo traditionali, auctoritatem habuit Scribæ alicujus concio, aut pretium, *Lighf.*

Luke 6. 20. And he lifted up his Eyes on his Disciples, and said, Blessed be ye poor; for yours is the Kingdom of God.

v. 21. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh.

v. 22. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake.

v. 23. Rejoyce in that day, and leap for joy: for behold, your reward is great in Heaven, for in the like manner did their Fathers unto the Prophets.

v. 24. But wo unto you that are Rich: for ye have received your consolation.

v. 25. Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

v. 26. Wo unto you, when all men shall speak well of you: for so did their Fathers to the false Prophets.

v. 27. But I say unto you which hear, Love your Enemies, do good to them that hate you.

v. 28. Bless them that curse you, and pray for them which despitefully use you.

v. 29. And unto him that smiteth thee on the one cheek, offer also the other: and him that taketh away thy Cloak, forbid not to take thy Coat also.

v. 30. Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again.

v. 31. And as ye would that men should do to you, do ye also to them likewise.

v. 32. For if ye love them which love you, what thank have ye? for sinners also love those that love them.

v. 33. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

v. 34. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

v. 35. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be the Children of the Highest: for he is kind unto the unthankful, and to the evil.

v. 36. Be ye therefore merciful, as your Father also is merciful.

v. 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

v. 38.

- v. 38. Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that you mete withal, it shall be measured to you again.
- v. 39. And he spake a Parable unto them, can the blind lead the blind? shall they not both fall into the Ditch?
- v. 40. The Disciple is not above his Master: but every one that is perfect, shall be as his Master.
- v. 41. And why beholdest thou the mote that is in thy Brothers eye, but perceivest not the beam that is in thine own eye?
- v. 42. Either how canst thou say to thy Brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? thou Hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy Brothers eye.
- v. 43. For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.
- v. 44. For every tree is known by his own fruit: for of Thorns men do not gather Figs, nor of a bramble-bush gather they Grapes.
- v. 45. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
- v. 46. And why call ye me Lord, Lord, and do not the things which I say?
- v. 47. Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.
- v. 48. He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
- v. 49. But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

*Luc. 6. 20. Blessed are ye*] That the Beatitudes here repeated are the same which are mentioned *Math. 5.* there is little cause of doubting, though whether they were but once delivered only in the Sermon in the Mount, or whether again repeated in some other Sermon to other Auditors, tis uncertain. That there is some variety in the words, as also in some other places, some light differences between this and the other Gospels, seems to be caused by *Luke's* writing his Gospel by short Notes, which he had received from those that were present, being not an Eye and Ear-witness himself (*See Chap. 1. 3.*) From whence it follows that these words in *Luke* are to be interpreted according to the importance of those in *Mathew*, who sets them down more fully. And accordingly by the *Poor* here, must be understood the *Poor in Spirit*; and by the *Hungry* here, those that *Hunger and Thirst after Righteousness*; as the words of an Epitome are to be interpreted according to the sense of the entire Copy before it was contracted. Doctor *Hammond* in loc.

v. 21. *οἱ πεινῶντες καὶ ψύχωντες*] Qui hic famem sitimque tolerant, non quavis de causa, sed qui summo tenentur desiderio divinæ justitiæ in se atque aliis propagandæ. Vide exemplum in *Paulo*, *1 Cor. 4. 11.* *2 Cor. 11. 27.*

Populariter luctum lacrymis, gaudium risu describit. *Grot.*

v. 22. *καὶ ἀπολεσώσιν ὑμᾶς* & separaverint vos] h. e. *ἀποστρέψοντες* fecerint, *Vide Job. 9. 22. & 12. 42. & 16. 2.* in exilium miserint, civitatibus ejecerint, *ἐκδιώξοντες τὸ ὄνομα αὐτῶν* est absentium nomen ut improborum hominum, disferre rumoribus. Contigit id Apostolis tunc præcipue cum à Synedrio, legatio ad omnes Judæos per orbem missa est, ad infamandum dogma Christianum. Idem.

v. 24. *Ὑμεῖς οὖν οὐκ ἐστέ*] Qui divites estis, & communi divitum more vivitis, *Vid. Cap. 16. 25.* Nam non-census, sed affectus in crimine est, ut notat *Ambrosius*.

v. 25. *Ὑμεῖς οὖν οὐκ ἐστέ*] id est, *Quorum Deus venter est*, *Phil. 3.* qui in commensationibus, & potationibus vestram felicitatem ponitis. Sicut felicitas vitæ alterius convivio depingitur, ita status oppositus, fame, & siti.

v. 26. *Væ vobis cum benedixerint vobis homines*] id est, cum Homines Mundani, filii hujus seculi, laudaverint vos, cum faverint, & applauserint vobis; loquitur præsertim hic prædicatoribus Evangelii. q. d. *Væ vobis* cum laudaverit vos major hominum pars ob doctrinam vestram: Hoc enim signum est vos eis loqui placencia, vitia potius eorum demulcendo, quam redarguendo [vide *Joh. 7. 7.*] Phocion cum in dicendo multitudini placuisset, æquid peccasset amicos interrogabat. *Secundum hæc faciebant Pseudoprophetae Patres eorum*] quippe qui dogmata sua, & vaticinia accommodabant procerum, & populi cupiditatibus. Vide *Jerem. 5. 31.*

v. 29. *Præbe & alteram*] potius quam quid admittas alienum à dilectione, potius quam vindictam de illo sumas, aut malum malo retalias. *Tunicam noli prohibere*] ne prohibeas quin auferat potius tunicam quam te ulciscaris, aut quavis illum injuriâ afficias. *Luc. Brugenf.*

Christianus debet esse eâ patientiâ, & fortitudine in perferendis injuriis, ut plura ferre paratus sit potius, quam de illatâ injuriâ ultionem expetat, modò id salutis ejus, à quo injuriam passus est, videretur expedire. *Estius.*

v. 30. Sensus est, si quis quod tuum est aut tibi debetur pro suo usurpet, noli rigidè adversus cum jus tuum cum detrimento mutæ dilectionis urgere. *Grot.*

*Πᾶν τὸ ἀπαιτῶν σε ἑαυτῷ*] hoc est, tam inimico quam amico petenti: Quæ sententia si rectè accipitur, forte eodem recidit quo verba *Mathei, Cap. 5. 42.* quæ præcipiunt neminem mutuari volentem esse repudiandum, & averlandum.

Quemadmodum promissio Christi quâ dixit, *omni petenti dabitur*, intelligenda est cum certis clausulis, si petat salutaria, quomodo, & quantum oporteat; ita ut hoc præceptum intelligendum est cum quibusdam restrictionibus: Scilicet *omni petenti* quod est secundum dilectionem reparationis, & quod ipsi conveniat accipere, & tibi dare. *Estius.*

Doct. Hammond reads this Verse thus; Give to every man that asketh of thee, and of him that taketh thy goods exact not; and Paraphraseth it thus. Liberality consisting of two Branches, giving, and lending freely without interest, do thou exercise both parts of it towards the poor; give to all distressed persons that ask that from thee, and from him that wanteth and receiveth any loan from thee, exact no use. So he interprets *αἰτῶν* to be all one with *λαμβάνειν*, to take or receive by way of loan, and *ἀπαίτῶν* to exact or require usury; affirming the word to be so used by the Greek Translators of the Old Testament.

v. 32. *Ποῦ αὐτῶν χάρις ἐστὶ*] id est, quid est in hoc opere vestro quod Deo gratum esse queat? Omnino autem Dativus hic videtur exigere, ut per *χάρις* intelligamus non beneficium, sed beneficii repensationem. *Quam* inquit *extali facto à Deo potestis gratiam expectare?* Videtur enim hæc ita explicare Mathæus cum inquit *τίνα μισθὸν ἔχετε* quam mercedem referetis? Gloria cœlestis vocatur *gratia* ob benevolum dantis affectum, *merces* ob promissionem. *Grot.*

v. 34. *Δανείζουσιν*] Dominus ut inter Judæos loquens, non de alio mutuo intelligit quam de gratuito, ubi recipiuntur tantum *τά ἴσα*, id est, fors ipsa absq; usurâ, & *πλεονασμῷ*. Nec aliud hic *δανείζουσιν* significat quam *mutuum dare absq; usurâ*. Salinasius.

v. 35. Mutuum dare *μὴ δὲν ἐλπίζοντες* nihil inde sperantes] præpositio *ὅτι* in compositione idem significat quod *inde*. Syrus legit *μὴ δὲν ἀπαίτῶντες*, neminem frustrantes spe illâ quam de vestrà beneficiâ concepit: Ubi sumit *ἀπαίτῶν* *αἰτῶν*. Sed Græci Scriptores, & Latinus interpres verus, legunt *μὴ δὲν*, & *ἀπαίτῶν* interpretantur *ὅτι οὐ πρὸς ματὸς τὴν ἐλπίδα*, qui sensus optimè huic loco convenit. Vult enim contrarius heri ejus quod suprà dixerat. Homines non Christiani solent *δανείζουσιν ἐλπίζοντες ὑπολαβόν*; suis præcepit Christus *δανείζουσιν μὴ δὲν ἐλπίζοντες*, id est, *μὴ δὲν ἐλπίζοντες ὑπολαβόν*, nullam expectantes vicem beneficii. *Id justè, id piè, id humanè fit*, inquit Lactantius, *quod sine spe recipiendi feceris*. *Grot.*

*Nihil inde sperantes*] id est, nullam expectantes ex isto beneficio parem beneficii vicem: q. d. nullo commodi vestri respectu ad juvandos proximos ducamini, tantum cuiusq; inopiam, & dei jussu spectate. Spes mutui beneficii aufert ipsi beneficentia gratiam Dei. *Luc. Brugenf.*

Aliqui interpretantur *ἀπαίτῶν* *retributionem desperare*, & sic interpretantur salvatoris præceptum ad hunc sensum. *Mutuum date μὴ δὲν ἐλπίζοντες ὅτι αὐτῶν*, nihil ab eo cui mutuum dederitis sperantes recipere; nihil desperantes tamen, quia scilicet Deus vadem interponit fore, ut multo etiam cum scœnore recipiatis quicquid credideritis.

*Mutuum date* etiam si simile beneficium vicissim non expectetis. Non potest autem sensus esse, *Mutuum date* non expectantes ut fors vobis restituatur, quia sic sententia secum pugnat. Si enim datur mutuum, fors restituenda expectatur; quæ si non expectatur, donatio est, non mutatio. *Estius.*

Et eritis filii altissimi] id est, declarabimini genuini Dei filii.

v. 36. Non hic misericordiæ nostræ cum misericordiâ Dei *ἰσότης* præcipitur, sed ejusdem in homine credente, & filio Dei adoptivo, necessitas. Confer. *Col. 3. 12, 13.*

v. 37. *Ἀπολύετε*] cum hic non agatur de Politicis judiciis, constat *absolvendi* verbo significari bonitatem, & æquitatem illam, quâ utuntur Christianâ charitate præditi in ferendis, atq; ad eò condonandis injuriis. *Beza.*

v. 38. *Πιστωμένοι* pertinet ad materiam quæ cedit compressioni, *συναυμίμενον* respicit quassationem seu concussionem quâ nonnulla arctius coeunt: *ὡς ἡ χυρὸν μένον* congruit ad liquida. Sensus est, Deum cumulatiSSimâ mensurâ remuneraturum beneficentiam, nec

de remuneratione istâ dubitandum : Daturum enim ipsum, mensuram cumulatissimam : *ἐλάττω ἀντὶ τούτου*, id est, ita illis benefacturum, ut sensuri sint se esse remuneratos. *Scilicet*.

*Eadem quippe mensurâ* ] Hoc proverbium referendum est ad ea omnia quæ præcedunt, ad iudicia, condemnationes, & dimissiones, maximè verò ad erogationem seu dationem.

v. 39. Addebat autem sententiam proverbialem, *Num potest cæcus cæcum ducere ?* q. d. Sicut cæcus qui se patitur duci à cæco incidit in foveam unâ cum illo, sic idiota qui patitur se doceri à Scribis & Phariseis incidet in exitium, vi falsæ scilicet doctrinæ, unâ cum illis : Ergo omnes sibi ab illis caveant. Vide *Math. 15. 14. Piscat.*

v. 40. *καθηγησόμενος δὲ πάλιν ἔσται, &c.* ] Subauditur hic post *πάλιν*, genitivus *μαθητῶν* videtur autem mihi apertissima esse constructio quam & Syrus sequitur ; *Quisquis discipulum erit verus, rellus* (quod hic ad originem vertitur *καθηγησόμενος*) *is erit ut Magister*, id est, sciet ea sibi agenda, & ferenda quæ Magister egerit, tuleritque. Confer *Math. 10. 24*. Hic indicatur non esse meliori sorte ac conditione Sectatores alicujus, eo quem sectantur.

*Grot.*  
Arabs futurum *ἔσται* more Orientalium accepit pro Imper. *ἔστω*. Vertit enim *fit unusquisque rellus sicut Magister ejus*, quod planam omnino reddit sententiam, & mihi valde aridet. Cohæret autem sic cum superioribus. Date operam ut sitis Misericordes, non prout ad iudicandum, condemnandumque alios. Etsi enim hi sapere multum sibi videantur, revera cæci sunt, neque aliis ducendis idonei. Si enim cæcus cæcum ducat, ambo in foveam incident. Vos me Magistrum vestrum spectate : Non est enim discipulus supra Magistrum, sed quisque vestrum *καθηγησόμενος* & *ἔσται* constitutus, comparatus, adaptatus sit sicut Magister suus. *καταρτίζου* non est semper perficere, sed & componere, constituere, adaptare, ut *Ro. 9. 22. Heb. 10. 5.* De Dieu. *Καταρτίζω*, τελῶ Phavor. & Helych. Epiphanius in exponit hæc verba *ἐκ ἑστί μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ ἢ τοῦ δὲ καθηγησόμενος κατὰ πάντα ὁ μαθητὴς ὡς ὁ διδάσκαλος αὐτοῦ, ὅτι ἔστιν ἵτοιμος ἕως διαγυμνῶν, &c.*

v. 48. Designat hæc comparatio studium pietatis, non in superficie fluitans, sed altius penitus corde reconditum. *Grot.*  
Quasi dicat Christus, qui observat Sermones meos firmus persistet contra tentationes; qui non observat, deficiet, ac peribit. *Piscat.*

## SECT. VIII.

**H**AVING ended his Sermon, he goes to *Capernaum*, whither he being come, a Roman Centurion that was (as it seems) a Profelyte, having a servant (whom he much valued) at that time dangerously sick of the Palsie, he procur'd some of the

(1) Centurio per nuncios egisse dicitur cum Christo apud Lucam : At Mathæus dicit ipsum adiisse Christum. Quod quis per alium tacit, hoc per se fecisse putandus est. Centurio ergo dixit Christo, *ὅτι* hoc est per amicos dixit, qui ei hoc suo nomine dicebant. Non enim verisimile est post allegatos ad Christum Seniores Judæos, & familiares alios, ipsum Centurionem venisse ad colloquium Christi, cum eadem planè *κατὰ λέξιν* Lucas narret per amicos dicta, quæ hic ascribuntur Centurioni, additque cum redissent amici ut legationis suæ eventum renunciarent, jam revaluisse servum. Et ergo hoc unum ex his, quæ à Mathæo *παρὰ Χρύστην* tradita, Lucas *ἀπὸ φίλων* exequi voluit. Sicut convenire aliquem dicimur etiam per Epistolam, ita & *περὶ φίλων* Græcè usurpatur clauā præsentiam corporis. *Grot.*

Elders (a) of the Jews to go unto him to entreat him to come to him and heal him. They accordingly coming to our Saviour, earnestly besought him that he would heal this sick person, because this Captain, his Master, was a person well-affected to their Nation and Religion, and had in testimony thereof built them a Synagogue. Christ tells them he would go along with them and heal him. As he was in the way, the Centurion hearing of his coming, and apprehending himself unworthy (being a *Gentile*) to receive him under his roof, in great modesty and humility sent some Friends to meet him, and to intreat him not to give himself that trouble to come to his house; for he was well assur'd he could cure his servant *with a word of his mouth only*, without coming to him, if it pleased him; which he did firmly perswade himself of, by the consideration of his own authority over his Souldiers who was but a man, and a subordinate Commander : and yet the



the Souldiers he had under him were ready to *come*, and *go*, and *run* at his command; therefore he infers the word of Christ must needs be much more powerful, (who was God as well as Man, and had all Creatures under his subjection) to drive away any Disease or Malady. Our Saviour hearing this, expressed to those about him a kind of wonder (b) at his Faith (to make it the more taken notice of) professing he had not found so strong and firm a belief of his divine power in any of the *Israelites* he had before cur'd, as he had in this Gentile: And immediately healed the sick person without going further. Then upon this occasion he Prophecieth of the *calling of the Gentiles*, and that they should believe in him, and so be joined in society with *Abraham, Isaac, and Jacob*. And of what Nation soever they be, if they come unto him, and believe in him, they shall be incorporated into the same Fellowship of Grace and Glory. Whereas the Jews who were born within the verge and compass of the National Covenant, (\*) and so were *Children of the* (v) See Rom. Kingdom, for not believing in him, shall be cast into utter darkness, that is, into extreame Misery, Confusion, and Horrour.

(b) *Aulicus Jesus miratus est*] Non proprie: Nam admiratio proprie dicta procedit ex ignorantia cause: sed improprie, quia hoc egit, quod admirantes solent, id est, fidem Centurionis tanquam rem insolitam, & admiratione dignam, laudavit.

Matth. 8. 5. And when Jesus was entred into *Capernaum*, there came unto him a Centurion, beseeching him,

v. 6. And saying, Lord, my servant lieth at home sick of the Palsie, grievously tormented.

v. 6. Creditibile est *παράλυτον* hic dictum non parit, sed

rotas corporis resolutionem, *παράλυτον* scilicet, vehementiorem autem *παράλυτον* Medici dicunt insanabilem, quod augeat orandisculam, & magnitudinem beneficii. *Βασανίζουσιν* non dolorem vox ista significat, quo carent siderati, sed miseram corporis constitutionem. *Grot.*

v. 7. And Jesus saith unto him, I will come and heal him.

v. 8. The Centurion answered and said, Lord I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed.

v. 7. Ego veniam, & curabam id est, paratus sum venire.

v. 9. For I am a man under authority, having Souldiers under me, and I say to this man, go, and he goeth: and to another, come, and he cometh; and to my servant, do this, and he doth it.

v. 10. When Jesus heard it, he marvelled, and said to them that followed, verily, I say unto you, I have not found so great faith, no not in *Israel*.

v. 11. And I say unto you, that many shall come from the East and West, and shall sit down with *Abraham, and Isaac, and Jacob*, in the kingdom of heaven.

v. 11. Coeleste gaudium convivii specie depingitur.

v. 12. But the Children of the Kingdom shall be cast out into utter darkness: there shall be weeping, and gnashing of teeth.

v. 12. *Filii regni* sunt, qui

bus ex foederis privilegio regnum præ cæteris destinabatur, nisi ipsi sibi obstituerent. *ἐξ ὧν ἐξώσονται* est status qui longissime remotus est à coelesti gaudio, quod *Lucis* nomine solet appellari, *Col. 1. 12.*

v. 13. And Jesus said unto the Centurion, go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

Luke 7. 1. Now when he had ended all his sayings in the audience of the people, he entered into *Capernaum*.

v. 2. Com-  
mendat bonita-  
tem Centurio-

nis quod servulum tam propenso effectu prosequeretur; memor hominem esse, ut Seneca Romanos sæpe monet. *Gravius est pietatis nomen, inquit Tertullianus, quam potestatis: etiam Familie magis Patres, quam Domini vocantur.*

v. 2. And a certain Centurions servant, who was dear unto him, was sick, and ready to dye.

v. 3. And when he heard of Jesus, he sent unto him the Elders of the Jews, beseeching him that he would come and heal his servant.

v. 4. And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

v. 5. For he loveth our Nation, and he hath built us a Synagogue.

v. 6. Then Jesus went with them. And when he was now not far from the house, the Centurion sent Friends to him, saying unto him, Lord, trouble not thy self: for I am not worthy, that thou shouldest enter under my roof.

v. 7. Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

v. 8. For I also am a man set under authority, having under me Souldiers: and I say unto one, go, and he goeth: and to another, come, and he cometh: and to my servant, do this, and he doth it.

v. 9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great Faith, no, not in *Israel*.

v. 10. And they that were sent, returning to the house, found the servant whole that had been sick.

## SECT. IX.

**T**HE day following he goes into the City of *Naim*, a City of *Galilee* at the foot of Mount *Hermion*, and raises one to life that was dead, whom they were carrying out of the City upon a Bier (according to the custom of the Jews, to bury their dead without their Cities (a) ) being the only (\*) Son of a Widow (b). Whereupon his fame spread abroad exceedingly, and the people glorified God for raising them up so great a Prophet. (c)

(a) Sepulchra  
Judæis extra  
Urbem.

(\*) Non facile alius lucus

major est eo, qui est de morte unigeniti. Vide Zach. 12. 10. Jer. 6. 26. (b) An mortuum tetigerit Christus incertum est: quod etsi fecisset, nihil sane in eo fecisset contra legem. Nam ipsa *Strix* dicitur, cum qui mortuum tangendo in vitam revocat, tactu mortui non pollui, cum causam ipsam pollutionis auferat. Quærens Elias, nec Elizzus cum id fecerunt, censendi sunt contra legem fecisse. *Græc.* (c) Divino nutu, ait *Beza*, multa Dominum turbe, multa viduam comitabatur, ut viso tanto Miraculo, multi testes, multi ferebant Dei Laudatores

v. 11. *Madon-  
tal dicitur in-  
vel* id est, suf-  
ficientes; multi,  
non Apostolos  
tantum, sed  
quosvis assidu-  
os Sectatores  
significat.

Luke 7. 11. And it came to pass the day after, that he went into a City called *Naim*: and many of his Disciples went with him, and much people.

v. 12. Now when he came nigh to the gate of the City, behold, there was a dead man carryed out, the only Son of his Mother, and she was a Widow, and much people of the City was with her.

v. 13. And when the Lord saw her, he had compassion on her, and said unto her, weep not.

v. 14. And he came and touched the Bier (and they that bare him stood still) and he said, young man, I say unto thee, Arise.

v. 15. And he that was dead, sat up and began to speak: and he delivered him to his Mother.

v. 16. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people.

v. 17. And this rumour of him went forth thorowout all *Judea*, and thorowout all the Region round about.

## SECT.

## SECT. X.

**J**OH<sup>N</sup> being still detained in Prison (a), and hearing a great report from his Disciples concerning the *Miracles and Deeds* of Jesus; he sends two of them to him (b) (not so much for his own information, as their satisfaction and confirmation) to enquire *whether he were the Messias* promised in the Prophets and expected by the Jews, or whether they were to expect another. Christ in his answer tacitely affirms himself to be the Messias, appealing to his *Doctrine and Works*, (see *Esa.* 35. 5, 6. and 61. 1.) as a sufficient evidence thereof; and declares them blessed that were not offended or scandaliz'd at his mean and low condition in this World. Then having bad the Messengers to tell *John* what they had *seen and heard* of the Miracles he had wrought, he takes occasion in the Audience of the people, to give a large and glorious testimony of *John*; commending him from his constancy and steadfastness in Preaching the truth, (see *Eph.* 4. 14.) and the austerity of his Life and Garb, free from all softness and delicacy; and declaring him to be the *Elias* that was to come, Prophesied of by *Malachi*, Chap. 3. Ver. 2. and that he was a *greater Prophet* than any that were before him (c). Yet he prefers the meanest Gospel-Minister before *John*, as having a more excellent function, in regard of the clearness of Gospel-Doctrine that was to be taught by him. For though *John* saw more of Christ than all that were before him, yet he saw less than they that came after him. Then he complains of the *perverseness* of the Jews (especially the principal persons among them, and most considerable for number and quality) both against *John Baptist* and himself. For before *John's* Preaching, the Prophets fore-told that the Ceremonial Law pre-figured the coming of the Messiah; but *John* pointed him out and shewed him *to be come*, and that his Spiritual Kingdom was begun. Yet notwithstanding from the days of *John's* Ministry till this very time, scarce any but the meaner sort of Jews came in and embraced the Gospel, together with some *Publicans*, and *Sinners*, and *Gentiles*, who were look'd on by the Jews, as those that had no right to the Messias. These indeed (he says) in great Multitudes, with *ardent Affections* and *Zeal* ran to it, and embraced the Gospel, and pressed

(a) See Sect. 5. of Chap. 3.

(b) Ratio legationis *Johannis* ad Christum aliquantò est obscurior: Videtur *Johannes* hac in re, propriam incarcerationem respexisse. Audiat miracula omnimoda à Christo edita, illuminatos cecos, suscitatos mortuos, ejecta Dæmonia, &c. Et quare ergo inter omnia non liberatus *Johannes* è carcere? Hæsit, ut videtur, viro bono hic scrupulus, quare omnes à Christo beneficium, ac solatium obtinent, me excepto? Eà igitur laborabat lippitudine quâ cum totâ gente Discipuli Christi, de ejus regno, victoriis, & triumphis terrenis: à quibus heu quantum! hoc abfuit, quod catenis victus prece-  
ret præcurator ejus, ac præcipuus Minister. Si uille, de quo triumphante tanta præi-  
cant Prophetæ, quare ego tamdiu in carcere? Tunc ille es, an alius expectandus, à quo ista expectandi?

Christus testatur se esse Messiam, & Beatus (inquit) est quisq; in me non fueris offensus, utcumq; ex omni ex animo non fuerint, quæ in commortum præsens, & corporale expectavit. *Lichtf. in loc.*

Probabile videtur Baptistam hanc legationem instituisse, ut consuleret non tam lux, quam Discipulorum ignorantia, quos à se, velut Ministros, ad Dominum ipsum, & Mundi Salvatorem manucutere voluerit, qui miraculis editis passim Judæis declarabat, venisse jam illa tempora quæ ventura prædixerant Prophetæ. Vide *Chemnit. & Pelarg. ad h. loc.*

(c) Quemadmodum *Johannes* officio major est omnibus se antecedentibus, quia præsentem ostendit Messiam: ita minimus quisq; de Christi Ministris *Johanne* Major æstimari potest, quia non solum Christum advenisse prædicet, sed regni illius Mystéria pandat, totiq; orbi proponat. *Pelargus.*

pressed into the Kingdom of the Messiah, seeking after Salvation with as great earnestness as those that would by force take a (\*) See S. & Town, Luke 16. 16. (\*) But as for the Pharisees and Lawyers, and chief men among them, they rejected the Counsel of God towards themselves, and would not be Baptized of John, nor brought by him to believe in the Messiah now actually present among them. Then by the Parable of little Children sitting in the Market-place, sometimes *Piping Merrily*, and thereby inviting their Companions to Dance; sometimes *Singing Mournful Songs*, and thereby inviting their Companions to Mourn; he shews that they would not be wrought or won to Repent and Believe in him, either by the *Austerity* of John, or the *free and affable conversation* that he himself had used among them. However, he tells them, *Wisdom is justified of her Children*; and Christ and his Doctrine [*who is the wisdom of the Father*, Prov. 8. 12.] will be receiv'd and embrac'd by those that are Wisdom's true and genuine Children. Then reflecting particularly on the great impenitency and ingratitude of those three Cities, *Chorazin, Bethsaida, and Capernaum*, where he himself had taught, and done so many Miracles; he declares, that if those mighty wonders had been done in Tyre and Sydon, in Sodom and Gomorrah, that were done among them, they would have humbled themselves and repented (at least as the Ninevites and Ahab did) and so have preserved themselves and their Cities from eternal

(d) Civitates Judæorum conferunt cum civitatibus Caneaniticis, stirpis maledictæ. At hæc civitates, inquit, execrandi seminis & nominis; si virtutum inter vos edictum fuissent participes, non eo amentia atque perversitas, quod vos, obduruissent, sed ab Ethnicismo suo & Caneanismo reliquissent in agnitionem Evangelii, aut ad poenitentiam talem se recepissent, quæ vindictam averteret. Sic poenitentia Ninivitarum utcumque salutaris non esset, conservativa tamen erat, & civitatem ab impendente ira, & flagello liberavit. *Lights.*

Quamquam verò non dubium mihi est, fuisse in Christo certam cognitionem de rebus iis quæ postea aliquâ conditione, eveniura erant, aut fuerant, tamen cum hi quos alloquebatur eo tempore, tantum Christo non tribuerint, satis arbitror hæc ut alia Christi dicta, exponere populariter, ut dixerit quod humano iudicio rebus bene expensis admodum erat probabile. *Grot.*

Satis damnabat ipsos Tyrios, & Sidonios, &c. lex inscripta mentibus, æquitatem in commerciis exigens, & misericordiam adverius eos quorum res erant assiliatæ. Notum est gratiâ manu accipere dona quæ Deus largitur, non quæ, ac quanta dare debeat ei præscribere. Scimus (Inquit Augustinus) eis quibus datur misericordia Dei, gratiâ: & dari: Scimus eis quibus non datur, iusto iudicio Dei non dari.

(\*) See Sect. 34. of Chap. 5.

(e) Athanasius in Orat. de his verbis. Tradita sunt ei omnia à Patre ut Medico

ruine and destruction (d). However he comforts himself and his faithful Disciples, against the scandal of so great a blindness, cheerfully submitting to the sole good pleasure of his Father, who hath hid the *Mysteries* of eternal Salvation from the *Worldly-wise* (who will not submit to his teachings) and hath revealed them to *Babes and Sucklings*. And in the Conclusion of his Sermon he shews that the power (\*) of revealing the mysteries of the Kingdom of Heaven (e) was committed to him by his Father; and as no man or Angel knoweth perfectly and comprehensively the Son, but the Father only; and except a man be taught of the Father, he can never attain a right knowledge of him: So likewise no man can come to a right knowledge of the Father, except it be communicated to him by the Son, who being *one in essence with him*, and *the express image of his person*, [Heb. 1. 3.] knoweth him perfectly, and by his word and spirit reveals and makes him known to as many as he pleaseth. And then he sweetly invites all labouring and heavy laden sinners to come unto him, to take



take his yoke upon them, and to imitate him, promising them they shall find rest to their Souls.

qui sanaret Mortuum serpentis : ut *vita* quæ excitaret mortuum : ut *luci* quæ illuminaret tenebras : ut *ἀδελφῶν* qui redintegraret vitam rationalem.

Luke 7. 18. And the Disciples of *John* shewed him of all these things.

v. 19. And *John* calling unto him two of his Disciples, sent them to Jesus, saying, art thou he that should come, or look we for another ?

v. 20. When the men were come unto him, they said, *John Baptist* hath sent us unto thee, saying, art thou he that should come, or look we for another ?

v. 21. And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind, he gave sight.

v. 22. Then Jesus answering, said unto them, go your way, and tell *John* what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is Preached.

v. 23. And blessed is he whosoever shall not be offended in me.

v. 24. And when the messengers of *John* were departed, he began to speak unto the people concerning *John*, what went ye out into the Wilderness for to see ? a reed shaken with the wind ?

v. 25. But what went ye out for to see ? a man cloathed in soft raiment ? behold, they which are gorgeously apparelled, and live delicately, are in Kings Courts.

v. 26. But what went ye out for to see ? a Prophet ? Yea, I say unto you, and much more then a Prophet.

v. 27. This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

v. 28. For I say unto you, among those that are born of women, there is not a greater prophet then *John the Baptist* : but he that is least in the Kingdom of God, is greater then he.

v. 29. And all the people that heard him, and the *Publicans*, justified God, being Baptized with the Baptism of *John*.

v. 29. Publicani & *ῥητοῦχοι* justificaverunt deum.] hoc est,

pronunciaverunt Deum iustum, tribuerunt ipsi laudem iustitiae, & bonitatis, & misericordiae, peccatorum videlicet humili confessione, & Baptismi susceptione. *ἰσχυρισμὸν* fidem, benignitatem & misericordiam declarat aded ut *Lxx* saepe *ἀληθεύουσαν* reddant.

v. 30. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not Baptized of him.

v. 30. τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν οἱ ῥητοῦχοι] Traje-

*ἔειπον*, pro τὴν βουλὴν τοῦ θεοῦ οἱ αὐτοὶ, &c. consilium sive voluntatem Dei erga semetipsos fecerunt irritam, sive rejecerunt, nolentes baptizari à Johanne qui ipsos voluit ad poenitentiam vocari per Evangelium, & Baptismum ejus. *Qui voluntatem Dei spreverunt invitentem* (inquit Prosper) *voluntatem Dei sentiens vindicantem.*

v. 31. And the Lord said, whereunto then shall I liken the men of this Generation ? and to what are they like ?

v. 32. They are like unto Children sitting in the Market-place, and calling one to another, and saying, we have piped unto you, and ye have not danced : we have mourned to you, and ye have not wept.

v. 33. For *John the Baptist* came neither eating bread, nor drinking wine, and ye say, he hath a Devil.

v. 34. The Son of man is come eating and drinking, and ye say, behold, a gluttonous man, a wine-bibber, and a friend of Publicans and sinners.

v. 35. But wisdom is justified of all her Children.

Matth. 11. 2. Now when *John* had heard in the prison the works of Christ, he sent two of his Disciples,

v. 3. And said unto him, art thou he that should come? or do we look for another?

v. 4. Jesus answered and said unto them, go, and shew *John* again those things which ye do hear and see:

v. 5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel Preached to them.

v. 6. And blessed is he whosoever shall not be offended in me.

v. 7. And as they departed, Jesus began to say unto the multitudes concerning *John*, what went ye out into the wilderness to see? a reed shaken with the wind?

v. 8. But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft cloathing, are in Kings houses.

v. 9. But what went ye out for to see? a prophet? yea, I say unto you, and more then a prophet.

v. 10. For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

v. 10. Apparet  
hinc etiam ver-  
ba Prophetarum

non citari à Christo *χρῖ λήειν*, sed ita ut voces interdum mutantur manente sententiâ; quomodo & apud Graecos sapissime citantur Homeri versus mutatâ personâ aut modo verbi. Nam apud Prophetam distinctio ad populum dirigitur, hic ad ipsum Messiam. *Ibi* de seipso loquitur Messias, *hic* autem introducit Pater de filio suo enuncians. Ita missus est Baptista à Patre simul, & Filio.

v. 11. Verily I say unto you, among them that are born of women, there hath not risen a greater then *John* the Baptist: notwithstanding, he that is least in the Kingdom of Heaven, is greater then he.

v. 12. And from the days of *John* the Baptist, until now, the Kingdom of Heaven suffereth violence, and the violent take it by force.

v. 13. Omnes  
enim Prophetæ  
& Lex usq; ad

*Johannem Prophetarunt*] Si forte durum est dicere legem Prophetare, potest esse hyperbaton: Omnes enim Prophetæ Prophetarunt, & lex fuit usq; ad *Johannem*. Sic Lucas discretis verbis interpretatur, c. 16. v. 16. *Lex, & Prophetæ usq; ad Johannem, ex eo regnum Dei Evangelizatur, & omnis in illud vi erumpit.* Clausula erit: lex Judæis, Evangelium verò latius patet, omni hominum genti, cuilibet intanti. *D. Nori. Knatchbul.*

v. 14. And if ye will receive it, this is *Elias* which was for to come:

v. 15. He that hath ears to hear, let him hear.

v. 16. But whereunto shall I liken this Generation? it is like unto Children sitting in the Markets, and calling unto their fellows,

v. 17. And saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

v. 18. For *John* came neither eating nor drinking, and they say he hath a Devil.

v. 19. The Son of man came eating and drinking, and they say, behold, a man gluttonous, and a wine-bibber, a friend of Publicans and sinners: but wisdom is justified of her Children.

v. 20. Then began he to upbraid the Cities wherein most of his mighty works were done, because they repented not.

v. 21. Wo unto thee *Chorazin*, wo unto thee *Bethsaida*; for if the mighty works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes.

v. 22. But I say unto you, it shall be more tolerable for *Tyre* and *Sidon* at the day of judgment, then for you.

v. 23. And thou *Capernaum*, which art exalted unto Heaven, shalt be brought down to Hell; for if the mighty works which have been done in thee, had been in *Sodom*, it would have remained until this day.

v. 23. Christus huic urbi perseveranti in incredulitate gra-

vissimas clades denuncians, quas non dubitamus evenisse bello Vespasiani, & moribus qui tum in Galilæa acciderant. Proverbialis autem locutio est *ad astra tolli*, pro eo quod est *rebus florentibus*, & *illustri loco esse*. Huic contrarium est *eis ad infera*, h. e. ad infima loca, qua sunt sepulchra, demergi, quo fortunatarum everio significatur. V. de Es. 14. 15. & 57. 9. *Gros.*

v. 24. But I say unto you, that it shall be more tolerable for the Land of *Sodom* in the day of judgment than for thee.

v. 25. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.

v. 25. h. e. gratias ago tibi, quod cum absconderis mysteria

steris verbi tui à sapientibus hujus seculi, tamen ea revelasti gratiosè simplicibus, & humilibus. Pro posteriore non pro priori Christus Patrem laudat, non pro occultatione, sed pro revelatione. *Glas.*

v. 26. Even so Father, for so it seemed good in thy sight.

v. 27. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

v. 27. Monstrat orationis series, agi hic de mysteriis ad salutem humanam

pertinentibus, quorum revelatio Filio est creditur. *Nemo novit filium nisi Pater*, &c.] id est, quid Filius facturus, passurus sit, quæ ipsum maneat gloria, solus novit qui præsinivit ab æterno Pater. Et quomodo Pater dispensari velit vocationem Judæorum primam, deinde & Gentium, consensu ipsi solus est Filius. Num ne Prophetæ quidem ea quæ super istis rebus prædixerunt videbant, nisi per transennam, quod dicitur, 1 *Pet.* 1. 10. *Gros.*

v. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.

v. 29. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

v. 29. Jugum mandata significat. Ita vox

ista sumitur, *Mat.* 15. 10. & Johannes hunc locum explicans pro jugo *αντολης* dixit: *Epist.* 5. 3. *Invenietis requiem*] Amat Christus loqui verbis Prophetarum. Extant hæc apud Jeremiam cap. 6. 16.

v. 30. For my yoke is easy, and my burden is light.

v. 30. ο γαρ ζυγος μου χρι-

στης] Nimirum ob spiritus auxilium & magnitudinem, ac clementiam propitiam præmit, explicante Johanne 1 *Ep.* 5. 4. Adde his, quod præcepta Christi etiam per se celsa sunt, ut naturæ humanæ convenient, quippe in diligendo Deo, & hominibus sita; ita ut si par ponatur consuetudo unius hominis ad rectè vivendum, alterius ad flagitia, non dubiè multò dulcior sit futura vita quæ secundum virtutem est. Gravissima enim tributa pendunt, qui ambitioni, qui avaritiæ, qui libidini servant. *Gros.*

Alia Sarcina (*inquit Augustinus*) premit & aggravat te: Christi autem Sarcina sublevar te. Alia Sarcina pondus habet; Christi Sarcina pennas habet. Portent illam homines, non sicut pigri. Non attendantur illi, qui eam ferre nolunt: Ferant illam qui volunt, & invenient, quam levis, quam suavis, quam jucunda, quam rapacius in cælum; & è terra eripiens. In *Psal.* 55:

## SECT. XI.

**A**Bout this time *Simon* a Pharisee invited him to eat with him: And as they were at meat, a woman that had lived in a sinful course, but was now by the Grace of Christ converted, bringing with her an Alabaster Box or Vessel of Ointment, made of Oyl and other sweet Ingredients; she first stood by his feet behind him *Weeping*, and began to bedew his feet with her tears; then wiped off the tears with the hairs (a) of her head,

(a) Non quod ei deessent linteæ, sed quod potius seipsum, quam sua Christi obsequio consecraret, & caput suum quasi calcandum pedibus Jesu pro suppedaneo præberet, Cyprianus de Ablut. Ped.

(b) Leves animi faciliè inveniunt quo offendantur. Nec enim Prophetæ omnia sciverant, sed ea duntaxat quæ Deo visum erat ipsis aperire. *Grot.*

(c) Salm. Jesuita tom. 1. pag. 327. de hoc loco sic loquitur: *Quia, Quoniam*, conjunctiones sunt causam reddentes vel à priori, vel à posteriori, juxta illud dimissa sunt ei peccata multa, quoniam dilexisti multam: prebat remissionem peccatorum factam, ab effectu dilectionis magna. Stella etiam sic explicat hunc locum, *Remittuntur ei peccata multa* &c. quia, h. e. idcirco dilexisti multam.

and kissing them, anointed them with the Ointment which she had brought. *Simon* (who invited him) thought it strange he would permit such a sinner as this woman was, to be so kind unto him, if he knew her so to be; and if he did not, he could not judge him to be a Prophet (b). This occasion'd the Parable of the *Creditor* and the *Debtors*, which our Saviour so applies, as to give a reason of this womans excess of love (c) to him above the Pharisees; namely, because she having been brought through his Grace to repent of her manifold sins, and to believe in him, she had her *many sins forgiven her*: And further in-

timates, that those who had not lived the best lives formerly, were more ready to receive the Mercies offered by the Gospel than the Pharisees, who stood upon their own righteousness, and saw not their need of a Saviour. This woman seems to have been *Mary Magdalen*, of whom more in the next Section.

**Luke 7. 36.** And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meat.

v. 37. And behold a woman in the City, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an Alabaster Box of Ointment.

v. 38. And stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the Ointment.

v. 39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, this man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

v. 40. And Jesus answering said unto him, *Simon*, I have somewhat to say unto thee. And he saith, Master say on.

v. 41. There was a certain Creditor which had two Debtors: the one ought five hundred pence, and the other fifty.

v. 42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

v. 43. *Simon* answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged.



v. 44. And he turned to the woman, and said unto *Simon*, seest thou this v. 44. Est hic woman? I entered into thine house, thou gavest me no water for my feet: *perpetua avari-* but she hath washed my feet with tears, and wiped them with the hairs of *soxiz. Multi-* her head. *ex ista lacrimas*  
*impendit pedi-*  
*bus Christi pro-*

*luendis: Simon ne aquam quidem: illa assidua est in pedibus Christi osculandis: Simon ne uno quidem oris of-*  
*culo Christum excepit: Illa pretioso unguento non caput tantum, sed & pedes perfundit: Ille ne caput quidem*  
*mero oleo, quod perfunctorie amictici fuerat. Convivis oleum affundi solitum videss, Psal. 23. 5. eodemq;*  
*respicit locus Psal. 45. 8. Gros.*

v. 45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

v. 46. Mine head with Oil thou didst not anoint: but this woman hath anointed my feet with Ointment.

v. 47. Wherefore I say unto thee, her sins, which are many are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. v. 47. As the forgiveness of so great a debt was a just cause of

much love; so was that so great love a certain argument from the effect of the remission of her sins. For where God remitteth great sins, he also sheweth abroad much love in the Convert's heart. So that Christ alledgeth her love to God not as a *cause* but as a *consequent* of the remission of her sins. Thus *Nazianzen* said of *Cyprian*, that he was *πολύς ἐν ἀσθενείᾳ καὶ ὀλίγος ἐν ἁγιότητι*, abundant in sin, but more in sanctity.

v. 48. And he said unto her, thy sins are forgiven.

v. 49. And they that sat at meat with him, began to say within themselves, who is this that forgiveth sins also?

v. 50. And he said to the woman, thy faith hath saved thee, go in peace.

## SECT. XII.

After this he went from City to City Preaching the Gospel, and his Disciples were with him, and certain pious women ministred unto him of their goods, for the maintenance of himself and his Disciples, in thankfulness for the benefits they received from him, [see 1 Cor. 9. 9. 2 Cor. 9. 11. Gal. 6. 6.] among whom was *Mary Magdalen*, (a) who had that remarkable mercy (a) Creditur hæc Maria e Judæa oriunda fuisse, unâ cum Lazaro fratre,

& *Marthâ* sorore ex vico *Bethaniâ* (*Feb. 11. 1.*) sed nupsit viro in *Galiliâ*, in castello *Magdalen* nomine, haud procul à mari *Tyberiadis* sito, ubi ipsa habitaverat, Domino in *Galiliâ* prædicante, undeq; nomen sumpsit *Magdalenæ*; vidua pauper facta, sequuta tandem est Dominum: Nam viduam eam appellat Auctor commentarii in Marcum D. Hieronymo scripti. *Luc. Brugenl.* in loc. If *Mary Magdalen* were not *Mary the sister of Lazarus*, then *Mary the sister of Lazarus* gave no attendance at Christ's death, nor had any thing to do about his burial (or at least is not mentioned as an Agent at either) which is a thing so incredible to conceive, that it needs not much discourse to set forth its incredibility. There is mention of *Mary Magdalen*, and *Mary the Mother of James, and Joses, and Salom*, *Marc. 15. 40.* and *Joanna*, *Luke 24. 10.* but not a word of *Mary the sister of Lazarus*, if *Mary Magdalen* be not she. Can we think that she that had been as zealous a woman-disciple as any that followed him, and had her residence at *Bethany* so near *Jerusalem*, would neglect her attendance on him at this time above all others? or would the Evangelists that mention the attendance of the other women, on this occasion leave her out? so that even necessity forceth us to conclude, that when they name *Mary Magdalen*, they mean *Mary the sister of Lazarus*. *Baronius* in his *Annals* ad annum Christi 32. hath these words; *We say upon the testimony of John the Evangelist, nay, of Christ himself, that it plainly appears, that Mary the sister of Lazarus, and Mary Magdalen was but one and the same person.* Lightf.

*Luke 8. 1.* And it came to pass afterward, that he went throughout every City and Village, preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him.

v. 2. And certain women, which had been healed of evil spirits, and infirmities, *Mary called Magdalen*, out of whom went seven Devils,

v. 3. *Joanna ux- v. 3. And Joanna the wife of Chuza, Herod's Steward, and Susanna, and or Chuze Pro-* many others which ministered unto him of their substance.

*curatoris Hero-*  
dis] Quod quidam hinc argumentum petunt, licere uxoribus viros à fide alienos deferre, non video quid credi habeat. Credibilis aut uxorem dic, quæ vidua fuerit, aut maritum non alienum fuisse à pietate: ut solet Deus rimulis quibusdam in aulis alloqui nimium sibi praeclusas penetrare. Nam & in Neronis aula non defuerunt qui Christianismo faverent. *Grot. Quæ ministrabant ei de facultatibus suis] Maluit Christus admittere hoc beneficium, quam cum Apostolorum comitatu gravis esse ignotis ad quos adventaba.*

## SECT. XIII.

**T**hey now bring unto him one possessed with a *Devil*, whom the evil spirit had cast into a disease, which deprived him both of *speech* (a) and *sight*, and he healed him. The people

are amaz'd at this, and ask whether this could be any other then the promised *Messias*, the Son of *David*, who wrought such Miracles? but the Pharisees blaspheme, saying, *that he cast out Devils through Bezebut* (b). Christ vindicates himself, and confutes their blasphemy several ways. 1. From Reason; then Satan's Kingdom would be divided, (c) if one Devil should assist to the casting out of another; and such a division would evidently tend to their ruine, as it is in all Kingdoms that are divided in themselves. 2. From the example of their own Exorcists, (d) who (they thought) did not cast out Devils by the power of the Devil, but by a Divine power (e). Therefore it was high malice in them thus to think of him. 3. From the work it self, which doth justify the Author, and is an evident Argument that the *Kingdom of God*, that is, *the Kingdom of the Messias* (f) ) is come among them, and that he who doth thus by the Power and Spirit of God cast out Devils, and over-powers Satan, (g) and drives him out of his possession, both of the bodies and minds of men, and whose Doctrine tends to the beating down of all manner of wickedness wherein the Devils Kingdom consists, is the true *Messias*, and is sent from God to redeem them, if they will believe in him. And seeing he was thus come to set up his Kingdom in the World, and to throw down Satans Kingdom; he tells them, that all those that do not really help forward his work, (h) are his enemies; and such as do not do their best to gather in others

(a) See *S. & 12. and 18. of Chap. 5. and S. & 12. of this Chap.*

(b) *Βεζαβουλ* scribitur hic & *Luc. 11. 15.* Fuit autem *Bezebut* idolum in Ekron, 2 Reg. 1. 2. significatio est *Dominus Musca vel Muscarum*, forsitan quod perniciosas Muscas, quibus ager Ectonicarum infestabatur, amoliri fuit creditus. Sicut H. reules *κρονοίης* à *fugatis locustis* dicitur, norante *Cassaubono*; & *Apollo* *εμυρθεύς* à *muribus*, apud Phrygios. Junius etiam notat *Bezebut* *Mulca* etiam figuram habuisse. Hujus igitur idoli nomen ad *Diabolum* denominandum traduxerunt Judæi, & insuper *Bezebut* in *Bezebut* immutarunt, quod sonet *Dominum percoris*, idque ignominie causâ factum, de quo similia exempla vide spud *Seldenum de Diab. Syr. pag. 218.*

(c) Quæ domus tam stabilis, quæ tam firma civitas est, quæ non odii atque dissidii funditus possit everti? *Cicero.*

(d) *Origen* agnoscit *Cæsus*, and *Justin Martyr* agnoscit *Trypho* the Jew affirm, that even in their time some did cast out Devils calling upon the name of the God of *Abraham, Isaac, and Jacob*; and weread of Jewish Exorcists, *Acts 19. 23.*

(e) In pari causa par judicium fieri oportet. Creditis vos discipulos vestros demonia ejcere vi divina: cur de me idem non creditis? *Grot.*

(f) Cujus regni pars quædam fuit illa demoniorum ejectio à Christo administrata per Spiritum D. i. Et Jesus expressè ista faciebat, & se facere prædicabat ut se à vero Deo missum præbaret: quod Providentia divina nunquam permisisset nisi res ipsa vera fuisset cuius stantæ miracula adhibebantur. *Grot.*

(g) Qui summum rebus alterius dispendium offert, is ostendit se cum eo non colludere, sed hostem esse ejus, atque adeo victorem. H. c. autem ego facio: doctrina enim mea homines à vitis in quibus sita est Diaboli potentia, ad veram vitæ Sanctimoniam perducit.

(h) There seems to be a place directly contrary to this, *Luke. 9. 50. He that is not against us, is for us.* But in this place of *Matthew* our Saviour speaks of those that are professedly his enemies; in that of *Luke* he speaks of those that are friends to him.

others unto him (as Corn to his, Barn according to their calling) are culpable of hindring (i) the advancement of his Kingdom. And from *the whole*, he infers, that seeing it was evident that the Miracles he wrought, were wrought by the power God, of and not of the Devil, they must needs contract an hainous guilt, who out of meer hatred and malice, contrary to so clear convictions, did dare thus to reproach him. And then he declares, that *blasphemy against the Holy Ghost*, that is, an open wilful, deliberate, malicious, and despicable opposing and rejecting of Jesus Christ *totally*, and of the way of salvation by him offered, after the Holy Ghost (whose special and immediate work and operation is to enlighten the mind with the knowlege of divine truth) hath convinced the person by such undeniable Miracles that *Jesus is the Son of God, and the only Saviour of the World*: This sin, in so divellishly opposing the supernatural work of the Holy Ghost, he shews, is never forgiven; because they that fall into it never repent, the Spirit withdrawing his Grace from them who so maliciously oppose him and his work, and contumeliously reproach and speak evil of it. And therefore though sins committed against the *Mediatour* (through ignorance of his person, or offence taken at his mean condition in this world) are pardoned, to such as repent and flye to him for pardon; yet the *sin against the Holy Ghost* is never pardoned, neither in this world (the way of pardon prescribed by the Gospel being totally rejected) nor in the world to come by the *authoritative absolution of the Judge* (k). And lastly, He bids them *judge of the tree by the fruits*; and if they would do so as they would, they might conclude that such as uttered such wicked words as they did, had wicked hearts; For *out of the abundance of the heart the mouth speaketh*. However, he assures them, that men shall give an account of every idle, vain, false word at the day of Judgment; much more of such wicked, malicious and blasphemous words as theirs now were. Therefore they had need look well to their words; for every mans mouth would either justifie or condemn him: If his words were good and favourable, they would justifie him, and declare him to be a good man; if they were evil, they would condemn him, and declare him to be a wicked person.

but not fully grown up, nor thoroughly instructed.  
(i) *Obstat quicquid non adjuvat. Quin-*  
*til.*

(k) What Christ speaketh about the unpardonableness of blasphemy against the Holy Ghost, directly saith the Rabbinical Doctor, that blasphemy was accounted for by death; though by nothing else. He (say they) by whom the name of Heaven is blasphemed, repentance hath no power

to save him from punishment; nor the day of Expiation to atone for him, nor the chastisements of the Judges to acquit him. But Repentance, and the day of Expiation atone for a third part, and Chastisements a third part, and Death a third part. And of such it is said, *if this iniquity be purged till you dye*, Isa. 22. 14. Behold we learn that death acquitteth. Talm. Jerus. Sanhed. fol. 27. Col. 3. Now in contradiction to this our Saviour sheweth, that blasphemy against the Spirit of God is *neither remitted in this life, nor in the future*; that is, neither before death, nor (as they dreamed) by death. Light.

Matth. 12. 22. Then was brought unto him one that was possessed with a Devil, blind and dumb : and he healed him : inſomuch that the blind and dumb both ſpoke and ſaw.

v. 23. μήτι  
δυνάς ἐστί ο  
ἱς Δαβὶδ ;

Nunquid hic eſt filius David ? ſic vulgata, & pleriq; alii ; rectius verò ad mentem loci opinor ; Nonne hic eſt filius David ? μή enim quandoq; in N. T. ſignificat Nonne. De quo vide annotat. in Ro. c. 3. v. 5. D. N. Knatchbull. in loc.

v. 23. And all the people were amazed, and ſaid, is this the Son of David ?

v. 24. But when the Pharifees heard it, they ſaid, this fellow doth not caſt out Devils, but by *Beelzebub* the prince of the Devils.

v. 25. Cogita-  
tiones] Jeſus  
virtute divinā  
intellexit blaſ-

phema verba, quæ illi longiuſculè ab ipſo poſiti, populo inſufurrabant ; intellexit & mentem quā id faceret, ac-  
ribentes Diabolo quod cernabant Dei opus eſſe, ad hoc, ut à Chriſto, & Evangelio populum abſtraherent. Luc. Brugenſ. Videbat mentium inſpector agnoſcere ipſos virtutem verè divinam, ſed quidvis potiùs commiſciſci quam ut plebem paterentur à ſuo Magiſterio ad Chriſtum tranſire. Grot.

v. 25. And Jeſus knew their thoughts, and ſaid unto them, every kingdom divided againſt it ſelf, is brought to deſolation : and every city or houſe divided againſt it ſelf ſhall not ſtand :

v. 26. Si Sata-  
nas Satanam  
ejicit] id eſt,  
dæmon unus alium.

Adverſus ſe diſiſus eſt] i. e. tum corpus Satanæ, & turbæ Dæmonum pugnant & diſ-  
ſident inter ſe, dum alii lædere, alii liberare homines velint.

v. 26. And if Satan caſt out Satan, he is divided againſt himſelf ; how ſhall ſhall then his Kingdom ſtand ?

v. 27. And if I by *Beelzebub* caſt out Devils, by whom do your Children caſt them out ? therefore they ſhall be your judges.

v. 28. But if I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you.

v. 29. Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man, and then he will ſpoil his houſe ?

v. 30. He that is not with me, is againſt me, and he that gathereth not with me, ſcattereth abroad.

v. 31. Omne  
peccatum, &  
blaſphemia re-  
mittetur homi-  
nibus] h. e. remitti poſeſt.

Nam alioqui non omnia peccata ejusmodi actu remittuntur, impœnitentibus ſcil. & incredulis.

v. 31. Wherefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men : but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men.

v. 32. [Id eſt, qui humanā of-  
fenſus ſpecie  
atq; infirmitate,  
de filio ho-  
minis infra dignitatem ſentit, ac loquitur, remittetur ei.]

Huiusmodi convitia toleravit Chriſtus ſupra 11. v. 19. Huiusmodi fuit Pauli blaſphemia, 1 Tim. 1. 13. At qui ſpiritu ſancto contumeliam fecerit, Non remittetur ei, neq; in hoc ſeculo, neq; in futuro] h. e. ſummè infelix erit, & graviffimè punietur, tum in hoc, tum in futuro ſeculo, ſeu rectum iudicii divini, & in hoc ſeculo, & in futuro ſuſtinebit. Conſer. Marc. 3. 29. ubi explicatio ſolida habetur.

v. 32. And whoſoever ſpeaketh a word againſt the Son of Man, it ſhall be forgiven him : but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world nor in the world to come.

v. 33. h. e. aut  
agnoscite, ar-  
borem illam

eſſe bonam, quæ fructus bonos fert ; aut vice verſà agnoscite arborem malam, & fructu ejus malo. Ex fructu enim arbor agnoſcitur ; loquitur Chriſtus de ſeipſo, & ex miraculo, tanquam fructu bono, ſe tanquam arborem bonam. & ipſam vitæ arborem, Meſſiam ſcil. benedictum, agnoſci vult. Ve ſatur enim in demonstratione illius, ſe Diabolum non expulſiſſe operà *Beelzebub*. Beza bonum *proſequere*, ponite vel ſtatuite, in veſtris ſcil. de me ſermonibus. Argumentatur ab effectu ad cauſam. Cum enim Chriſti opus, dæmonis ſcil. ejectionem, reprehendere non poſſent, ipſum tamen ut *Magum* accula-  
bant. At enim inquit Chriſtus, quale eſt opus, talis eſt ejus au-  
thor.

v. 33. Either make the tree good, and his fruit good : or elſe make the tree corrupt, and his fruit corrupt : for the tree is known by his fruit.



thor. Aut igitur fatemini bonum esse eum, à quo bonum opus edatur, aut utrumq; malum esse ostendite. Alii conferentes connexionem, v. 34. 35. ad ipsos Phariseos verba Christi pertinere adstruunt, hoc sensu; Agnoscite, & fatemini vos esse arbores malas, cum feratis fructus malos, viz. iniqua odia, calumnias, & ipsam in spiritum sanctum blasphemiam: aut si vultis agnosci pro arboribus bonis, ferite fructus bonos, dilectionis scilicet Dei & proximi. *Gliss.*

v. 34. O generation of Vipers, how can ye being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

v. 34. Ex abundantia cordis os loquitur]

ἀνδρες χαεακτῆς ὡς λόγῳ γινώσκεται Menander. 'Οἱ ὁ τριπῶ, τοῦτ' ὃ λόγῳ. Aristides.

v. 35. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure bringeth forth evil things.

v. 36. But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement.

v. 36. Intelligendum hoc de impiis & dam-

natis, q. d. in reddendâ ratione non habebunt quo verbum otiosum apud Deum excusent, ut ille acquiescat. Rigidissime cum illis in die iudicii ex-remisgitur. Illi autem quibus ante diem illum remissa à Deo fuerint verba otiosa, rationis loco, remissionem adferent. Luc. B. ugenf. Verbum otiosum ἀργὸν q. ἀργὸν quod nihil efficit, verbum frustra prolatum, hoc est (ut Hieronymus loquitur) quod sine utilitate loquentis dicitur, & audientis, aut quod ratione iustæ necessitatis, aut intentione utilitatis caret. πῦμα ἀργὸν, κενὸν λόγῳ, ut Paulus loquitur, Eph. 5. 6. latine sermonem vanum dixerim. Puto autem non eum sermonem hic notari qui quoquo modo sit inutilis, sed eum qui veri soliditate caret; quomodo Νῦν hebræum usurpari diximus. Inest autem tacita à majori argumentatio, si quod vis mendacium in iudicium deducetur, quanto magis calumnia? *Greis.*

v. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

v. 37. q. d. Etiam si facta alia non existerent, ex solis sermonibus facile constabit probi an improbi fuisse.

Matth 3. 22. And the Scribes which came down from Jerusalem, said, he hath Beelzebub, and by the prince of the devils, casteth he out devils.

v. 23. And he called them unto him, and said unto them in Parables, how can Satan cast out Satan?

v. 24. And if a Kingdom be divided against it self, that Kingdom cannot stand.

v. 25. And if an house be divided against it self, that house cannot stand.

v. 26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

v. 27. No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

v. 28. Verily I say unto you, all sins shall be forgiven unto the Sons of Men, and blasphemies wherewith soever they shall blaspheme.

v. 29. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.

v. 30. Because they said he hath an unclean spirit.

v. 30. Quoniam dicebant,

spiritum immundum habes] Derst prius membrum cum v. 23. spirandum, hoc modo. Hæc igitur dicebat illis, quoniam dicebant, seu eò quod dicebant, spiritum immundum habet.

## SECT. XIV.

**T**hen some other of the Scribes and Pharisees (not those who even now accus'd him of Magick) desired to see a new sign or miracle wrought by him; whom he would not gratifie in that thing, seeing they were nothing wrought upon by those they had seen from him before. He tells them they shall have no such sign as they desired, vouchsafed unto them; but they should have that eminent *sign* or miracle of his *Resurrection* from death, after they had Crucified him, whereof *Jonas* was a

(\*) Signum petit (inquit) gens hæc adulterina, & degener, quæ falsò parentes jactat: Abrahamum, Isaacum, & Jacobum, sed non dabitur ei signum quod jam petit, sed aliud dabitur ei, nempe signum Jonæ Prophetæ. Christus postea plurima signa ædificat. Vid. Math. 14. sed de uno signo & quidem tum petito loquitur.

Type (\*). And if they shall remain *unconvinc'd* after his Resurrection and the Preaching of his Apostles; the men of *Nineveh*, and the Queen of *Sheba* will rise up in judgement against them. For the former repented at the Preaching of *Jonah*, a meer man: But they had the *Son of God* sent unto them, and yet refused to

hear him. And *the latter* took a great journey to hear the Wisdom of *Solomon*, whereas to them the *Eternal wisdom of the Father* came to instruct them; and yet they would not hearken to him nor obey him. Then he useth an *Enigmatical admonition* unto them, taking occasion from the possessed mans deliverance, (of which we heard in the fore-going Section) wishing them to beware, lest the Devil (a) (who was cast out from a-

(a) There is a story very like this of casting out a Devil, Sect. 28. of Chap. 5. and the Jews cavil, and our Saviours words about it are the very same. Yet the current of the History evinceth them for two several stories. For as the Jews made the same malicious construction of our Saviours Miracles, so doth he justly alwayes return them the same answer, as hath been observed already. *Lightf. in his Harm. pag. 47.*

(b) Non sunt particulæ similitudinis premetendæ ultra id quod intenditur. *Grot.*

(c) Enigmate hoc significavit, graviter dominandos eos, qui aliquoties, progressi ad justitiam, relaberentur ad pristina flagitia, quam qui nunquam cognitâ luce veritatis Evangelicæ, præverâssent in caligine vitorum suorum. Erasmus in paraphrasi sua. Pater hujus rei veritatis in horrendâ ipsâ apostasiâ infinitæ multitudinis Judæorum, qui Evangelium simplex, ab eo nequissimè sunt relapsi. *Lightf.*

among them, in some sort, by the Preaching of the Gospel, and driven to seek a habitation, as it were, among the Gentiles, (where yet he will find no rest) when once the Gospel comes to be Preached to them) should by the just judgement of God for their hardness of heart, resisting the Gospel, and despising him the true Messias, be permitted to return, (b) and take up his residence again among them, bringing with him the spirit of error, hatred, blasphemy, impenitency, and excommunication; their hearts being by the encrease of their wickedness more fitted and prepared to receive him; and so their estate would be much worse then it was before Satan was cast out, and the Gospel Preached among them (c). This Parable also seems to set forth the sad estate of that man, who relapseth

into a course of sin, after he hath once begun to be cured and reclaimed. See 2 Pet. 20. 21, 22.

Matth. 12. 38. Then certain of the Scribes, and of the Pharisees answered, saying, Master, we would see a sign from thee. v. 38. *Tunc responderunt]*  
 v. 39. But he answered and said to them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas. *Saxepha dicitur hic ut sapē al- loqui tantum.*  
 v. 39. *Gen- mala & adul-*

*terra]* Erant quidem ex Abrahamo & *Ἰσραήλ*, sed spiritu non minùs ab illo alieni, quam quos mater ex adultero concipit. *Grot.*

v. 40. For as Jonas was three days and three nights in the Whales belly; so shall the Son of man be three days and three nights in the heart of the earth. v. 40. *In corde terra]* h. e. in terrā seu intra terram, nempe

in Sepulchro. Quis enim rupes, & petras, terræ partes esse unquam negavit? Cor terræ est ejus interior. *Glas.* Tres dies & tres noctes] Hoc intelligendum est per Synecdochen integri. Etenim Dominus in Sepulchro jacuit per tres quidem dies, sed non integros, sed tantum per partem exiguam diei Veneris, per diem Saturni totum, & per partem aliquam diei Solis.

v. 41. The men of Nineveh shall rise in the judgement with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold a greater then Jonas is here.

v. 42: The Queen of the South shall rise up in the judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold; a greater then Solomon is here. v. 42. *Regina Austri]* Sabzorū Reginam ad Solomonem venisse dicit Christus & terræ

finibus, quia Sabæi eximas ad meridianum oceanum terras occupant: Vocatur *Regina Austri*, non *Regina Æthiopum*, nec ullius Æthiopum Regiæ Scriptura meminit præter Candace, Act. 8. 27. Solmanicensis lib. Juchasim fol. 136 *Regina Sabæ* quæ *Nicolaa* vocabatur, venit ex regno *Jeman* ad audiendam sapientiam *Solomonis*. Regnum *Jeman* est Arabia aromatisfera. Abenezra in Dan. 11. 6. ubi filiz Regis *Austri* mentio fit: Hæc inquit est *Regina Schæbæ*: Et hoc regnum vocatur lingua Ismaeliticâ (id est Arabicâ) *Aljeman*. Et verò è Sabæis Reginam istam venisse mul-ò est verisimillius, quam quod in Josepho legitur, eam ex *Meroe* venisse, quæ olim *Sabæ* dicta fuerit. *Jeman* aut *Aljeman Austri* significationem habet à *ἰ* dextera. Nam *Auster* dextera mundi, ut *Septentrio*, sinistra. Itaq; cum Christus Reginam Sabzorū appellaverit *Reginam Jamin* vel *Jeman*, id est *Austri*, cum vulgo loquutus est, & ita ut à quovis facillè intelligi posset. *Bocharius.*

v. 43. When the unclean spirit is gone, out of a man, he walketh thorow dry places, seeking rest and findeth none.

quibus nemo libenter habitet, qualis sunt *Lybie* squallentis arenæ, Poetarum versibus in hunc sensum celebratæ. v. 43. *Ambulans per loca arida]* loca in

v. 44. Then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept, and garnished.

id est, vacuum spiritu Dei, & divinis occupationibus. *Basil.* in Pl. 44. & Nazianz. Orat. 39. exponunt otiosam, & desidiam, sic enim aditus præbetur Diabolo. *Sancton.* *Versam & ornatum]* Hoc loco, homo ab obsidente dæmonio liberatus, virtutibus vacuum, & peccatis suis ad excipiendum dæmonem idoneus, & præparatus proponitur. Nam licet peccata per se sint quasi sordes, & foecilitates, Spiritibus impuris tamen, ob pravitatem eorum, sunt instar nitidis, & ornamentis, quo delectantur, quemadmodum lutum, & sordes portis delicia sunt. *Gomarus.* v. 44. *Et veniens invenit eam vacantem]*

v. 45. Then goeth he, and taketh with himself seven other spirits, more wicked then himself, and they enter in, and dwell there: and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation. v. 45. *ἑπτὰ πνεύματα]* sic ἑπτὰ πνεύματα de Dei spiritu dixit *Joannes* Apoc. 1.

4. Idcirco quicquid in suo genere ad plenam mensuram pervenit, eo nomine venit, & significatur. *Freidsh.*

## SECT. XV.

**W**Hilst he thus spake to the people, it was told him, that his Mother, and some others of his nearest Kindred were without, desiring to see him, and speak with him (a). They coming to him, and requiring (as it seems) conference with him at such an unreasonable time, (when he was about his Father's work, instructing the people) he thereupon declares whom he accounts for his Mother, his Brethren, and his Sisters,

(a) Concerning what is not recorded : some think to acquaint him with some dangers towards him from the Pharisees, which they desir'd to deliver him from. Sic Grotius; & alii.

(b) Ostendens not speaking by way of contempt of those who were near unto him in natural respects; but shewing (b) that all true Believers, sibi officio, neq; and sincere converts (the regenerate and adopted Children of affectus neq; God, the doers of his Fathers will) may assure themselves of Consilia carnis sequi. Conjunge his love to them no less, then if they were his nearest natural Luc. 1. 49. relations (c.)

Joh. 2. 4. Ita Petrus de vita

Domini sollicito respondet ὁ ἀκούων τὰ τῷ θεῷ, ἀλλὰ τὰ τῷ ἀνθρώπῳ, Math. 16. 23. Grot. Pulchrè Enim in paraph. h. l. monet, docere voluisse Jesum, minimum esse tribuendum talibus affectibus (cognitionem eternam qui spectant) quoties negotium agitur Evangelicum; pluris enim faciendam cognitionem animorum, quam corporum, quæ virtute (scilicet: verâ fide per charitatem efficace, Gal. 5. 6.) non sanguinis propinquum conciliatur: quasi diceret Christus, cœlesti negotio occupatus non agnosco matrem, aut fratres: Quicumq; paret voluntati Patris mei, is mihi mater est, is soror est, is frater est. (c) Significat Christus quo quis Deo est obsequentior, ita & sibi esse propriorem: qui mysticus est sensus Cantici Canticorum. Idem.

**LUKE 8. 19.** Then came to him his Mother, and his Brethren, and could not come at him for the press.

v. 20. And it was told him by certain, which said, thy Mother and thy Brethren stand without, desiring to see thee.

v. 21. And he answered and said unto them, my Mother and my Brethren are these which hear the word of God, and do it.

**MATTH. 12. 46.** While he yet talked to the people, behold his Mother and his Brethren stood without, desiring to speak with him.

v. 47. Then one said unto him, behold, thy Mother and thy Brethren stand without, desiring to speak with thee.

v. 48. But he answered and said unto him that told him, who is my Mother? and who are my Brethren?

v. 49. And he stretched forth his hand toward his Disciples, and said, behold, my Mother and my Brethren.

v. 50. For whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.

## SECT. XVI.



SECT. XVI.

THE same day Jesus went out and sat by the Sea side (namely, the Sea of Galilee or Tiberias) and great Multitudes flocking unto him, and thronging about him, he went into a Ship, (a) and sitting down, out of that he taught the people on the Shore, in Parables or obscure similitudes, (b) which as they often cover and hide the matter taught, that it cannot so easily be apprehended; so they usually stir up the hearers to enquire more diligently concerning the meaning of them. And without a Parable at that time, and in that Sermon (wherein he treated of the Mysteries of his Kingdom, and his future Dispensations towards his Church) he spake not unto them, Mark 4. 34. The Parables he uttered were these.

(a) See Sect. 18. of Chap. 3.

(b) Erasmus Parabolis Christi per insignem ἀπομυμνῶν vocat subtiliter simplices, sapienter stultas, obscure dilucidas, cum subtili ac ridiculo rectorio celant sapientiam celestem. Glafs.

1. Of the Sower, the Seed, and the four sorts of Ground.
2. Of the Tares.
3. Of the Seed growing insensibly.
4. Of the Grain of Mustard Seed.
5. Of the Leaven.
6. Of the Treasure hid in a Field.
7. Of the Merchant Man and the Pearl.
8. Of the Net.
9. Of the Candle not put under a Bushel, but on a Candlestick.

When this Sermon was ended, and the company departed, his Apostles and other Disciples came unto him (being alone) and enquired of him the reason of this manner of teaching, and the meaning of those Parables he had delivered. For answer whereunto they were to consider;

1. That what the Psalmist of old said of himself, Psal. 78. 2. *I will open my mouth in a Parable, I will utter dark sayings of old,*

(c) might also be said of him, and that in a more excellent sense: For as the Prophet in that Psalm uttered things which were obscure, having been done long before: So he taught mysteries which from the Creation till then, had not been so distinctly revealed, Matth. 13. 34, 35.

2. He tells them he spake in Parables to the Scribes and Pharisees, and such as are without (\*) (that is, no true Disciples of his, nor Members of his Church) that seeing they regarded not his former Doctrine plainly delivered to them, wherein he

(c) *Dicturus sum Parabolis a tempore antiquo*] id est, exponam verbis res quæ præ vetustate obscuræ sunt, & penè exciderunt. *Varatius.* Ad Christum parabolis utentem accommodatur hoc dictum, Ps. 78. 2. quod impletum in Christo dicitur, nimirum κατ' ἀπομυμνῶν ejusmodi: Quâ ratione Deus Pater per Prophetas suos omni tempore populo mysteria regni celorum enuntiavit, parabolis nimirum; eâdem Christum uti, conveniens erat. *Glafs.*

*Lutherus* tom. 4. fol. 341. *Meo sensu* Mathæus generalem sententiam applicavit particulari, h. e. ut Psalmus canit de historiis Patrum, quæ omnes significant multa, (prout parabolæ solent) ita & Christus velit dicere multa, velut historica, quæ tamen significant

multa in tota orbe futura, &c. Sicut ille Propheta (quisquis fuit) exempla historica commemoravit ad erudiendum populum Dei de Dei bonitate, & iustitiâ, ita & Christus exempla facta, veruntamen subinde fieri solita, commemoravit, ut electos de Dei bonitate, & iustitiâ erudiret. *Piscat.*

(\*) τοῖς ἔξω] Id est, qui non sunt discipuli mei, licet audiant verba facientem, sed vel curiositatis novorum rerum, vel calumniansdi, vel irridendi studio aguntur. *Luc. Brugenf.*

(d) Ipsa credendi, sperandi, vivendiq; præcepta jam ante Christus tradiderat aper- tissimis verbis. Quæ verò δὲ αἰών explicat sunt alterius generis, quæ ipse appellat *μυστήρια τῆς βασιλείας*. In quibus partim explicatur dispensatio divina admirabilis, partim quis futurus sit Evangelicæ institutionis eventus, tum in Judæis, tum in gentibus prædicitur. Solere autem vaticinia proponi verbis obcurioribus faceretur Judæi. Finis enim præcipuus est ut postea cum res evenit, divinæ præscientiæ certitudo appareat. Hinc *παραβολαὶ* sæpe vocatur *liber signatus*. *Grot.* (e) Impleri quandoq; dicitur Scriptura improprie, & secundario, *ἀναλογικῶς* vel *παρασηματικῶς*, quando simile quid contingit illi quod jam olim vel factum, vel dictum, vel prædictum, sive id sit *δυναμικῶς* vel *narrativè*, sive *παρορρητικῶς* aut *διανοητικῶς*, per *correctionem* vel *transiitionem*. Sic ad Judæos sui temporis refert Christus, *Matth. 15. 7. 8.* quod de hypocritis suæ ætatis dixerat *Esaïas*, *Cap. 29. 13.* Sic hoc loco Christus inquit in Judæis perveracibus, Evangelii auditi contemporibus, compleri Prophetiam *Esaïæ*, *Cap. 6. 9.* Quod vaticinium Paulus, *Act. 28. 25.* ab *Esaïâ* ad Patres Judæorum jam olim dictum faceretur; applicat id nihilominus ad Judæos pertinaces, qui Romæ ipsi contradicebant. Illa enim omnia hypocritis sui temporis à Prophetâ impacta fuisse extra controversiam est, unde per meram accommodationem & transumptionem applicantur Judæis illis, Christi & Apostoli tempore viventibus. *Spanhem.*

3. He shews he was very ready to interpret those Parables to them his Apostles and Disciples, because God had freely granted to them that great priviledge of knowing the mysteries of his Kingdom, which he had not granted unto others; and because they were willing to learn and be further instructed. For who-ever emploies the knowledge he already hath, shall encrease it, and shall have addition from God; but who-ever maketh not use of what he hath, he shall not only be denyed more, but shall be deprived of that knowledge he hath, and of that humane prudence which he seemed to have, *Luke 8. 18.*

4. He tells them their condition was better, not only then that of these obstinate refusers of him, but also then that of the Holy Prophets and Righteous Men, who lived in former Ages; who desired to see what they saw, and to hear what they heard, but had not that happiness vouchsafed unto them. See *1 Pet. 1. 10, 11.*

Then he explains all those Parables unto them before-mentioned: The *Summary meaning* whereof we shall in brief set down.

(f) In his comparationibus totum complexum quod vocant, complexo responder, non minimè particule particulis. Nam multa sunt talia in apologis quæ non sunt ad vivum rescanda: adhibentur enim ad contextum narrationis. *Grot.*

(g) Scopus Parabolæ est consolari pios contra scandalum incredulitatis plerorumq; quibus Evangelium prædicatur: & admonere ut à causis incredulitatis quæ hic commemorantur sibi caveant; videlicet securitate, levitate animi, curis, & voluptatibus hujus seculi: & Deum orent ut corda ipsorum per Spiritum suum præparet ad semen verbi rectè excipiendum, & fructum pietatis inde ferendum. *Piscat.*

1. Of the sower, the Seed, and four sorts of ground, (f) namely, the stony, the thorny, the high-way, and the good ground. Which Parable (g) holds forth the several impediments and hindrances of the growth of the Word of God; and what the reasons are why the word Preached doth not work a good effect, and bring forth good fruit in all the hearers, *Matth. 13.* from 3. to 10. and from *ver. 18.* to 24.

2. Of

2. Of the man that sowed good seed in his ground, and the envious man super-feminating Tares (h) among the Wheat; which teacheth that the Visible Church shall not want a mixture of Wicked persons, Hypocrites, Hereticks, and Seducers joined with the Godly unto the worlds end, *Matth. 13. from 24. to 31. and from 36. to 44.*

3. Of Seed sown in the ground, (\*) which doth by the blessing of God grow up insensibly without the care of the Husbandman; intimating thereby, that the word faithfully Preached, by the blessing of God upon it, and the powerful operation of his Spirit accompanying it, doth fructifie and bring forth the fruit of saving Grace in the hearts of many (after a secret and hidden manner) and by certain degrees, and in tract of time it grows to more and more ripeness and perfection, *Mark 4. 26, 27, 28, 29.*

4. Of a grain of Mustard-seed, which when it is sown, is a very small grain, yet afterwards it groweth up (in that Country) to be a tree sufficient for Birds to build under the shadow of it; which sheweth, how his Kingdom should encrease, and his Gospel spread from small, and mean, and weak beginnings, *Matth. 13. 31, 32. Mark 4. from 30. to 40. (i)*

as Luke 13. 18, 19. where he useth it to the same purpose again. He also maketh use of it in two other places, namely, *Matth. 17. 20. and Luke 17. 6.* in both which he useth it to set forth the power and virtue of the least degree of true miraculous faith, being fit to work upon the warrant of God's Word, and purged from unbelief and carnal confidence.

5. Of the Leaven, (k) which a woman hid in three measures of Meal, till the whole was Leavened; intimating how the Gospel will spread and prevail in the world, and what a secret invisible influence it hath upon the hearts of men to change and reform them, *Matth. 13. 33.*

6. Of a treasure hid in a Field; intimating that the Gospel or truth of Christ, being by some not minded or looked after, yet is sometimes graciously revealed to them, and then becomes matter of exceeding delight and comfort to them; so that they desire to enjoy it above any earthly treasure: and in that respect it is fitly likened to a treasure, which a man casually finding in a field concealed it, (\*) lest another should get it from him (shewing thereby his high prizing of it, and fear to lose it) and then designing to get it into his possession, accounts no price that he can pay too dear for it, *Matth. 13. 44.*

(h) Scopus Parabolæ de zizaniis est consolari pios, contra scandala tum doctrinæ, tum vitæ, quæ ab impiis in Ecclesiâ visibili oriuntur, nec penitus in hac vitâ extirpari possunt, quippè quod pil ab impiis tandem aliquando sint liberandi.

(\*) Monet Dominus Discipulos suos, & doctores omnes, ne anxii inquietudine torquantur de sequuturo ex verbi prædicatione fructu, postquam ipsi suo legitime functi fuerint officio. Ipsorum enim est prædicare, ut autem fructus sequatur non ab ipsis pendet, sed aliunde expectandum est; nimirum ex verbi divini efficacitate, & Spiritû Sancti operatione. Quocirca bonâ cum spe jubentur spargere semen verbi, ita tamen ut cum Apostolo agnoscere debent, Neq; qui plantat est aliquid, neq; qui rigat, sed qui incrementum dat Deus. 1 Cor. 3. 7.

(i) Our Saviour used this comparison of

(k) Scopus Parabolæ de grano sinapis itemq; de fermento, est consolari pios contra scandalum contemptæ faciei seu speciei Evangelii: quippe quod Evangelium quantumvis in speciem contemptum sit, & vile videatur, tamen res maximas in cordibus hominum efficit, videlicet veram cognitionem Dei & pietatem, ad id ut converti sese totos Deo consecrent, & proximis beneficiant.

(\*) *Matth. 13. 44. Expu. Is celavit. Thesaurum inventum celavit ne forte aliis innotesceret; & sic ipse non acquireret.*

(n) Doctrina Evangelica

quibusdam affulfit, neq; de Deo, neq; de virâ emendandâ, neq; de spe vitæ alterius quicquam cogitantibus, quas

erant pleriq; in gentibus externis, quibus illud varicinium Paulus apert Ro. 10. 10. Erant & sapientiz studiosi inter Judæos atq; alibi, qui veritatis cognoscendæ desiderio quodam tangebantur, quiq; Messiam avidis animis expectabant. Prioris respicit thesauri comparatio; posteriores Parabola de unione. Grot.

(m) Scopus est idem qui fuit parabolæ de zizaniiis.

7. Of the *Merchant-man* and the *Pearl*; shewing that men should seek Heavenly knowledge with as much affection, labour, cost, and peril if need be, as Merchants do seek the choicest Pearls. In the former, the *treasure* was found unsought (l): But here the *Pearl* is sought after. The former seemeth to relate to Gods *free Mercy*, affording the Gospel to some who sought not after it [Rom. 10. 20.----- *I was found of them that sought me not: I was made manifest to them that asked not after me.*] The latter seemeth to relate to *Mans duty*, Matth. 13. 45, 46.

8. Of the *Net* (m) cast into the Sea, which gathered of every kind; which shews, that the Preaching of the Gospel gathereth together into the external body of the Church, not only true Believers, but many Hypocrites also, who shall never be quite severed from it, but at the end of the world, *Matth. 13.* from 47. to 51.

9. Of a *Candle* that is not to be put under a Bushel, or Bed, but to be set on a Candlestick: By which he intimates for what end he had revealed to them the knowledge of those divine mysteries; not that they should keep them to themselves, or hide them in their own Breasts only; but that they should impart them unto others for their benefit. For there was nothing taught by him which was to be kept secret, (\*) but in its due time to be preach'd and published to all men. See *Matth. 10. 27.* Therefore if they would approve themselves such Teachers as are well skill'd in the things appertaining to the Kingdom of God; they must be

(\*) h. e. doctrina Evangelii non manebit in occulto, sed in candelabro Ecclesiæ palam collocabitur, ut cuius lucet, & viam ad cælos commonstret. *Bibl. Nor. ad h. l.*

like a good Householder, who does not treasure up only for himself, but brings out of his treasure *things new and old* for the use of others: So ought they to be store-houses well furnished with Spiritual Learning, and not only to understand the mysteries of the Kingdom of God themselves, but likewise in the fittest and most convenient manner to explain them unto others; they ought to dispense Heavenly Mysteries, *new and old*, teaching both the Law and the Gospel (n). Therefore he exhorts them faithfully to dispense Heavenly Mysteries *new and old*, teaching both the Law and the Gospel.

(n) His verbis significatur doctorem regni cœlestis ex sci-

entiæ thesauro jam ante longâ meditatione, lectione, exercitatione præparato, debere præferre auditoribus, pro cuiusq; capto, & statu, omne doctrinæ, exemplorum, ac parabolarum genus, adeoque consequenter tam ex Veteri quam ex Novo Testamento, nova (scilicet Mystéria veteris Scripturæ Testimonijs illustrando, ut possim Christus fecit, *Jansen. Scriba in regnum Dei edoctus*) designat non Scribam simpliciter, sed qui cum antea legis peritus esset, hanc scientiam ad finem suum, hoc est, Evangelicam doctrinam didicisse referre. *Heinsius.*

Lastly, Having exhorted *all that have Ears*, diligently to hearken to his doctrine; he shews them what they must do, if they would *hear* so as to profit, *viz.* must take heed *how* and *what*



what they hear, and must seriously attend to the matter and drift of the doctrine delivered. And he enforceth this exhortation with this reason; *for with what measure you mete, it shall be measured to you* (\*). That is, look what measure of diligence and conscionable care is in you, to hear the Word and profit by it; the like measure of Spiritual fruit and profit shall you reap, by the blessing of God upon your hearing. For to such as hear diligently, more Grace shall be given; and those that use that measure of Grace well, which they have, shall have a greater measure given unto them of God. And on the contrary, such as do not make a right use of the knowledge and gifts they have received, shall be deprived of them.

(\*) This proverbial sentence is uttered by our Saviour, Matth. 7. 12. upon another occasion, and to another purpose; namely, to shew that such as rashly and uncharitably censure others, shall be in like manner censured by others.

Matth. 13. 1. The same day went Jesus out of the house, and sat by the Sea-side.

v. 2. And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

v. 3. And he spake many things unto them in Parables, saying, behold, a sower went forth to sow,

v. 4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them.

v. 5. Some fell upon the stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth.

v. 6. And when the Sun was up, they were scorched: and because they had not root, they withered away.

v. 7. And some fell among thorns, and the thorns sprung up and choaked them.

v. 8. But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

v. 9. Who hath ears to hear, let him hear.

v. 10. And the Disciples came, and said unto him, why speakest thou unto them in Parables?

v. 11. He answered and said unto them, because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

v. 12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

v. 13. Therefore speak I to them in Parables; because they seeing, see not: and hearing they hear not, neither do they understand.

v. 14. And in them is fulfilled the Prophecy of *Esaias*, which saith, by hearing ye shall hear, and shall not understand, and seeing, ye shall see, and shall not perceive.

v. 14. &c. In quæ verba bene Lutherus, tom. 4. fol. 338. Illud verbum ne

convertantur, & sanem eos, videtur invidè dictum, quasi non vellet eos videre, & sanari: Sed totus ille locus est copulativè legendus, ut dependeat hoc modo quasi catenæ. Populus iste habet cor induratum, & oculos clausos, quo fit ut non possint converti, & sanari: q. d. induratio cordis eorum obstat, ne videant, & sanem eos. Velem (inquit) sanare, idè mitto huius; sed meæ voluntati, & eorum saluti obstat induratio cordis, &c. Voluntas sanandi prædicatur in Deo, sed obstaculum cordis in homine reprehenditur.

v. 15. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

v. 16. But blessed are your eyes, for they see: and your ears, for they hear.

v. 17.

v. 17. For verily I say unto you, that many Prophets and Righteous men have desired to see those things, which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

v. 18. Hear ye therefore the Parable of the sower.

v. 19. *Hic est, qui juxta viam satus est* ad personam, non ad semen refertur. Sed tamen ad personam cum respectu ad semen, quod recipit, sic v. 38. Semen bonum dicitur esse filios regni. R. Et observat Erasmus, & post eum Beza, hominem satum hic dici, ut satum agrum dicimus, qui semen excepit. Brugensis sic. Hic est qui significatur per eam terræ portionem quæ cum sit juxta viam publicam, semen excepit.

v. 19. When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sowed in his heart: this is he which received seed by the way side.

v. 20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

v. 21. Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth, because of the word, by and by he is offended.

v. 22. He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

v. 23. But he that received seed into the good ground, is he that heareth the word and understandeth it, which also beareth fruit, some an hundred fold, some sixty, some thirty.

v. 24. Another Parable put he forth unto them, saying, the Kingdom of Heaven is likened unto a man which sowed good seed in his field:

v. 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

v. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

v. 27. So the Servants of the Householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

v. 28. He said unto them, an enemy hath done this. The servant said unto him, wilt thou then that we go and gather them up?

v. 29. But he said, nay, lest while ye gather up the tares, ye root up also the wheat with them.

v. 30. Let both grow together until the Harvest: and in the time of Harvest I will say to the Reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

v. 31. Another Parable put he forth unto them, saying, the Kingdom of Heaven is like to a grain of Mustard-seed, which a man took and sowed in his field.

v. 32. *De sinapis proceritate apud Palæstinos vide quæ ex Talmudistis refert Tremellius notis ad Testam.*

Syr. h. l. In Talmud. Hierosol. in tractatu de angulo agri, cap. 11. legitur quendam Simonem filium Halaphe, retulisse se habere in prædio suo, plantam sinapis tantæ magnitudinis, ut ipse in immunitatem ramorum ejus posset conscendere velut in ficum.

v. 32. Which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree: so that the Birds of the Air come and lodge in the branches thereof.

v. 33. Another Parable spake he unto them, the Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

v. 34. All these things spake Jesus unto the multitude in Parables, and without a Parable spake he not unto them:

v. 35. That it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

v. 36. Then Jesus sent the multitude away, and went into the house: and his Disciples came unto him, saying, declare unto us the parable of the tares of the field.

v. 37.

- v. 37. He answered and said unto them, he that soweth the good seed, is the Son of man.  
 v. 38. The field is the world, the good seed are the children of the Kingdom : but the tares are the children of the wicked one :

v. 38. *Fili regni idcirco bonum semen dicuntur, quia ex bono semine nati ; & quod cives sunt, & domestici regni celorum, &c. Ecclesie Christi.*

- v. 39. The enemy that sowed them, is the Devil : the Harvest is the end of the world : and the reapers are the Angels.  
 v. 40. As therefore the tares are gathered and burnt in the fire ; so shall it be in the end of this world.  
 v. 41. The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity.  
 v. 42. And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.  
 v. 43. Then shall the righteous shine forth as the Sun, in the Kingdom of their Father. Who hath ears to hear, let him hear.  
 v. 44. Again the Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.  
 v. 45. Again, the Kingdom of Heaven is like unto a Merchant-man, seeking goodly pearls :  
 v. 46. Who when he had found one pearl of great price, he went and sold all that he had, and bought it.  
 v. 47. Again, the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gathered of every kind :  
 v. 48. Which when it was full they drew to shore, and sat down, and gatthered the good into vessels, but cast the bad away.  
 v. 49. So shall it be at the end of the world : the Angels shall come forth, and sever the wicked from among the just.  
 v. 50. And shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth.  
 v. 51. Jesus saith unto them, have ye understood all these things ? they say unto him, yea, Lord.  
 v. 52. Then said he unto them, therefore every Scribe which is instructed unto the Kingdom of Heaven, is like unto a man that is a Householder, which bringeth forth out of his treasure things new and old.

v. 52. *Hac similitudine meminit Apostoli ut ad exemplum*

*quod à Christo datum, studeant pietatis dogmata condire quodam tradendi varietate. Erenius virum septuaginta annorum describens, dixit*

*— Multa tenens antiqua, sepiusq; reusita ; Quæ saculæ mores veteresq; novosq; tenentem.*

- ¶ *Matth* 4. 1. And he began again to teach by the Sea-side : and there was gathered unto him a great Multitude, so that he entered into a Ship, and sat in the Sea : and the whole Multitude was by the Sea on the Land.  
 v. 2. And he taught them many things by parables, and said unto them in his doctrine,  
 v. 3. Hearken, behold, there went out a sower to sow :  
 v. 4. And it came to pass as he sowed, some fell by the way side, and the fowls of the Air, came and devoured it up.  
 v. 5. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.  
 v. 6. But when the Sun was up, it was scorched ; and because it had no root, it withered away.  
 v. 7. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit.  
 v. 8. And other fell on good ground, and did yield fruit that sprang up, and increased, and brought forth, some thirty, and some fifty, and some an hundred:

v. 9. And he said unto them, he that hath ears to hear, let him hear.

v. 10. And when he was alone, they that were about him with the twelve, asked of him the parable.

v. 11. And he said unto them, unto you it is given to know the mystery of the Kingdom of God : but unto them that are without, all these things are done in parables :

v. 10. κατὰ μὲν τὰς λέξεις [scilicet] turbā. v. 11. Christi-ani veteres τὸς λέξιν vocabant omnes qui à Christi Discipulā erant extranei, 1 Cor. 5. 12. 13. Col 4 5. 1 Theſ. 4. 12. Bene ergo Marcus de nomina designavit eos qui audiebant quidem Christum, sed non discendæ pietatis animo. *Iis qui foris sunt, in parabolis omnia fiunt* omnia scilicet non quæ ad penitentiam, sed quæ aut ad arcana divinæ dispensationis, aut ad eventum prædictionum pertinent. *πάντα γίνονται*, b. e. omnia proponuntur ἐν μόνως παραβολαῖς sine earum apertiori explicatione.

v. 12. Non ipsi v. 12. That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

v. 12. Non ipsi v. 12. That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them.

v. 13. And he said unto them, know ye not this parable ? and how then will you know all parables ?

v. 14. The sower soweth the word.

v. 15. And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

v. 16. And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness :

v. 17. And have no root in themselves, and so endure but for a time : afterward when affliction or persecution ariseth for the words sake, immediately they are offended.

v. 18. And these are they which are sown among thorns : such as hear the word,

v. 19. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

v. 20. And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

v. 21. And he said unto them, is a Candle brought to be put under a Bushel, or under a Bed ? and not to be set on a Candlestick ?

v. 22. For there is nothing hid which shall not be manifested : neither was any thing kept secret, but that it should come abroad.

v. 23. If any man have ears to hear, let him hear.

v. 24. And he said unto them, take heed what you hear : with what measure you mete, it shall be measured to you : and unto you that hear, shall more be given.

v. 21. μήτις ἀνθρώπου ἐρχεται] num in-terna venit ? id est adducitur, importatur. v. 24. Quā mensurā metimini] id est, quā mensurā metemini attentionem, in eadem metietur vobis in cognitione, hoc est, quantum intuleritis attentionis, tantum conferetur vobis cognitionis : quicunque enim habuerit attentionem, dabitur ei cognitio : & qui non habet, semen cognitionis auferetur ab eo. *Euthymius*. Piscator sic, si liberaliter doctrinam celestem aliis communicabit, Deus vicissim vobis illam liberaliter communicabit, ita ut vobis adjiciatur subinde cognitio mysteriorum Dei major. Certe enim qui aliis fideliter communicant quod ex divini verbi παραβολαῖς perceperunt, in illis dona Dei subinde augentur.

v. 25. For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath,

v. 26. And he said, so is the Kingdom of God, as if a man should cast seed into the ground.



v. 27. And should sleep, and rise night and day, and the seed should spring and grow up, and he knoweth not how.

v. 27. *Et dormiat, & exurgat nocte &*

*die] id est, semente factâ transigat securus noctes & dies, minime dubitans quin semen geminet. Non sunt autem particulæ hujus similitudinis premiendæ ultra id quod intenditur. Sensus mihi videtur perspicuus, Christum à factâ semente ad Messis tempus agro spectabiliter non adfuturum. Gros.*

v. 28. For the Earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

v. 29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

v. 30. And he said, whereunto shall we liken the Kingdom of God? or with what comparison shall we compare it?

v. 31. It is like a grain of Mustard-seed, which when it is sown in the earth, is less than all the seeds that be in the earth.

v. 32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the Air may lodge under the shadow of it.

v. 33. And with many such Parables spake he the word unto them, as they were able to hear it.

v. 34. But without a Parable spake he not unto them: and when they were alone, he expounded all things to his Disciples.

Luke 8. 4. And when much people were gathered together, and were come to him out of every City, he spake by a Parable.

v. 4. *τὸν χῆλν ὁδῶν ἐπιπορευομένων πρὸς αὐτὸν] ad ver-*

*bum sic reddi possit conveniente turbâ multâ & (subaudi convenientibus) qui oppidatim proficiscebantur ad eum. De Dieu.*

v. 5. A sower went out to sow his seed: and as he sowed, some fell by the ways side, and it was trodden down, and the fowls of the Air devoured it.

v. 5. *Conculcatum est] præter hoc quod nu-*

*dum jaceret à terrâ, duo alia incommoda passum est, præteritum itinerantium pedibus, & ab aviculis devoratum, ita ut omnis ex eo fructus esset desperatus. L. Brugenl.*

v. 6. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

v. 6. *In petram] id est, in terram petrosam.*

v. 7. And some fell among thorns, and the thorns sprang up with it, and choaked it.

v. 7. *συμπερικυρῆ] Quærenti*

*culdam, cur spinæ, & lilia uberius quam frumentum nasceretur, responsum est, quia Terra spinarum mater est, Frumenti noveca: id est, spinas suapte sponte profert, frumentum non nisi humanæ indutriæ conatu provocata. Idem de humano ingenio non inepte dixeris: nam ea quæ carnis sunt ob naturale commercium corporis sponte, & sine labore profert; ad meliorem frugem conficiens, culturâ, & labore opus habet. Gros.*

v. 8. And others fell on good ground, and sprang up, and bare fruit, an hundred fold. And when he had said these things, he cried, he that hath ears to hear let him hear.

v. 9. And his Disciples asked him, saying, what might this parable be?

v. 10. And he said, unto you it is given to know the mysteries of the Kingdom of God: but to others in parables, that seeing they might not see, and hearing they might not understand.

v. 11. Now the parable is this: the seed is the word of God.

v. 12. Those by the way side, are they that hear: then cometh the Devil, and taketh away the words out of their hearts, lest they should believe, and be saved.

v. 13. They on the rock, are they which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

v. 14. *παρὶνός-  
μοις*] *παρί-  
κω* hæc vox ut  
scilicet apud Ma-  
thæum *παρεσθῆναι*, c. 9. 13. & 25. 16. *ἡ τελειότης*] *τελειότης* Græcis dicuntur quæ fructum ad plenam  
maturitatem, & messis tempus præferunt.

- v. 15. But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.  
v. 16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light.  
v. 17. For nothing is secret that shall not be made manifest: neither any thing hid that shall not be known, and come abroad.  
v. 18. Take heed therefore how ye hear: for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have.

LUKE 13. 18. Then said he, unto what is the Kingdom of God like? and whereunto shall I resemble it?

v. 19. It is like a grain of Mustard-seed, which a man took and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

v. 20. And again he said, whereunto shall I liken the Kingdom of God?

v. 21. It is like Leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

## SECT. XVII.

ON the evening of the same day (being still in the Ship) he said unto them, let us launch forth and pass unto the other side of the Lake, unto the land of the *Gadarens*; and as he and his Disciples were in the Ship sailing along (some other little Ships accompanying them) there arose a great tempest, so that they were in danger to be cast away. Christ being asleep in the stern of the Ship upon a pillow, his Disciples came and awoke him, and cryed out to him for help; whereupon he arose and rebuked the Wind, and calmed the Sea, and blamed (a) his Disciples for their immoderate fear and weakness of Faith; and this Miracle wrought in them, and those that sailed in the other Ships by them, a wonderful admiration (b) of his Divine power.

(a) Considerare debuerant, se, dum Christum comitabantur, in peculiari esse Dei tutelâ: quia id divinæ bonitatis erat contentamentum.

(b) Incipiunt majus quiddam humana magnitudine in Christo suspicari. Nam Dei Epitheton est Psal. 65. 8. *Compefcens fremitum marium*. Grot.

Matt. 23. 28. And when he was entered into a ship, his Disciples followed him.

v. 24. And behold, there arose a great tempest in the Sea, inso much that the ship was covered with the waves: but he was asleep.

v. 25. And his Disciples came to him, and awoke him, saying, Lord save us, for we perish.

v. 26. And he saith unto them, why are ye fearful, O ye of little faith? then he arose, and rebuked the winds, and the sea, and there was a great calm.

v. 27.

v. 27. But the men marvelled, saying, what manner of man is this, that even the Winds and the Sea obey him?

Mark 4. 35. And the same day when the even was come, he saith unto them, let us pass over unto the other side.

v. 36. And when they had sent away the multitude, they took him even as he was in the Ship, and there were also with him other little Ships.

v. 37. And there arose a great storm of wind, and the waves beat into the Ship, so that it was now full.

v. 38. And he was in the hinder part of the Ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

v. 39. And he rose and rebuked the wind, and said unto the Sea, Peace, be still, and the wind ceased, and there was a great calm.

v. 40. And he said unto them, why are ye so fearful? how is it that you have no faith?

v. 41. And they feared exceedingly, and said one to another, what manner of man is this, that even the wind and the sea obey him?

Luke 8. 22. Now it came to pass on a certain day, that he went into a ship with his Disciples: and he said unto them, let us go over unto the other side of the lake: and they lunched forth.

v. 23. But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

v. 24. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

v. 25. And he said unto them, where is your faith? and they being afraid, wondered, saying one to another, what manner of man is this: for he commandeth even the winds and water, and they obey him.

# SECT. XVIII.

WHEN they came on the other side, into the Country of the *Gadarens* or *Gergasens*, (\*) there met him two (a) possessed with evil Spirits, (one of which had a whole legion of Devils in him) both whom he dispossessed, and then suffered those evil Spirits to enter into an herd of Swine, (consisting of about 2000) (b) which was feeding thereabouts, who running headlong into the Sea, or Lake of *Gennesareth*, were therein drowned (c). Hereupon the *Gadarens* were so far from believing in him, or embracing his doctrine, or profiting by this miracle, that they desired to be rid of his company, and prayed him to depart their coast, fearing possibly the loss of more of their Swine if he should continue in their Country, and cast out more devils there; or else being conscious to themselves of their manifold sins, they were terrified with the apprehension of

(\*) In regionem *Gadarenorum*, sic *Marcus*; & *Lucas*: In regionem *Gergesenorum*, sic *Matheus*. Tremellius in notis ad *Syriac*. Testam. *Gadara* (inquit) à quo *Gadarens*, & *Gergessa* à quo *Gergeseni*, oppida erant diversa, sed ambobus vicina, ad lacum *Gennesareth* sita. & eorum fines erant commixti; ut cum in horum regionem *Christus* venisse legitur, in illorum quoque regionem venisse intelligendus sit. Videatur etiam *Casaubonus* in not. ad *Mar.* 5. 1. Ceterum *Gadara*, teste *Iosepho*, lib. 17. c. 13. erat græcæ civitatis instituta. Ergo mirum non est, illuc fuisse gregem porcorum, quorum carnes *Judeis* erant prohibita. *Gloss.*

(a) *Mark* and *Luke* speak but of one, possibly because this one was of greatest note and fame, and most commonly known, being of so wonderful strength, that he brake chains and fetters, and none could tame him, &c. or else possibly because they were not curious so much to specify the number of persons, on whom the miracle was wrought (which *Matthew* had done before) as careful to record the miracle done, that so none of *Christ's* miracles might be left unrecorded.

(b) 'Tis probable the Jews did keep these Swine to sell and barter with others; or possibly they kept them contrary to law as that

they did other things: for by the Law they were forbidden Swines flesh, Lev. 11. Deut. 14. Or else though most of the Inhabitants were Jews, yet they might have many Gentiles mingled among them in that Country, who were not bound by the Judaical Laws.

(e) Habitabant illis in locis, ut ex Josepho: pparet, homines Judæi Græcis permixti. Græcis in more positum erat ridere Judaica instituta, præsertim vero abstinentiam à suillis carnibus, tanquam humanæ superstitionis insule contemptum. Notum illud Juvenalis.

Nec distare putant humanâ carne suillam.

Christus igitur permittens Dæmonibus in sese intrare, ostendit Græcis, Judæorum Religionem ex Dei præcepto: simulq; admonuit, homines qui in fœdis voluptatibus suum more voluerant, Deo quam maxime displicere, & Diaboli esse mancipia. Simulq; ostensum voluit, quomodo Deus sapientissimus vim Diaboli limitibus quibuidam circumscibat, ut in Jobi historia videre est: quod ni esset, haud dubiè æsturum cum hominibus Diabolum quemadmodum cum porcis istis agebat. Gros. Interdixit Deus ne Judæi porcinâ carne vescerentur, quo potissimum voluit intelligi, ut à peccatis, & immunditiis abstergerent; & ut vitam porcorum non imitarentur, qui ad solam mortem nutriuntur. Lactantius lib. 4. Institur. c. 17. (d) Nimirum peccatorum sibi conscia vim in Christo divinam metuebant. Coser 1 Reg. 17. 18. & verba Jobi de hominibus ætate diluvii c. 22. 17. Gros. (e) Veritus ne digresso Jesu ipse in Dæmonum potestatem recideret. At Christus ostendere voluit se etiam abientem præsidio esse illis qui sibi considerent, ut rectè observat Theophylactus. (f) Voluit Christus etiam ad Gentes aliquam sui famam manare, vocationis securæ prælagium.

v. 28. Purat Theophylactus riguisse eo tempore dogma, animas hominum mortuorum Dæmonas fieri.

Mihi verò similis est, creditum à multis animas mortuorum circa cadavera hære, & in Dæmonum esse potestate. Hanc ergo opinionem & τὴν νεκρομαντείαν ut in animis hominum foverent Diaboli, multum in sepulcretis versati sunt, ac pleraq; φάρματα ad hominum mortuorum insulas effuderunt. Gros.

v. 29. Quid nobis secum est? cur nobis molestiam exhibes? Fili Dei? i. e. Messia seu Christe.

Nam quod dicitur Luc. 4. 41. Sciebam ipsum esse Christum. Innouit autem Dæmonibus Christus, non per lumen quod illuminat pios, sed per quorundam virtutis suæ effecta, & oculatissimæ præsentis signa, quæ angelicis sensibus etiam Malignorum Spirituum præsentis esse conspicis: Innouit eis quantum eis terrendis sufficiens fuit. Ita ferè Augustinus lib. 9. de civit. Dei, cap. 21. Ante tempus] Ante diem illum iudicii in quem servari se norunt impuri Spiritus, 2 Per. 2. 4. Jud. 6. βαρυίων] Ut est Diabolo, quæ est malicia, volupe, affligere homines; Ita, quæ est superbia, ægre credit alterius imperio. Tormentum itaq; erat ei, cogi relinquere eos, quos iam obfederat, eoq; majus quod metueret, ne expulsus in abyssum ablegaretur, (quod Lucas refert) qui persuasum habebat permittendum sibi, ante extremi iudicii diem, impune ut in homines grassari posset. Luc. Brugenf.

v. 30. And there was a good way off from thence an herd of many Swine feeding.

v. 31. So the Devils besought him, saying, if thou cast us out, suffer us to go away into the herd of Swine.

v. 32. And he said unto them, go. And when they were come out, they went into the herd of Swine: and behold, the whole herd of Swine ran violently down a steep place into the Sea, and perished in the waters.

v. 33. And they that kept them, fled, and went their ways into the City, and told every thing, and what was befallen to the possessed of the Devils.

v. 34. And behold, the whole City came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.



Mark 5. 1. And they came over unto the other side of the Sea, into the Country of the *Gadarens*.

v. 2. And when he was come out of the Ship, immediately there met him, out of the tombs, a man with an unclean spirit,

v. 3. Who had his dwelling among the tombs, and no man could bind him, no, not with chains.

h. e. vinculum detinere; vinciebant enim eum, sed frustra: dirupit quippe catenas.

v. 4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him.

thodoxos, ἡ θεία γὰρ τῷ δαιμονιῶντι προσέφη τὸ δάμονον τὰ ἔργα. Ita contra supra 3. 11. Dæmoni ascribitur id quod erat τῷ δαιμονιῶντι.

v. 5. And alwaies night and day he was in the Mountains, and in the tombs, crying and cutting himself with stones.

v. 6. But when he saw Jesus afar off, he ran and worshipped him.

v. 7. And cryed with a loud voice, and said, what have I to do with thee, Jesus thou Son of the most high God? I adjure thee by God, that thou torment me not.

v. 8. (For he said unto him, come out of the man, thou unclean spirit)

v. 9. And he asked him, what is thy name? and he answered, saying, my name is Legion, for we are many.

v. 10. And he besought him much, that he would not send them away out of the Country.

vere ambabant Dæmones, quia ibi multi erant Judæi *σωταί*. Nam is tractus plenus erat ἀλλοτρίων, ut ex Josepho discimus. In tales autem Judæos, utpote exortes divini cæderis, diaboli divinâ concessione dominum usurpabant.

v. 11. Now there was there nigh unto the Mountains, a great herd of Swine feeding.

v. 12. And all the Devils besought him, saying, send us into the Swine, that we may enter into them.

v. 13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the Swine, and the herd ran violently down a steep place into the Sea, (they were about two thousand) and were choked in the Sea.

v. 14. And they that fed the Swine, fled, and told it in the City, and in the Country. And they went out to see what it was that was done.

sparsis hæc, illic ædibus, & non in locum unum congregatis, quod fit in oppidis, & urbibus.

v. 15. And they come to Jesus, and see him that was possessed with the Devil, and had the Legion, sitting, and clothed, and in his right mind: and they were afraid.

v. 16. And they that saw it, told them how it befel to him that was possessed with the Devil, and also concerning the Swine.

v. 17. And they began to pray him to depart out of their coasts.

v. 18. And when he was come into the ship, he that had been possessed with the Devil, prayed him that he might be with him.

v. 19. Howbeit, Jesus suffered him not, but saith unto him, go home to thy Friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

v. 20. And he departed, and began to publish in *Decapolis* how great things Jesus had done for him: and all men did marvel.

Like 8. 26. And they arrived at the Country of the *Gadarens*, which is over against *Galilee*.

v. 27. And when he went forth to land, there met him out of the City a certain man which had Devils long time, and ware no clothes, neither abode in any house, but in the tombs.

v. 28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, what have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

v. 29. (For he had commanded the unclean spirit to come out of the man: for oftentimes it had caught him, and he was kept bound with chains, and in fetters: and he brake the bands, and was driven of the Devil into the wilderness.)

v. 30. And Jesus asked him, saying, what is thy name? and he said, Legion: because many Devils were entered into him.

v. 31. And they besought him that he would not command them to go out into the deep.

v. 31. ἄβυσσος]  
hic ἄβυσσος no-  
mine non est

intelligendus ἄβυσσος sed *Tartarus*, quæ duo non recte confundantur. Nam ἄβυσσος non pertinet ad *Dæmonia*, sed tan- tū ad homines mortuos, bonos, malosq; & quidem medio duntaxat tempore inter mortem & Resurrectionem. *Tartara* autem *Græcorum* exemplo *Petrus* dixit eam regionem in quā impuri Spiritus ad tempus iudicii velut captivi asservantur. Neq; dubium est quin idem hic sit ἄβυσσος. Et si quis *Apocal. c. 20. 3.* cum aliis locis conferat, inveniet *Dæmonas* modo in illum suum carcerem recludi (quod ne sibi occidat hic precantur) modo verò permitti ut nostras regiones invitant: quo tempore nisi humana aut bestiarum corpora obideant, in aere ferè vagari solent: & *Paulus* hanc *Dæmonibus* à Deo concessam potestatem, vocat ἐξουσίαν τῶ ἀέρος, & alibi τὰ πνεύματα τῆς πονηρίας ἐν τοῖς ἀνεύροισι. Ubi locorum, sit *Tartarus*, aut ἄβυσσος cuius hic fit mentio, nihil valde opus est indagare. Si quis tamen modestæ conjecturæ est locus, malim extrâ hunc mundum aspeçabilem eum ponere, ut & regionem Beatorum Spirituum, quàm cum quibusdam in centro terræ, quod ferè perinde est, quasi nupiam dicas. Et videri potest τὸ ἐκτός τὸ ἐξῆς ἰδὲ dici, quod extra hunc orbem sit, qui in usus nō- stros est conditus. *Gros.*

v. 32. And there was there an herd of many Swine feeding on the mountain: and they besought him that he would suffer them to enter into them: and he suffered them.

v. 33. Then went the Devils out of the man, and entered into the Swine: and the herd ran violently down a steep place into the lake, and were choked.

v. 34. When they that fed them saw what was done, they fled, and went and told it in the City, and in the Country.

v. 35. Then they went out to see what was done, and came to Jesus, and found the man out of whom the Devils were departed, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid.

v. 36. They also which saw it, told them by what means he that was possessed of the Devils was healed.

v. 37. Then the whole multitude of the Country of the *Gadarens* round about besought him to depart from them; for they were taken with great fear: and he went up into the Ship, and returned back again.

v. 38. Now the man out of whom the Devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

v. 39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published thorowout the whole City, how great things Jesus had done unto him.

## SECT. XIX.

**J**ESUS now passed over again by Ship, unto the other side, and went unto his own City *Capernaum*, (a) where his ordinary dwelling was; and at his return the people received him with much gladness, for they all waited for his return from the *Gaderens* Country.

(a) In Roma-  
no jure civitas  
nostra dicitur  
ubi laudem fixi-  
mus.

**Matth. 9. 1.** And he entered into a Ship, and passed over, and came into his own City.

**Mark 5. 21.** And when Jesus was passed over again by Ship unto the other side, much people gathered unto him, and he was nigh unto the Sea.

**Luke 8. 40.** And it came to pass, that when Jesus was returned, the people gladly received him: for they were all waiting for him.

## SECT. XX.

**A**Bout this time *Jairus*, one of the Rulers (a) of the Synagogue, came unto him with great humility, and besought him instantly for his *only Daughter*, of about twelve years of age, who lay at the point of death. It seems by some Messenger that came to him presently after, he understood she was dead, as *Matthew* hath it, *Chap. 9. 18.*

*My Daughter is now Dead.* Whereupon he desires Christ would go to his house, and raise her to life again. As our Saviour was going along with him (much people also following him and thronging him) a woman that had had an issue of blood of twelve years continuance (being endued with an excellent measure of faith and belief of his divine power) was suddenly healed, by touching the hem of his Garment (b).

Then coming to the house of *Jairus*, he taketh only three of his Disciples, viz. *Peter*, *James*, and *John* in with him; and finding a great stir in the house, and the *minstrels* making a noise (c) (whom according to an ancient custom, they used to hire upon such occasions, by doleful Musick, to stir up the passion of grief in the Mourners) he reproves their inordinate Mourning, and restores the Damsel to life again. This was the *second* whom he raised to life from the dead (the Widows Son of *Naim*, being the *first*, of whom see *sect. 9.* of this Chap.) The beholders were fill'd with great astonishment at this thing. But our Saviour com-

(a) Plures preerant uni Synagoga: Archisynagogi erant ad quos spectabat Synagoga, & eorum quæ in eo gerebantur, populique conventus, primaria cura, ac moderatio. Luc. 13. 14. Act. 13. 15. Erat autem hæc primaria apud Judæos dignitas. Luc. Brug. Non erant isti Archisynagogi Sacerdotes; Nam Sacerdotum opera, Templo erat assignata: isti in suis urbibus morabantur. See *Sect. 10.* of *Chap. 3.*

(b) Quod Christus ab hac scelerata se passus est contingi, nihil in eâ re fecit contra legem, ut supra de factis similibus dictum est. Hæc mulier verebatur, ne Christus contactum suum, ut impurum declinaret. At Christus significat non contactum, sed insignem illam de divinâ potentia perusionem ipsi ad sanitatem profuturam. *Grot.*

(c) Tibias in luctu ulsæss apud Judæos Josephus belli Jud. lib. 3. nos docet. Sicut & præficarum mentio est apud Jeremiam, c. 9. v. 17. Neque verò in lege ullæ ejus rei interdictio invenitur. Tibias olim in funeribus adhibitas testatur Ovidius. Cantabat mœstis tibia funeribus.

Jeremias in lamentatione pro excidio Moab c. 48. v. 26. *Cornu meum pro viris Kicheres resonabis sicut tibia*: id est, lugubel sonitu qualem edunt Tibicines in funeribus. Vide *Eccle. 12. 5.*

Maimon in *Ḥilḥot* cap. 14. Mortuum uxorem tenetur maritus sepelire, & laments, & luctus ei facere, secundum morem omnium regionum. Atq; etiam pauperrimus inter Israelitas præbebit ei non minus quam duas tibias, & lamentatricem: si autem dives sit, fiant omnia secundum ejus dignitatem.

(4) Imperium suum in mortem ipsam nolebat hoc tempore evulgari, ut quod post resurrectionem demum ipsius omni mundo esset publicandum. Interim aliqua ejus potentiae signa nonnullis cognita esse voluit, quæ mox ipsi etiam resurrectioni fidem adstruerent. *Grot.*

v. 18. Proprie manuū impotio designat efficaciam divinæ potentiae.

Vide Act. 4. 30. Et quis per preces divina potentia pro altero invocabatur, ulciscens erat cum precibus, manuum impotio. *Grot.*

manded them silence, (d) that is, not to divulge it to such as were like to make no good use of it, but thereupon to grow more malicious and envious against him, as the *Scribes* and *Pharisees* were like to be, who possibly would be hereupon so enraged, that they would seek his death before the due time for it was come.

v. 18. Matth. 9. 18. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, my daughter is even now dead: but come, and lay thy hand upon her, and she shall live.

v. 24. Non est mortua puella, sed dormit.]

h. e. quantum ad facilitatem meam. Tam facile enim mihi est, eam resuscitare à morte, quam facile cuiq; est excitare dormientem. *Eftius.*

v. 19. And Jesus arose and followed him, and so did his Disciples.

v. 20. And behold a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his Garment.

v. 21. For she said within her self, if I may but touch his Garment, I shall be whole.

v. 22. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy Faith hath made thee whole. And the woman was made whole from that hour.

v. 23. And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

v. 24. He said unto them, give place, for the Maid is not dead, but sleepeth. And they laughed him to scorn.

v. 25. But when the people were put forth, he went in, and took her by the hand, and the Maid arose.

v. 26. And the same hereof went abroad into all that land.

Mark 5. 22. And behold, there cometh one of the rulers of the Synagogue, *Jairus* by name, and when he saw him, he fell at his feet:

v. 23. And besought him greatly, saying, my little Daughter lieth at the point of death, I pray thee, come and lay thy hands on her, that she may be healed, and she shall live.

v. 24. And Jesus went with him: and much people followed him, and thronged him.

v. 25. And a certain woman which had an issue of blood twelve years,

v. 26. And had suffered many things of many Physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

v. 27. When she had heard of Jesus, came in the press behind, and touched his Garment.

v. 28. For she said, if I may but touch his clothes, I shall be whole.

v. 29. And straightway the fountain of her blood was dried up: and she felt in her body, that she was healed of that plague.

v. 30. And Jesus immediately, knowing in himself that vertue had gone out of him, turned him about in the press, and said, who touched my clothes?

v. 31. And his Disciples said unto him, thou seest the multitude thronging thee, and sayest thou, who touched me?



- v. 32. And he looked round about to see her that had done this thing.  
v. 33. But the woman fearing and trembling, knowing what was done in her, came, and fell down before him, and told him all the truth.  
v. 34. And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

v. 34. *ἡ γυνὴ  
οὗτος ἀπαύει  
Ἡellenistæ  
1 Sam. 1. 17.*

pro ἐν, & ἐν pro eis usurpant, Sed & apud Lxx. textat ἀπαύει eis ἀπαύει, 1 Sam. 1. 17.

v. 35. While he yet spake, there came from the ruler of the Synagogues house certain which said, thy Daughter is dead, why troublest thou the Master any further?

v. 35. *Adhuc  
en loquens ve-  
nissus ab archi-  
[Synagoga] h. e.  
a domo ipsius.  
Ipse enim cum  
Jesu adebat.*

v. 36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the Synagogue, be not afraid, only believe.

v. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

v. 38. And he cometh to the house of the ruler of the Synagogue, and seeth the tumult, and them that wept and wailed greatly.

v. 39. And when he was come in, he saith unto them, why make ye this ado, and weep? the damsel is not dead, but sleepeth.

v. 40. And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

v. 41. And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, damsel (I say unto thee) arise.

v. 42. And straightway the damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment.

v. 43. And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

v. 43. *παύει  
non ut vivens  
solam, & ad-  
huc valerudina-  
rix, sed ut sa-  
nissimæ valeru-  
dinis, & Esmi-  
cari.*

LUKE 8. 41. And behold, there came a man named Jairus, and he was a ruler of the Synagogue, and he fell down at Jesus feet, and besought him that he would come into his house.

v. 42. For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him,

v. 43. And a woman having an issue of blood twelve years, which had spent all her living upon Physicians, neither could be healed of any,

v. 43. *τὸν Ἰη-  
σοῦν  
& αὐτοὶ ὄπισθ  
ἐκείνου  
ἐκείνου  
ἐκείνου*

vocat quod Marcus dixit τὴν γυναῖκα τοῦ Ἰαίρου, id est τὴν γυναῖκα ut videtur Syrus. Nam videtur nomen angustius esse quam ut hanc significationem impleat. Vide infra 15. 30.

v. 44. Came behind him, and touched the border of his Garment, and immediately her issue of blood stancheth.

v. 45. And Jesus said, who touched me? when all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, who touched me?

v. 46. And Jesus said, some body hath touched me: for I perceive that virtue is gone out of me.

v. 47. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

v. 48. And he said unto her, daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

v. 49. While he yet spake, there cometh one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

v. 50. But when Jesus heard it, he answered him saying, fear not, believe only, and she shall be made whole.

v. 51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

v. 52. And all wept and bewailed her: but he said, weep not, she is not dead, but sleepeth.

v. 53. And they laughed him to scorn, knowing that she was dead.

v. 54. And he put them all out, and took her by the hand, and called, saying, Maid, arise.

υ. 54. ἐκθα-  
λάσσει πάν-  
τας·] Intellige

ex superioribus τὸς κλαίοντας καὶ κοινοῦντας. Nam parentes puellæ miraculo adfuerunt.

v. 55. And her spirit came again, and she arose straightway, and he commanded to give her meat.

υ. 55. καὶ ἐπέ-  
στρεψε τὸ  
πνεῦμα αὐ-

776.] Provide hoc adjecit Lucas, ut obiter doceret animum humanum non esse κατὰ τὸν τοῦ σώματος, nec aliquid quod cum corpore intereat, sed ἀνυπόστατον τι, quod post exitum vitæ mortalis alibi est quam ubi corpus. Id enim docet vox ἐπέστρεψε. Ubi sita non refert scire. Scis est esse in Dei manu, cui morientes pii Spiritum suum commendant recipiendum corpori in horâ resurrectionis; cujus imaginem, & pignus ista miracula præbant. *Gre.* Vide Sect. 59. of Chapt. 5.

v. 56. And her parents were astonished: but he charged them that they should tell no man what was done.

## SECT. XXI.

**W**Hen he departed thence, two blind men having heard of his Miracles, and believing him to be the Messias, followed him, crying to him for help; whose eyes he toucheth, and saith, according to your Faith be it unto you; urging this the rather upon them, because of the great infidelity and unbelief of the place where he now was, and that he might magnifie Faith in himself. They believing in him are cured. Then he straitly charges them not to divulge it, (a) to shew how far he was from affecting vain-glory, and possibly for the reason mentioned in the foregoing Section, though therein they obeyed him not.

(a) Est sig-  
nificatio Mode-  
stie, & exem-  
plum. Illis e-

nim verbis monemur, quoties quid boni aut præclarè agimus, quantum ad nos attinet, habere illud secretum, & fugere laudem humanam. Ita enim nobis expedit, ad custodiam humilitatis. Non significari autem hic imperium, sed mysterium, ipsi quibus dictum est, intellexerunt. Nam exeuntes *(parferunt ejus famam)*. Et quidem hoc sæpius accidisse ex Evangelis liquet, nec tamen usquam ab Evangelistis ulla datur significatio quod male fecerint, sed potius factum eorum commemorant tanquam laudabile. *Ejus.*

v. 27. *Matth. 9. 27.* And when Jesus departed thence, two blind men followed him, crying, and saying, thou Son of David, have mercy on us.

David] fre-

quentiora, & majora veteribus exemplis miracula jam hoc effecerant, ut à quibusdam Jesus non Propheta tantum, sed promissus ille Messias crederetur. Vide Job. 7. 31. Idem valet ὁ υἱὸς Δαβὶδ & ὁ Χριστὸς ut apparet infra cap. 12. 23.

v. 28. And when he was come into the house, the blind men came to him: and Jesus saith unto them, believe ye that I am able to do this? they said unto him, yea, Lord.

v. 29. Then touched he their eyes, saying, according to your faith be it unto you.

v. 30. And their eyes were opened, and Jesus straightly charged them, saying, see that no man know it.

v. 31. But they when they were departed, spread abroad his fame in all that Country.

## SECT.

## SECT. XXII.

Then they brought him a dumb (a) man possessed with a Devil, whom he dispossessed; and when the Devil was cast out, the dumb spake, and the multitude marvelled, saying, there was never the like seen in *Israel*: but the Pharisees blasphemed, and said, he cast out inferiour Devils, by power derived from the Prince of Devils.

Matth. 9. 32. As they went out, behold, they brought to him a dumb man possessed with a Devil.

v. 33. And when the Devil was cast out, the dumb spake: and the multitudes marvelled, saying, it was never so seen in *Israel*.

lia, tam celeriter, neq, contactu tantum, sed & verbo, & in omni morborum genere, à nemine antehac edita, ac à M. se quidem.

v. 34. But the Pharisees said, he casteth out Devils through the Prince of the Devils.

est, δὲ τῷ ἀρχόντῳ. Apparet impuros Spiritus cuidam capiti subiecti, sicut è contrario caput Electorum est Christus. Quamobrem etiam Diabolus ab Angelis suis distinguitur infra cap. 25. 41. Et nomen principatum, & potestatum tribuitur etiam regno tenebrarum Col. 3. 15. Hic est qui Princeps mundi, Joh. 12. 31. Et Beelzebub vocatur. Magis adversantur Christo Pharisei, quam Demones ipsi. Dicunt enim ab Jesu non divinâ virtute, sed arte magica, Dæmonia expelli, tanquam qui pactum, conventumq; inierit cum summo dæmone, quod ejus operâ inferiores Dæmones ex'gat. Blasphemia in Spiritum Sanctum, manifestam Dei opus, Dæmoni ascribere. Vide Luc. Brugenf. in loc.

## SECT. XXIII.

Leaving that part of *Galilee*, where he had wrought the two former Miracles; he comes now into his own Country to *Nazareth*, (a) (where he had been conceived, Luke 1. 26. and where his Parents *Joseph* and *Mary* dwelt, Luke 2. 39. and where he lived during his private life, Luke 4. 16.) and his Disciples followed him.

As he was teaching in their Synagogue on the Sabbath-day, he is again contemned by them, and called the *Carpenter*, Mark 6. 3. the brother of *James* (b) and *Joseph*, of *Judah* and *Simon*, (\*) though they could not but admire how such wisdom and excellent gifts should be given him, without the ordinary means and help of education, and training up in the Schools of Learning, [John 7. 15.] and that so mean a person should be able not only to Preach such admirable doctrine (c) and in so excellent a manner; but also to seal the truth of that doctrine with such powerful Miracles. Hereupon our Saviour closely reproves

(a) Sometimes indeed *Capernaum* is called his own City, as Mark. 9. 1. because there he dwelt after he left *Nazareth*, Mark. 4. 13. and there also conversed much, Preaching and working Miracles in that place.

*Nazareth*, Patria vocatur ex longo Parentum incolatu. Credibile enim est ex quo vilescere, imò suspecta esse Imperantibus Davidis posteritas coeperat, Mariæ, eisdemq; *Joseph* Majoris, domicilium fixisse in loco obscuriore.

(b) There were two of the twelve Apostles called by this name. *James* the Son of *Zebedee*, the Brother of *John*, and *James* the Son of *Alpheus*, call'd the *Lords* Brother, Gal. 1. 19. that is, (according to the phrase of the Hebrews, who used to call all Kinsmen by the name of Brothers, and Kinswomen by the name of Sisters) Cousin-German to Christ. For from Mark 15. 40. it appears that he and *Joseph* were the Sons of *Mary*, and *John* 19. 25. the same *Mary* is mentioned as Sister to the Virgin *Mary*. And whereas she is called the wife of *Cleophas*, 'tis likely that either *Cleophas* had been her former husband, and that she was married

them

afterwards to *Alpheus*; by whom she had this *James* and *Joseph*, as also *Simon* (called the *Cananite*, and *Zelotes*, to distinguish him from *Simon Peter*) and *Juda* (the writer of the Epistle, who is called *Lebbeus* and *Thaddeus*, Matth. 10. 3. Mark 3. 18. Luke 6. 16.) or that *Cleophas* and *Alpheus* was one and the same person having both these names. This *James* is also called *James the less*, Mark 15. 40. in regard of his small stature, and to distinguish him (as some think) from the other *James*. Vid. Lyser. Harm. Evang. Chap. 70. pag. 590.

(\*) Tofoph. in Kiddushin cap. 1. Patri incumbit circumcidere filium, redimere eum, docere eum legem, & docere eum aliquod officium. R. Judah dicit, quicumque filium suum non docet aliquod officium, est ac si deceret eum luto cinum. Josephus, Christum officio suo rationico instruit educatq; *Lights*.

(c) Causa admirationis hæc erat quod

Jesus nullo humano magisterio institutus, summâ cum perspicuitate Prophetarum verba explicaret. (d) Ratio est propter invidentiam, quæ facili inter cives, & cognatos nascitur, & propter familiaritatem quæ contemptum parit; & quia sic comparatum est naturæ ut peregrina, & exotica pluris semper faciamus: unde illud apud Terent. *Ex æthiopia est*. Et quia propinquus & familiaribus nota sunt infirmitates, vel vitia hominis, ut in Christo, infantia, pueritia, paupertas parentum, patris fabrilis officium, quæ omnia contemptum pariunt. Eritius. Nulquam magis quam inter populares suos contemnantur viri eximii. Plinius de Protegene, *videbas ille fuit, ut plerumq; domestica*. Sic David à sua domo contemptus, 1 Sam. 16. 11. & 17. 28. (e) Quod non de absoluta sed ordinatâ impotentia intelligendum est; sicut Mathæus explicat *propter incredulitatem eorum*. Ita enim Deus ordinavit ut quotquot ipsius gratiâ & beneficiis ad salutem frui velint, fide, illa suscipiant. Chemanit. Harm. Evangel. Non posuit, quia noluit, Sic Alii. Non poterat, quia Dei iussu, quia ratio non permittebat, ut sanctum canibus daretur, detrimentum potius inde percepturus, quam emolumentum. *Lights*. Poterat igitur potentia absoluta: non poterat autem, id est, nolchat, quia non conveniebat. Nazareni indignos se ipsos reddiderant divinis beneficiis, & propensionem Christi beneficiæ impedimentum objeceant. Lucas Brugenfis. Vide Gen. 19. 22. *He could not* meaneth not any want of power, but is related to his will, and to the rule by which he proceeded in doing his works. *Lights*. Hic puto significari effectum in Christo qui obstitit illi quo minus miracula multa Nazarethæ faceret. Nam ita & Latine dicimus, *Impetrare hoc à me non possum*. Soleatq; tam de malis quam bonis effectibus ea locutio usurpari. Vide Gen. 37. 4. Joh. 7. 7. Act. 4. 20. Christus plenam habens miracula faciendi potestatem, quo minus eam hoc loco exerceret, impediatur odio non hominum sed pertinacissimæ incredulitatis. Et prima miracula spernentibus plura non ingessit, ne vilesceret divina liberalitas. Gron.

Mark 6. 1. And he went out from thence, and came into his own Country, and his Disciples follow him.

v. 2. And when the Sabbath-day was come, he began to teach in the Synagogue: and many hearing him, were astonished, saying, from whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

v. 3. Is not this the Carpenter, the Son of Mary, the brother of James and Joseph, and of Juda and Simon? and are not his Sisters here with us? and they were offended at him.

v. 4. But Jesus said unto them, a Prophet is not without honour, but in his own Country, and among his own Kin, and in his own House.

v. 5. And he could do there no mighty work, save that he laid his hands upon a few sick folks, and healed them.

v. 6. And he marvelled because of their unbelief. And he went round about the Villages teaching.

Matth. 13. 54. And when he was come into his own Country, he taught them in their Synagogue, inasmuch that they were astonished, and said, whence hath this man this wisdom, and these mighty works?

v. 55. Is not this the Carpenters Son? is not his Mother called Mary? and his Brethren James and Joseph, and Simon and Judas:

v. 56.



- v. 56. And his Sifters, are they not all with us? whence then hath this man all these things?
- v. 57. And they were offended in him. But Jesus said unto them, a Prophet is not without honour, save in his own Country, and in his own house.
- v. 58. And he did not many mighty works there, because of their unbelief.

## S E C T. XXIV.

**C**H R I S T being thus rejected at *Nazareth*, he departs from them, and begins another perambulation through *Galilee*,

(a) Preaching round about in their Villages and Synagogues, and was moved with compassion toward the Multitude, when he saw the *great Harvest* and few

*Labourers*, that is, that there were great store of such as were willing to receive instruction, and but few to give it them in a right manner; intimating the present sad condition of the people, under their ordinary Teachers, the *Scribes* and *Pharisees* (b). And therefore he bids his Disciples to pray earnestly unto the Lord, that he would send forth *faithful* and *skilful* *Labourers* into his Harvest, such as he, by his Spirit should fitly qualifie and furnish, and make willing for so great a work.

(a) Patriam ingratiā deservens, audire querebat, quorum animi non æque essent pravis affectibus occupati.

(b) Vidēbat Christus plebem Israelicā pessimē haberi ab illis qui pascere ipsos debebant. Videbat præterea miseros homines hinc à Phariseis, inde à Sadduceis, in partes diversas trahi, ita ut quid sequerentur, quid fugerent, non satis esset ipsis exploratum.

Matth. 9. 35. And Jesus went about all the Cities and Villages, teaching in their Synagogues, and Preaching the Gospel of the Kingdom, and healing every sickness, and every disease among the people.

v. 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as Sheep having no Shepherd.

gregis commodo, non suo studens. Vide Joh. 10. 11. Lectio hæc sumpta est ex Numb. 27. 17. & 1 Reg. 22. 17,

v. 37. Then saith he unto Disciples, the Harvest truly is plenteous, but the labourers are few.

pud Johannem, c. 4. 35. dicitur agros albos esse ad messē; id est, animos multorum satis erectos expectatione sanioris d. & τὸν εὐθιγὸς πρὸς τὴν βασιλείαν τοῦ θεοῦ, Act. 18. 10.

v. 38. Pray ye therefore the Lord of the Harvest, that he will send forth labourers into his Harvest.

## S E C T.

## SECT. XXV.

HE now sends forth his twelve Apostles sufficiently instructed with power and authority to Preach the Gospel, and to work *Miracles*. They had been ordained to the *Office of Apostles* some time since (as we have seen Sect. 5. of this Chapt.) and all this while had been with Christ as Learners, to hear his Doctrine and see his Miracles, that they might be fitted for the great work to which he designed them. But now he sends them forth to execute their Office, giving them power (a) to heal all manner of Diseases, to cast out Devils, and to raise the dead, that by those Miracles they might seal and confirm the doctrine they were to Preach. He sends them forth by two and two, (b) that they might be mutual helpers one to another, and might by their joint testimony confirm the doctrine they taught. The instructions he gives them are these :

(a) This power now actually given unto them, was not an absolute power enabling them to work all kinds of miracles whatsoever and whenever they would. For we find *Matth. 17. 16.* they could not cast out the Devil out of the *Lunatick*: But they were enabled to work such Miracles, and at such times, when the working of them tended to the glory of God, and when they were thereunto moved by special and extraordinary Instinct. Hic Christi divina vis manifestius quam unquam antea elucet. Fecerunt mira etiam Prophetæ, sed mira faciendi potestatem nemini suopte arbitrio concesserunt; ne Moles quidem Josuæ, nec Elias Elifæo. Sic impletus Psalmus 92. 10. *Grot.* (b) After the same manner he sent forth the seventy Disciples also, *Luke 10. 1.*

(c) Therefore when long after he bids them take purse, and scrip, and sword, &c. (*Luke 22. 36.* see Sect. of 3. Chapt. 6.) he thereby would not signify that his care of them was any thing abated of what it was now, but that they should meet with worse times and worse entertainment, and ought accordingly to provide themselves.

(d) If we compare *Matth. 10. 10.* and *Mark 6. 8.* together, we shall find that he only commands they should take no other shoes then were already on their feet, nor any other staves then such as they had already in their hands; no staves for weapons, or for their defence, but only walking staves for their ease in their journey.

(e) See Sect. 19. of Chap. 5.

ing worthy of his meat, [and the labourer of his hire, *Luke 10. 7.*] *Matth. 10. 9, 10. Mark 6. 8, 9. Luke 9. 3.*

2. He enjoins them now at their first setting out, not to Preach to the *Gentiles*, (f) or *Samaritans*, but to *Israel* only when the Jews (g). For the Jews being the visible Church at this time, and had forfeited their privilege of being Gods with God, he was pleased that they should have the first offer of peculiar people, the Gospel, *Matth. 10. 5, 6.*

by crucifying him that sent the Gospel among them; the Apostles commission is enlarged to go to the Gentiles, *Matth. 28. 19.* See *Acts 13. 46.* (2) Vetus Christus legatos suos egredi fines Palestinæ. Per egrum Samaritanorum transire non vult, sed prohibet oppida intrare. Nam Samaritani partim erant & ipsi externæ originis, non consociati cum Judæi consortio religionis, partim erant Judæi, qui relictis patriis ritibus ad illos defeceant.

3. He tells them what they must Preach, namely, *that the Kingdom (b) of Heaven is at hand*, that is, *that the Messiah is come*, and his Spiritual Kingdom is begun, and that the more clear and plain manifestation of it now approacheth, *Matth. 10. 7.*

(b) This was the sum of *John Baptist's* Preaching *Mat. 3. 2.* and of

Christ's, *Matth. 4. 17.* and is now to be the sum of the Apostles. For by the Preaching of the Gospel this Kingdom is brought near to men.

4. When they came into any Town or Village, they should enquire what pious person was there dwelling, and there should fasten their Station, and Eat, and Drink what was set before them, and not shift from that house (i) to any other, while they stayed in that place, that they might avoid all shew of lightness and inconstancy, and might testify all gravity and staydness in their behaviour. And when they

(i) This precept is more plainly given to the seventy Disciples, *Luke 10. 7.* Go not from house to house.

came into any such house, they should offer Peace by the Gospel, and comprecate all Peace and Prosperity to it. And if those of the house be qualified to receive it, their blessing should rest upon them; but if not, they should receive no advantage thereby, *Matth. 10. 11, 12, 13. Mark 6. 10. Luke 9. 4.*

5. To shew the freeness and richness of his Grace, he commands them to take no reward for their miraculous cures, telling them, *Freely you have received, freely give, Matth. 10. 8.*

6. For such as should refuse to give entertainment to them, and their doctrine, he commands they should testify against them, by shaking off the dust of their feet at their departure; thereby declaring, they held them *as execrable* in the sight of God for their obstinacy, and therefore would have no communion with them, nor so much as carry away upon their feet the dust upon which such wicked persons had trod; [see *Acts 13. 51.*] And he ratifies that testimony by denouncing the fearful judgment of God, against such contemners and refusers of the Gospel; declaring *it shall be easier for Sodom and Gomorrah in the day of judgment then for them, &c. Matth. 10. 14, 15. Mark 6. 11. Luke 9. 5.*

7. He declares to them that their danger would be great, (k) being sent as Sheep among Wolves; therefore their care must be to be prudent, and yet to preserve their innocency, *to be wise as Serpents, yet innocent as Doves, Matth. 10. 16.*

8. He intimates that their greatest danger was like to be from the men of the Jewish *Sanhedrin* and Consistories: For they should be accused and brought before them, who (if their offences were not conceived capital) would scourge them in their Assemblies, according to *Deut. 25. 2.* But if they desired to have them punish'd

Y

(k) Quæ sequuntur non tam ad hanc legationem pertinent quam ad eas quas Christus postea Apostolis erit mandaturus. *Græc.*

(l) Nescio an id spectaverit Christus, quod non à profanis tantum Scripturibus, sed & à Davide proditum est, angues diligentissime aures sibi obcurare adversus iustros magicos, *Psalm. 58. 5.* Sed & pedes hominum ne ab his obtrahantur, diligentissime observant. Simplicissimum est ut dicamus respici *τὸ ἐξουδεμεῖν* quod serpentibus est proprium, — *Tam cernis acutum, quàm aut Aquila aut serpens epidaurius.* *Iliad. Gen. 3. 1.* Serpens legitur fuisse *ὄφιν* supra omnem terram *bestiam*: id est callidum, astutum, *γεννητὸν* ut *Lxx.* interpretantur; scilicet quantum in brutum cadere possunt calliditas, aut prudentia. Quod ipsum in causa fuit cur hoc organo Diabolus uteretur ad seducendum ho-

capitally,

minem, 2 Cor. 11. 3. *Serpens Evam seduxit caliditate sua.* Ad Serpentis calliditatem refero quod *Crotalus* in illis quibus concolor est arenis latens, ungulas equi mordet, *Gen.* 29. 17. & calcaneo hominis insidiatur, *Gen.* 3. 15. & solis exentis corniculis, quæ frumenti grana similia sunt, aviculas quasi ad escam advocantes, intercipit. Prudentiæ Serpentis varia proferuntur argumenta Epiphanius Physiologus. Primum quod cum senium præsentis, querit Petram, & in rimam se insinuat, pronusque per foramen transire nititur, & senectutem exiit. Secundum, quod ab homine appetitus, solum caput servat illæsum, & reliquum corpus obijcit. Et cum quiescere tradit ut dormiat serpens, sese contorquens, medium intra totum corpus caput communit, consequens tractu ut muro, illud circumvallans. Tercium, quod cum ad fontem venit ut bibat, virus non effert secum, sed in latibulo relinquit, & sic accedens, aquarum potum sumit; nempe ne eum, venenum aquæ concretum occideret. His ex *Plinio* addi queat Serpentem hybernâ latebrâ vitæ obsecratæ, oculos marathro innungere, ac refovere. *Bochartus.* (m) And so they afterwards dealt with Christ himself, *John* 18. 30. (n) Constitit huic osculo sua fides, cum Petrus apud Neronem, Johannes apud Domitianum, alii apud Parthorum, Scytharum, Indorum Reges, causam dixeret. Et hoc factæ convalescentur, inquit Christus, Præfides, & Reges, & populi qui illorum tribunalibus essabunt, auditis veritatis.

(o) See Sect.  
32. and 73. of  
Chap. 5.

9. He tells them that when they shall be so convented, (o) they shall be furnished at that time by the direction of the Spirit, to make their defence, and to speak that which is most fit and proper to be spoken by them, in order to the glory of God, and the maintenance of his truth, *ver.* 19, 20.

(p) See Mat.  
24. 9, 10, &c.  
2 Tim. 3. 4.

10. He bids them expect that one Christian (at least such as pretend to be so) would accuse (p) and deliver up another, and cause him to be put to death: And therefore they must prepare for his sake to be hated of all sorts of men; but if they persevere to the end, they shall be saved, *ver.* 21. 22.

11. That when they are persecuted in one City, they may flye to another (q). But they may assure themselves, that before they have gone through all the Cities of the Jews, instructing of them, the Son of man will come (\*) in the glory of his power to execute vengeance on *Jerusalem* (r).

(q) *Ex una urbe per vim ejcti, ne desistite ab imposito vobis munere. Idcirco fugite, non in solitudinem aliquam, ubi sitis tutiores, sed in urbem aliam, ibi quoque experturi proventum vestre institutionis.* Optime Clemens Stromateon 4. & 7. *que pericula subeunda, qua vitanda sint, animo mortem neque optanti neque metuenti, ex Dei gloria & hominum usu, assidendum relinquit.* Grot (\*) Mihi constat adventum Christi in hisce libris, multis modis dici, & sæpè eo, non corporis præsentiam, sed virtutis documenta intelligi; in quo genere excellit missio illa copiosissimæ gratiæ Spiritus S. nec in Apostolos tantum sed in credentes alios; quo certissimo indicio constitit Regnum illud diu expectatum jam advenisse, & Christum ejus Regem cum plenissima potestate à Patre constitutum. Quamobrem dicit Christus Apostolis suis, *John* 14. 18. *se missurum ipsis Spiritum illam veracem:* Statimque addit *Non relinquam vos velut pupillos parente orbos; venturus sum ad vos.* Ubi apertissimum puto Christi adventu, missionem Spiritus significari. His verbis ergo ostendit Christus gratiam Spiritus anticipaturam ipsorum longinquas protectiones. Nam, & postea, jam jamque ab Apokolis discessurus, mandatum ipsa dedit omnes gentes inquitendi, sed ita tamen ut ab Hierosolymis exordium facerent, ibique subsisterent, donec promissus ille Spiritus ipsis supervenisset. Grot. (r) Executio ista judicii in istam gentem in N. T. sæpè vocatur *Adventus ejus in gloria.*

12. That they must not think much to meet with such ill usage as their Lord and Master hath met with; nor wonder if they be called Devils, seeing he himself was called *Beelzebub* *ver.* 25.

13. That the truth of his doctrine must be brought to light; therefore they should not for fear of men conceal any thing of it (*Mark* 4. 22.) but what he had taught them in Parables and in private, (s) or should hereafter teach them, they must courageously publish to all, even as if they proclaimed it from the battle-

(s) Non est tantum quæregit nunc ad popu-



battlements of houses to people in the streets, *ver. 26. 27.*

*lum lequor, sed*

*& quæ posthac*

*vobis solis familiariter edisseram, & postea per Spiritum clarius explicabo, ut de promiscuâ gentium vocatione, & expiatione Judæicorum rituum, palam omnibus enunciate.*

14. That they should not fear men, whose malice and rage can reach only to the body, but him who can destroy both soul and body in Hell. (\*) *ver. 28.*

(\*) See Luke

12. 4. 5.

15. That Gods providence which reaches the Sparrows, and the very Hairs of their heads, would watch over them. (†) *ver. 29, 30, 31.*

(†) q. d. Utcunq; in vos  
seruant homi-

*nis, certi estote nihil damni vobis eventurum nisi quod futurum sit in vestram, aliorumq; utilitatem: alioquin minimè id Deum permitturum, qui vos amat, quiq; plus omnibus potest, polletq;.*

16. That if they confess and honour him before men, he will confess and own them before his Father in Heaven, (u) from whom they shall receive the reward of good servants; but if through fear of men they denied him, and renounced his doctrine, he would deny them, *ver. 32. 33.*

(u) Non cor-  
dis tantum fi-  
dem sed & oris  
confessionem  
Christus exigit  
Rom. 10. 10.

*sicut autem antecedens promissio perseverantiz includit conditionem, ita hæc comminatio intelligenda est tacitam in se habere conditionem, nisi subsecuta sit seris penitentia, ut Petro evenit, sed ante acceptum fortitudinis Spiritum.*

17. He acquaints them that the design of his coming into the world, was not to secure unto the Christian profession a perpetual enjoyment of worldly quiet and peace; for trouble and persecution, quarrels, contentions, and variance, (even betwixt nearest Friends and Relations) would through the Devils malice and corruption of mens hearts, be the ordinary and common effects (a) of the Preaching his Gospel, *ver. 34, 35, 36.*

(a) Manifestum est istis  
verbis ἁλθον

*βαλεῖν μαχαίρας, ἅλθον διαμάχαις, non propositum, saltem τὸ πρηνεύμενον, Christi (cujus omnia consilia, & vota ad pacem atq; concordiam spectabant) sed eventum potius intelligi. Nisi quod hic præter eventum, præcognitio eventus, & eo non obstante seminandæ veritatis firmum Consilium intelligi debet. Sensem talem ἐκβατταῖον vocant Græci, etiam Christiani. Græc. μαχαίρας voce hic: non bellum, (neq; enim bellum est ubi aliter credidit, aliter vapulat tantum, ut factum est puris illis Christianæ innocentiz temporibus) sed dissidium debet intelligi.*

18. That he that in such a case will chuse to please Kindred, Friends, and Allies, or prefers their kindnesses and good opinion before his favour, is no fit person for his service, nor qualified to be his Disciple, *ver. 37.*

19. That if any man refuse to bear the cross for him, he will disclaim him, as not worthy to be one of his followers, *ver. 38.*

20. If any man seek to save his life, with the dis-advantage of the Gospel, he shall lose it: But if any shall not regard his life to do service for the Gospel, he shall save it eternally, *ver. 39.*

Lastly, for their encouragement he tells them, that whatsoever respect or kindness shall be shewn to any of them for his sake, he will take it as done to himself, and will reward it accordingly (b). For he that enables and supports a Prophet to do the work of him that sent him, shall receive the same reward that he should have received if himself had been sent to Prophesie; for

(b) Docemus  
hic facta ex ani-  
mo, non ani-  
mam ex factis  
apud Deum  
estimari.

for he shall gain an interest thereby in his work, and so in the reward due to it, *ver.* 40. 41, 42.

**Matth. 10. 1.** And when he had called unto him his twelve Disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

**v. 2.** Now the names of the twelve Apostles are these, the first, *Simon*, who is called *Peter*, and *Andrew* his brother, *James* the son of *Zebedee*, and *John* his brother :

**v. 3.** *Philip*, and *Bartholomew*, *Thomas* and *Matthew* the Publicans, *James* the son of *Alpheus*, and *Lebbeus*, whose surname was *Thaddeus* :

**Matth. 10. v. 4.** **v. 4.** *Simon* the Canaanite, and *Judas Iscariot*, who also betrayed him.

ὁ κανανίτης

vocatur **Luc. c. 6. v. 15.** ζηλωτής, ἀπὸ τοῦ ζῆλου Zelavit.

**v. 5.** εἰς ὁδὸν  
ἐθνῶν est ver-  
sus gentes.

**v. 6.** Ad oves

perditas domus Israel:] id est, quibus servandis Christus ipse proprie se missum proficitur infra c. 15. 24.

**v. 5.** These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any City of the *Samaritans* enter ye not :

**v. 6.** But go rather to the lost sheep of the house of *Israel*.

**v. 7.** And as ye go, Preach, saying, the Kingdom of Heaven is at hand.

**v. 8.** Heal the sick, cleanse the lepers, raise the dead, cast out Devils : freely ye have received, freely give.

**v. 9.** μὴ ἀργὴν **v. 9.** Provide neither Gold, nor Silver, nor Brass in your purses :

οὐδὲ χρυσόν]

Non interdicuntur hic possessio auri, & argenti, sed de hac una professione agitur, ad quam vult Dominus Apostolos accingi sine ullis sarcinis, & sine viatico; cum ut sarcinis non retardarentur, cum ut hac providentia Divinae quasi degustatione, ad futuram functionem Apostolicam praearentur. Hinc Beza reddit: *κτῆσθαι comparare quippiam seu acquirere quod possit possideas.*

**v. 10.** Nor Scrip for your journey, neither two Coats, neither Shoes, nor yet Staves (for the workman is worthy of his meat)

**v. 11.** And into whatsoever City or Town ye shall enter, inquire who in it is worthy : and there abide till ye go thence.

**v. 12.** And when ye come into an house, salute it.

**v. 13.** **v. 13.** And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

**v. 13.** Reverti

verbum ad pro-

sequenti dictu-

rum, quod eventu optato caret, ut videre est *Esa. 55. 11. Psal. 35. 13.*

**v. 14.** And whosoever shall not receive you, nor hear your words, when ye depart out of that house or City, shake off the dust of your feet.

**v. 15.** Verily I say unto you, it shall be more tolerable for the land of *Sodom* and *Gomorrah* in the day of judgment, then for that City.

**v. 16.** Behold I send you forth as Sheep in the midst of Wolves : be ye therefore wise as Serpents, and harmless as Doves.

**v. 17.** But beware of men : for they will deliver you up to the Councils, and they will scourge you in their Synagogues.

**v. 18.** And ye shall be brought before Governours and Kings for my sake, for a testimony against them and the Gentiles.

**v. 19.** **v. 19.** But when they deliver you up, take no thought how, or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

**v. 19.** μὴ με-

εἰμνίσσητε]

vox μεμνημένων

non qualescumque; meditationem sed animi anxietatem significat, & laboriosam preparationem qualis est oratio-

rum solita.

**v. 20.** **v. 20.** For it is not ye that speak, but the spirit of your Father which speaketh in you.

tam vos loque-  
mini, quam per  
vos Spiritus Sanctus.

v. 21. And the brother shall deliver up the brother to death, and the Father the Child : and the Children shall rise up against their parents, and cause them to be put to death.

v. 22. And ye shall be hated of all men for my Names sake : but he that endureth to the end, shall be saved.

v. 22. τὸ ὅλον  
μὲν] id est  
eam ob causam

quod vos Discipulos meos proficiamini : hæc enim est significatio ὀνόματός, quis moris erat Discipulos vocari  
et Magistrorum nomine.

v. 23. But when they persecute you in this City, flee ye into another : for verily I say unto you, ye shall not have gone over the Cities of *Israel*, till the Son of man be come.

v. 24. The Disciple is not above his Master, nor the Servant above his Lord.

v. 25. It is enough for the Disciple, that he be as his Master, and the Servant as his Lord : if they have called the Master of the house *Beelzebub*, how much more shall they call them of his household ?

v. 26. Fear them not therefore : for there is nothing covered that shall not be revealed ; and hid, that shall not be known.

v. 27. What I tell you in darkness, that speak ye in light : and what ye hear in the ear, that Preach ye upon the house top.

v. 28. And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in Hell.

v. 29. Are not two Sparrows sold for a Farthing ? and one of them shall not fall on the ground without your Father.

v. 29. δύο τρεῖς  
παραβάς] h. e.  
non scientes, aut  
non permittentes  
Deo.

v. 30. But the very hairs of your head are all numbred.

v. 31. Fear ye not therefore, ye are of more value then many Sparrows.

v. 32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven.

v. 33. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.

v. 34. Think not that I am come to send peace on earth : I came not to send peace, but a sword.

v. 34. Χριστὸς  
loquitur de gladi-  
dio non activè

(h. e. non dat nobis jus gladii ad occidendum alios) sed passivè : gladium mittit, scilicet contra nos, non pro nobis, ut ipsi gladium pati cogamur. Per gladium enim omne genus persecutionum intelligitur. Lutherus tom. 4. fol. 317.

v. 35. For I am come to set a man at variance against his Father, and the Daughter against her Mother, and the daughter in law against her mother in law.

v. 36. And a mans foes shall be they of his own household.

v. 37. He that loveth Father or Mother more then me, is not worthy of me : and he that loveth Son or daughter more then me, is not worthy of me.

v. 38. And he that taketh not his cross, and followeth after me, is not worthy of me.

v. 39. He that findeth his life, shall lose it, and he that loseth his life for my sake, shall find it.

v. 39. Qui in-  
venit animam  
suam, perdet il-

lam] hoc est, qui existimat se per abnegationem Evangelii invenisse medium, quo vitam suam tueri, ac dies bonos in hac vitâ obtinere possit, is amittet eam, quia scilicet in mortem æternam incidet. At qui perdit, (id est, mortem tollit propter me) inveniet vitam æternam, omni vitâ peritorem.

v. 40. He that receiveth you, receiveth me : and he that receiveth me, receiveth him that sent me.

v. 41. *Nomine Prophetarum* ita scilicet ut beneficentia illius respiciat Deum & Christum, ad quem attinet is, cui beneficium exhibetur.

v. 41. He that receiveth a prophet in the name of a prophet, shall receive a prophets reward : and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.

v. 42. And whosoever shall give to drink unto one of these little ones, a cup of cold water, only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

Mark 6. 7. And he calleth unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits.

v. 8. And commanded them that they should take nothing for their journey, save a Staff on'y, no Scrip, no Bread, no Money in their purse :

v. 9. But be shod with sandals : and not put on two coats.

v. 10. And he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place.

v. 11. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, then for that City.

Luke 9. 1. Then he called his twelve Disciples together, and gave them power and authority over all devils, and to cure diseases.

v. 2. And he sent them to preach the Kingdom of God, and to heal the sick.

v. 3. And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

v. 4. And whatsoever house ye enter into, there abide, and thence depart.

v. 5. And whosoever will not receive you, when ye go out of that City, shake off the very dust from your feet, for a testimony against them.

v. 6. And they departed, and went thorow the Towns, Preaching the Gospel, and healing every where.



## SECT. XXVI.

THE Apostles having received their Commission, departed and went through the Towns, Preaching the Gospel, and the Doctrine of Repentance (a) as a part of it, and working Miracles for confirmation of their doctrine.

And in the miraculous healing of the sick, they used the outward Rite or Ceremony of *anointing with Oil*, (b) which though not expressly mentioned, yet seems to be implicitly included in their Commission, *Matth. 10. 8. Heal the sick.* For the Apostles practice in this matter is a sufficient proof to us, that they had Christ's command and warrant for what they did: Therefore *James Chap. 5. 14.* expressly enjoine the use of this Ceremony to be continued in the Church, so long as the gift of miraculous healing should continue. The Apostles being thus employed, in their absence our Saviour himself goes up and down, Teaching and Preaching the Gospel in several Cities.

(a) The same Doctrine *John Baptist* preached, *Matth. 3. 2.* And Christ himself, *Matth. 4. 17.* And so now the Apostles.

(b) Ex more antiquo Hebræorum, qui ut manuum impositionem precibus pro aliquo susceptis adjungere solebant, ita & unctionem per oleum circa ægros pro quibus preces suscipiebantur, in spem impetrandi à Deo lenitinis & gaudii, quod per oleum significatur. Quem morem prima Christianorum Ecclesia libenter usurpavit, non ita tamen ut nunquam iduara sine oleo exerceretur. Notus *Jacobi* locus de oleo; & historiz sanctionum in *Actis* sine oleo, *Grot.*

*Matth. 6. 12.* And they went out, and Preached, that men should repent.  
v. 13. And they cast out many Devils, and anointed with oil many that were sick, and healed them.

*Matth. 11. 1.* And it came to pass, when Jesus had made an end of commanding his twelve Disciples, he departed thence to teach and to Preach in their Cities.

## SECT. XXVII.

ABOUT this time *Herod* makes a great Feast on his Birth-day at the Castle of *Macherus* (a) for his Lords, high Captains, and chief Estates of *Galilee*, and the daughter of *Herodias* (whom he had incestuously Married, as we have seen *Chap. 3. Sect. 5.*) greatly pleasing him and his guests with her Dancing; he swore to her, that he would give her whatever she should ask of him, even unto the half of his Kingdom. She at the instigation of her wicked Mother, asks the Head of *John Baptist*; which *Herod* (though seemingly with great regret) yet for his oath and his credits sake commands should be given her (b). This done, his Disciples took his body and buried it, and then came and acquainted Jesus therewith, and thence

(a) Apparet *Macherunte* celebratum hoc convivium ubi *Johannes* incarcerationis fuit. Vide *Joseph. Antiqu. lib. 18. cap. 7.* Nam exercitum sub id tempus paratum habebat *Herodes* adversus *Aream*, cujus filiam, quam antea duxerat, repudiaverat. Vide *Grot. in loc.*

(b) This cruelty of *Herod* was punished by God first with the discomfiture of his Army by King *Aretas*, revenging thereby the injury and dishonour done to his daughter, *Herod's* lawful wife, whom he put away for *Herodias* sake. Secondly, He was banished to *Lyons* in *France*, with his incestuous *Herodias*, where after much misery endured, he made away himself. See *Joseph. Antiqu. lib. 18. c. 9.*

(c) Decapitationem Baptiste arbitratur fuisse post annum te Pascha, cum carcerem jam passus fuisset per sesquiannum, prout per sesquiannum liberè prædicasset ante incarcerationem. *Lighf.*

**Mark 6. 17.** For *Herod* himself had sent forth and laid hold upon *John*, and bound him in prison for *Herodias* sake, his brother *Philips* wife; for he had married her.

v. 18. For *John* had said unto *Herod*, it is not lawful for thee to have thy brothers wife.

v. 19. Therefore *Herodias* had a quarrel against him, and would have killed him, but she could not.

v. 20. For *Herod* feared *John*, knowing that he was a just man, and an holy, and observed him: and when he heard him, he did many things, and heard him gladly.

v. 21. And when a convenient day was come, that *Herod* on his Birth day made a Supper to his Lords, high Captains, and chief Estates of *Galilee*:

v. 22. And when the daughter of the said *Herodias* came in, and danced, and pleased *Herod*, and them that sat with him, the King said unto the damsel, ask of me whatsoever thou wilt, and I will give it thee.

v. 23. And he sware unto her, whatsoever thou shalt ask of me, I will give it thee unto the half of my Kingdom.

v. 24. And she went forth, and said unto her mother, what shall I ask? and she said, the head of *John* the Baptist.

v. 25. And she came in straightway with haste unto the King, and asked, saying, I will that you give me by and by in a charger the head of *John* the Baptist.

v. 26. And the King was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

v. 27. And immediately the King sent an Executioner, and commanded his head to be brought, and he went and beheaded him in the prison,

v. 28. And brought his head in a Charger, and gave it to the damsel, and the damsel gave it to her mother.

v. 29. And when his Disciples heard of it, they came and took up his Corps, and laid it in a tomb.

**Matth. 14. 3.** For *Herod* had laid hold on *John*, and bound him, and put him in prison for *Herodias* sake, his brother *Philips* wife.

v. 4. For *John* said unto him, it is not lawful for thee to have her.

v. 5. And when he would have put him to death, he feared the multitude, because they counted him as a Prophet.

v. 6. But when *Herods* Birth-day was kept, the daughter of *Herodias* danced before them, and pleased *Herod*.

v. 7. Whereupon he promised with an oath to give her whatsoever she would ask.

v. 8. And she, being before instructed of her mother, said, give me here *John Baptists* head in a Charger.

v. 9. And the King was sorry, nevertheless, for the oaths sake, and them which sat with him at meat, he commanded it to be given her:

v. 10. And he sent and beheaded *John* in the prison.

v. 11. And his head was brought in a Charger, and given to the damsel, and she brought it to her mother.

v. 11. Refert Hieronymus, illam, ubi caput ad ipsam apportabatur, linguam illam, quæ se læsam arbitraberetur, extractam acui discriminali perforasse, ut Ciceronis linguæ fecit M. Antonii uxor, Fulvia.

v. 12. And his Disciples came and took up the body, and buried it; and went and told Jesus.

## S E C T. XXVIII.

**H**erod now hears much of the fame of Jesus, and the great miracles that were wrought by him, and is much perplexed and troubled at it; his guilty conscience making him fear, lest *John Baptist* (whom he had so cruelly murdered) was risen from the dead, (a) and though in his life time before, he wrought no miracles, as appears *John 10.*

41. yet that now he was grown more powerful. Some others thought him to be *Elias*, whom the Jews expected should come in person, before the coming of the *Messiah*, mistaking that Prophecie, *Mal. 4. 5.* Others were of opinion that he was one of the *Old Prophets*, according to the erroneous opinion of the Gentiles, (b) who phansied, that *the souls of the dead do pass into other bodies, and so return to live on the earth again.* Others thought him to be a very great Prophet, and not inferiour to the Ancient Famous Prophets. But *Herod* notwithstanding these different opinions, could not perswade himself, but it was *John*, and possibly feared he would now revenge his own blood upon him.

(a) Credebat Johannis animam aut novum assumpsisse corpus, aut rediisse in corpus illud quod à discipulis erat sepultum.

(b) Inter varias Hebræorum de salmū sententias credo antiquitus fuisse qui transi- tionem in alia corpora docerent; atq; inde hau- sum Pythagoricum dogma *μετεμψυχοῦσθαι* Gros.

*Matth. 14. 1.* At that time *Herod* the Tetrarch heard of the fame of Jesus.

v. 2. And said unto his servants, this is *John* the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

*Matth. 14. 14.* And King *Herod* heard of him (for his name was spread abroad) and he said that *John* the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

v. 15. Others said, that it is *Elias*: and others said, that it is a Prophet, or as one of the Prophets.

v. 16. But when *Herod* heard thereof, he said, it is *John* whom I beheaded, he is risen from the dead.

*Luke 9. 7.* Now *Herod* the Tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that *John* was risen from the dead:

v. 8. And of some, that *Elias* had appeared: and of others, that one of the old Prophets was risen again.

v. 9. And *Herod* said, *John* have I beheaded: but who is this of whom I hear such things? and he desired to see him.

## SECT. XXIX.

THE Apostles having Preached up and down, return to their Master, and give him an account of their labours and endeavours in his service. Jesus having heard of the death of *John*, he takes his Apostles aside into a desert place, namely, the desert of *Bethsaida*, passing with them over the Sea of *Galilee*, that is, some Creek or Bay of it (not over to the other side beyond *Jordan*, but he coasted by Sea from one place to another on the same Shore; namely, from *Capernaum* to the desert of *Bethsaida*; for it is said the people followed him on foot, and came up to him.) Being come thither, he went up into a Mountain, and there sat with his Disciples, entertaining them with his heavenly discourses. The people seeing them depart, ran before on foot, out of all the Towns thereabout, to the place whither he went, and coming thither, assembled unto him. Christ seeing the multitude, was moved with compassion towards them, looking upon them *as sheep without a shepherd*, [*Ezek. 34. 5.*] that is, destitute of faithful skilful Pastors; therefore he himself taught them many things here, and Preached (as it seemeth) a large Sermon to them. And when the day was far spent, his Apostles came to him, and entreated him to send away the people (being now hungry) that they might provide themselves Victuals in the Villages and Country round about. But instead thereof, he commands the multitude should sit down on the Grass, (\*) and then he works that great miracle of feeding above *five thousand men*, besides *women and children*, with *five Barley Loaves*, and *two little Filhes* (a): And there remained *twelve baskets* full of Fragments (b).

(\*) Grammeoq; viros locat ipse sedili.  
Virgil.

(a) Videntur inter discipulorum manus creville panes mirâ Christi potentia. Panes illi tanquam semina erant non quidem terræ mandata, sed ab eo qui terram fecit, multiplicata. August.

(b) Reliquiæ superserunt majores quam summa. Drugenf. See Sect. 6. of Chap. 5.

Matth. 14. 13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the Cities.

v. 14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

v. 15. And when it was evening, his Disciples came to him, saying: this is a desert place, and the time is now past; send the multitude away, that they may go into the Villages, and buy themselves victuals.

v. 16. But Jesus said unto them; they need not depart, give ye them to eat.

v. 17. And they say unto him, we have here but five loaves and two fishes.

v. 18. He said, bring them hither to me.

v. 19. And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to Heaven, he blessed, and brake, and gave the loaves to his Disciples: and his Disciples to the multitude.

v. 20. And they did all eat and were filled: and they took up of the Fragments that remained, twelve baskets full.



v. 21. And they that had eaten were about five thousand men, besides women and children.

Mark 6. 30. And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

v. 31. And he said unto them, come ye your selves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

v. 32. And they departed into a desert place by ship privately.

v. 33. And the people saw them departing, and many knew him, and ran afoot thither out of all Cities, and outwent them, and came together unto him.

v. 34. And Jesus, when he came out, saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things.

v. 35. And when the day was now far spent, his Disciples came unto him, and said, this is a desert place, and now the time is far passed:

v. 36. Send them away, that they may go into the Country round about, and into the Villages, and buy themselves bread: for they have nothing to eat.

v. 37. He answered and said unto them, give ye them to eat. And they said unto him, shall we go and buy two hundred penyworth of bread, and give them to eat?

v. 38. He saith unto them, how many loaves have ye? go and see. And when they knew, they say, five and two fishes.

v. 39. And he commanded them to make all sit down by companies upon the green grass.

v. 39. συμφο-  
ρα, συμφορα]  
convivia, con-

vivis. Est oratio distributiva ut supra v. 7. *Nō Nō*. Subaudienda praepositio *et*.

v. 40. And they sat down in ranks, by hundreds, and by fifties.

v. 41. And when he had taken the five loaves, and the two fishes, he looked up to Heaven, and blessed, and brake the loaves, and gave them to his Disciples to set before them; and the two fishes divided he among them all.

v. 40. *παρατα-*  
*τα*] *αρεολα*, *αρεολα*, *h. e.*  
*areolam*.

v. 42. And they did all eat and were filled.

v. 43. And they took up twelve baskets full of the Fragments, and of the fishes.

v. 44. And they that did eat of the loaves, were about five thousand men:

Luke 9. 10. And the Apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the City called *Bethsaida*.

v. 11. And the people, when they knew it, followed him, and he received them, and spake unto them of the Kingdom of God, and healed them that had need of healing.

v. 12. And when the day began to wear away, then came the twelve, and said unto him, send the multitude away, that they may go into the Towns and Country round about, and lodge, and get victuals: for we are here in a desert place.

v. 13. But he said unto them, give ye them to eat. And they said, we have no more but five loaves and two fishes, except we should go and buy meat for all this people.

v. 14. For they were above five thousand men: and he said to his Disciples, make them sit down by fifties in a company.

v. 15. And they did so, and made them all sit down.

v. 16. Then he took the five loaves, and the two fishes, and looking up to Heaven, he blessed them, and brake, and gave to the Disciples to set before the multitude.

v. 17. And they did eat, and were all filled: and there was taken up of Fragments that remained to them, twelve baskets.

John 6. 1. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias :

v. 2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

v. 3. And Jesus went up into a mountain, and there he sat with his Disciples.

v. 4. And the Passover, a feast of the Jews, was nigh.

v. 5. *Deo quomodo concilian-*

dum est quod sic dicitur Jesum in monte sedentem vidisse turbam, cum Mathæus cap. 14. v. 14. narret ipsum exeuntem e navi vidisse turbam, quæ cum terrestri itinere progressa prævenerat, Mar. 6. 34. Respondeo, Johannem narrare acta post concionem, & miracula; Mathæum, & cæteros Evangelistas, antecedentia. Vidit igitur Christus turbam primo advenientem, & misericors illius, ne post destituta pascere suos, excepit eam docendo, & miracula faciendo, ut narrat Mathæus cum reliquis: aspexit tandem post finitam concionem, eodem vultu misericordiz, sed in necessitate corporali, sicut ante in Spirituali, quod solus narrat Joannes. Tarnovius.

v. 6. (And this he said to prove him: for he himself knew what he would do.)

v. 7. Philip answered him, two hundred penyworth of bread is not sufficient for them, that every one of them may take a little.

v. 8. One of his Disciples, Andrew, Simon Peters brother, saith unto him.

v. 9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

v. 10. And Jesus said, make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand.

v. 11. And Jesus took the loaves, and when he had given thanks, he distributed to the Disciples, and the Disciples to them that were set down, and likewise of the fishes as much as they would.

v. 12. When they were filled, he said unto his Disciples, gather up the Fragments that remain, that nothing be lost.

v. 13. Therefore they gathered them together, and filled twelve baskets with the Fragments of the five barley loaves, which remained over and above unto them that had eaten.

## S E C T. XXX.

**T**HE people are so wonderfully affected and transported with this miracle of Jesus, that they certainly concluded, this was the *Messias* promised and fore-told by the Prophets; and dreaming possibly of an easie life under him, and that they should thus miraculously be fed constantly by him, they in a furious zeal, were about to take him by force, and make him their *King*: which he perceiving, commands his Disciples to get into the Ship, and to sayl away before him, along by *Bethsaida* to *Capernaum* in the Country of *Gennesaret*, he himself going up in the mean time into the Mountain (where he and his Disciples had lately been) *alone to pray*. His Disciples obeying his command, and going to Sea without him; by that time they had rowed about twenty five, or thirty furlongs (it being night) they were tossed with a violent tempest and contrary wind, and in great danger to be cast away. Whilst they were in this sad condition, about the fourth watch of the night, Jesus comes to them, walking upon the Sea, (a) and made shew as if he would have passed by them. They were exceedingly troubled at this sight, supposing it had been a Spirit, (b) but he speaks to them, and bids them be of good cheer, acquainting them *who he was*. Peter is so heartned and revived at this, that he desires commission from him, that he might come to him on the Water: Which Christ granting, Peter walked towards him for some part of the way, till the wind being boisterous, his faith failed him, (c) and he began to sink. Then crying to Jesus for help, he stretched forth his hand, and saved him, but rebuked him for his distrust and fear, seeing he was with him. Then going up with him into the Ship, presently the tempest ceased. The Apostles were amazed beyond measure at these things; but had not so well considered the miracle of the loaves which he had lately wrought, as to assure themselves thereby of his *divine power*, and to believe him able to do such a miracle as this, namely, *to walk upon the Sea*; for as yet they were but slow and dull in the apprehending and believing spiritual things, especially what belonged to the divine power of Christ, *Mark* 6. 51, 52. Yet at length when they had better considered of it, (it seems) they came to him, and worshipped him, and acknowledged his Divine power, and that he was indeed the *Son of God*, *Mat.* 14. 33. Then he caused the Ship (which was now in the midst of the Lake) to come suddenly to shore at the land of *Gennesaret*. Immediately upon  
his

(a) Hoc facto insignitè: Christus divinam suam potentiam ostendit. Nam de Deo dictum est apud Jobum c. 9. v. 8. ὁ πνεύματος ὡς ὄντι ἐδύπευ, ὄντι θαλάσσης. Et sane pleraque de Deo dicta in libris Prophetarum, Christus visibiliter implevit. *Grot.*

(b) Opinio hæc ex Phariseorum disciplina, qui, Spiritus ut existeret per se putabant, ita & indutos humanam figuram hominibus apparere. Quia autem mali Spiritus noctu potius quam interdiu ostentare se creduntur, inde sibi metuebant Apostoli.

(c) Permisit eum Jesus huic tentationi, ut perspicuam haberet fidei suae tenebrositatem, atque inconstantiam, neque sibi quidquam arrogaret: & quod de se nesciebat promptus ille semper & calens animus, non parum adhuc sibi decesse ad plenum fidei robur, id Christus ipsum experimento discere voluit; ut quod deerat, supplicii prece ac nisu impetrare contenderet.

his arrival there (as soon as it was known) the people of that Country took order, that all the sick people thereabout should be brought to him; and they besought him that they might but only touch the border of his Garment, thereby testifying their faith in him, and belief of his divine power: and as many as thus touched him, were miraculously healed.

v. 14. ὁ ἔρχο- John 6. 14. Then those men, when they had seen the miracle that Jesus  
μεν qui ve- did, said, this is of a truth that Prophet that should come into the world.  
nire debuit ut  
Math. 17. 11. Propriè autem ὁ ἔρχομεν Intelligebatur Messias, Luc. 7. 19. quem eundem, & maximum  
Prophetam fore eo tempore sibi persuaserant. Ab hoc solo expectabantur majora quam Moyses præstiterat.

v. 15. When Jesus therefore perceived that they would come and take him by force, to make him a King, he departed again into a Mountain himself alone.

v. 16. And when even was now come, his Disciples went down unto the Sea.

v. 17. And entered into a ship, and went over the Sea towards Capernaum, and it was now dark, and Jesus was not come to them.

v. 18. And the Sea arose, by reason of a great wind that blew.

v. 19. So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the Sea, and drawing nigh unto the ship: and they were afraid.

v. 20. But he saith unto them, it is I, be not afraid.

v. 21. Then they willingly received him into the ship, and immediately the ship was at the land whither they went.  
v. 21. ἡ δὲ λαὸς  
opponitur ei,  
quod ante di-  
ctum erat, eos fuisse perterritos v. 19. ex quo scilicet intelligitur, ipsos fuisse eum aversatos; nunc autem agniti-  
eius voce, & mutatis animis, eum, quem tugebant, cupide accipiant in navim.

Mark 6. 45. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

v. 46. And when he had sent them away, he departed into a mountain to pray.

v. 47. And when even was come, the ship was in the midst of the Sea, and he alone on the land.

v. 48. And he saw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night, he cometh unto them walking upon the Sea, and would have passed by them.

v. 49. But when they saw him walking upon the Sea, they supposed it had been a spirit, and cried out.

v. 50. (For they all saw him, and were troubled) and immediately he talked with them, and saith unto them, be of good cheer, it is I, be not afraid.

v. 51. And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

v. 52. For they considered not the miracle of the loaves, for their heart was hardened.  
v. 52. Erat o-  
nim cor eorum  
obtusatum]

Nondum erat intellectus eorum divino lumine illustratus, quo possent visa miracula dignè expendere & ex his in-  
telligere Majestatem, & gloriam Christi. Admonemur hic de humanæ mentis vicio, quod fit ut non sufficiat spe-  
ctare oculis corporis *magnalia Dei*, ad hoc ut intelligas, & credas, nisi mens supernè fuerit illuminata.

v. 54. Contin. v. 53. And when they had passed over, they came into the land of Gens-  
cognoverunt  
eum] Id est, e-  
jus loci homi-  
nes, quod ad-  
dit Math. 15.

v. 54. And when they were come out of the ship, straightway they knew him,

v. 55. And ran thither that whole region round about; and began to carry about in beds those that were sick, where they heard he was.

v. 56.



- v. 56. And whithersoever he entred, into Villages, or Cities, or Country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment : and as many as touched him were made whole.
- Matth. 14. 22. And straightway Jesus constrained his Disciples to go into a ship, and to go before him unto the other side, while he sent the multitudes away.
- v. 23. And when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was there alone.
- v. 24. But the ship was now in the midst of the Sea, tossed with waves, for the wind was contrary.
- v. 25. And in the fourth watch of the night Jesus went unto them walking on the Sea.
- v. 26. And when the Disciples saw him walking on the Sea, they were troubled, saying, it is a spirit, and they cryed out for fear.
- v. 27. But straightway Jesus spake unto them, saying, be of good cheer, it is I, be not afraid.
- v. 28. And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.
- v. 29. And he said, come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.
- v. 30. But when he saw the wind boisterous, he was afraid : and beginning to sink, he cryed, saying, Lord, save me.
- v. 31. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?
- v. 32. And when they were come into the ship, the wind ceased.
- v. 33. Then they that were in the ship, came and worshipped him, saying, of a truth, thou art the Son of God.
- v. 34. And when they were gone over, they came into the land of Genesaret.
- v. 35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.
- v. 36. And besought him that they might only touch the hem of his garment : and as many as touched, were made perfectly whole.

## SECT. XXXI.

**T**HE Multitude that had been miraculously fed, knowing that Christ had not gone with his Disciples, and that there was no other Boat there that could transport him, did the next day expect (as it seems) that they should find him on the Mountain to which he went to retire himself. But finding him gone as well as his Disciples, they (being provided of other Boats for their passage, which it seems had newly come from *Tiberias*) they haste to *Capernaum*, and there they find him, and enquire concerning his getting to that place, suspecting possibly that he came in a miraculous way, *John 6. from 22. to 26.* In answer (a) to whom, Christ first discovers their corrupt ends in seek-

(a) *Christus corda eorum introspicens, quæ caduco quædam cœlestis vitæ pabulo magis efficebantur, ad id quod interrogatur non respondet, ea verò docet de quibus non interrogabatur.*

(b) *Mors suo ex occasione eorum quæ videbat, aut audiebat, ad spiritualia animam attollit.*

ing of him, being not so much affected with his glory, shining in that miracle they had seen, as because they did eat of the loaves and were filled, *ver. 26.* Secondly, He directs them to take pains for *better food*, (b) namely, the Spiritual, which he promiseth to give by the actual application of *himself* and *his benefits* to every one that

would sincerely seek after him; he being authoriz'd and commissioned by the Father to be the *Saviour* and helper of lost sinners, *ver. 27.*

Hereupon they desire to be directed what they must do, and what he would prescribe them, for the attaining of this spiritual food; he points out *faith in himself* as the only way, *ver. 28. 29.*

They, before they will believe in him, require he should shew some greater signs to confirm his doctrine, and prove himself to be the *Messias*, then hitherto he had done, seeing *Moses* (whose Scholars they professed to be) had done *greater works*, then this he had done of miraculous feeding them with Barley loaves for one time; for *Moses* had fed their Fathers, who were no less then six hundred thousand persons, and that for the space of forty years together in the Wilderness with excellent *Manna* from Heaven; and possibly they expected that Christ should in some such manner feed them now, *ver. 31, 32.*

Christ upon this mention of *Manna*, sets out the excellency of the bread offered by him, above *Manna*. For First, for *Manna* it was not *Moses* (of whom they gloried in opposition to him) that gave it them, but the Father. Secondly, It was not given from *Heaven*, that is, the *Celestial Heaven*, but only from the *Air* and *Clouds*, which sometimes in the Old Testament is called Heaven. But this Spiritual food of which he spake, which is *himself*, was given and sent by the Father from the highest Heaven, even the Heaven of Glory, the Royal Palace of the King of Heaven and Earth. Thirdly, That though *Manna* was a *Sacrament* and *Type* of Christ, and in that respect is called *Spiritual meat*, *1 Cor. 10. 3.* yet it was not true Spiritual food *effectively*, and

and of *itself*, but only bodily food. But he himself is *true bread* from Heaven, that is, *real spiritual food*, and the *substance* and *truth* of what *Manna* typified, and gives life to lost and dead men, which *Manna* could not do. And whereas *Manna* was peculiar to *Israel* only, he is appointed to give life to *all sorts* of persons, Gentiles as well as Jews, *ver. 32, 33.*

They hearing of such bread so highly commended, but conceiving of it still (as it seems) but in a carnal manner, desire they may partake of it constantly, [see *John 4. 15.*] *ver. 34.*

Christ hereupon declares more plainly, *what* and *who* this bread of life is, and shews the *way* of partaking of it, which is by *coming* to him, and *believing in him*, (*Chap. 5. 40.*) And he points out the excellency thereof by another effect, which is, that they who embrace him, though they will *long after more of him*, yet will they never again hunger *after other things* as the way to happiness, nor shall any more pine under the destroying hunger of a total want of Grace; but being once partakers of him, shall find *all sufficiency* in him, and compleat food and refreshment from him, for the preserving and perpetuating of their Spiritual life, *ver. 35.*

Then discovering unto them their perverseness, in that they had seen him and the miracles he had wrought, and were convinc'd *who he was*, and yet would not believe in him; he sheweth that *all those the Father (d) had given him*, would come unto him, (e) and should find all *tender usage* and *welcome* from him, and should in *no wise be rejected* (f). And this he farther confirms by shewing the end of his *Incarnation* and coming into the World, and by rehearsing a part of his *Commission* unto them; wherein he shews that he came not to do his *own will only*, but the *Fathers* also, and so had sufficient warrant for what he did; and this was his Father's will, that those that are given him (to be under his charge, and to participate of his benefits) should be drawn to believe in him, and should be preserved from perishing, and their bodies should be raised up at the last day. For whoever knows the Son and believes in him, the Father hath decreed that he shall not perish, but have everlasting life, from *ver. 38. to 41.*

The Jews carp at this, that he (whom they supposed to be only the Son of *Joseph* and *Mary*, being ignorant of his divine nature and miraculous conception) should speak so great things of himself, namely, that he was *the bread of life*, and that *he came down from Heaven*, *ver. 41, 42.*

Our Saviour in his reply to them sheweth, that the cause and root of their unbelief was something in themselves, namely, their *natural impotency* to any thing that was good, and their averseness from him, which also is the condition of all men, till the Father doth by the Divine power of his Grace draw them; then

(d) Silent preparationes ad fidem Patris tribui, ut Math. 26. ut fidei operatio Filio; obsequio Spiritui.

(e) Similitudo sumpta à discipulis quos Pater Magistro tradit, quiq; volentes eum frequentant.

(f) *Non ejiciam foras* non repellam à me, à societate meà, & communalione bonorum, sed benigne excipiam eum, & magnà curâ refectabo, ut ait Theophylactus. Luc. Brugen.

all that are thus *effectually* drawn, do come unto him the true Messiah, and he will be accountable for them. He confirms his assertion concerning his Father's *drawing* from the Prophecies of the Old Testament, which speak of the days of the Messiah, wherein it is fore-told, that all the Elect shall be taught of God, to embrace Christ offered in the Gospel, (g) (Isa. 54. 13. Jer. 31. 33,

(g) See Sect. 21. of Chap. 6.

(\*) *Omnis qui audit à Patre* inus loquente & revelante quod humana ratione est investigabile. *Cognitionem filii sui, non sono aus voce Patris nobis immitit, sed illuminatione mentis, ait Cyrillus. Et didicit* ita ut persuadeatur. *Audire ad intellectum pertinet, discere potissimum ad voluntatem. Quid est trahi à Patre nisi discere à Patre, inquit Augustinus. Omnis ergo, inquit, qui efficaciter docetur à Patre, me esse Christum filium Dei, venit ad me, nomen mihi dat, & in me credit. Vide Luc. Brugenl. in loc.*

(h) This teaching excludes not a teaching Ministry under the Gospel; for the very Text includes *hearing and learning*. But the meaning is, that God *in* and *by* the means should teach them, and though means be necessary, yet 'tis not the means alone, but the Spirit's teaching by the means that prevails. And under the Gospel these means should be more general and efficacious than under the Law.

(i) See Match. 11. 27.

34.) whence he inferreth, that every one (\*) who is thus taught, will come unto him and believe in him (h). And he farther shews, that God's teaching doth not import that man must first see God, and be taught of the Father apart and without him: For not only is the Father invisible to the eye of the body, but also there is no immediate sight, or knowledge of the Father in his *will* or *ways* about saving sinners, but what Christ who is the Son of God imparteth and teacheth; and therefore all others must be taught not *immediately* by the Father, but *mediately* by the Son, (i) ver. 43; 44, 45, 46.

Christ having thus far digressed to shew the cause of their unbelief, he returns now to press the former Doctrine, namely, that *himself is the object of saving faith*, and that eternal life is to be had only *in* and *by* him, and that he is the *bread of life*, the *living bread*, which preserves those from eternal death, who eat of it, which is more then *Manna* could do. For though their Fathers did eat it as a *Sacrament*, pointing out Christ (as was intimated before from 1 Cor. 10. 3.) yet many of them perished eternally; but the partaker of *this bread* shall live eternally in bliss and glory. And he shews, that *he is this bread* by reason of his Incarnation, and taking on him our flesh and nature, and by his giving of it as a *ransom* for sin; and his *offering* up himself in that nature, is (as it were) the preparing of him to be fit food for our *faith* to feed upon, from ver. 47. to 52.

The Jews understanding him still *carnally*, stumbled at what he said; for they thought it was inhumane to eat man's flesh, and his body could not be food *that way* to all the world. Christ doth not alter his words, but presseth more and more the necessity of *believing* in him, and *closing* with him *as crucified*, under the terms of *eating his flesh*, and *drinking his blood*; and shews, that they that neglect to do this, can have no *Spiritual life* in them, but are *dead in their sins*: But such as do sincerely close with him, have *eternal life* in the bud, and shall be raised up at the last day fully to enjoy it. He farther shews that this food is not *imaginary*, but *real* food, able to confer and preserve life: And that there is a real *union* betwixt him, and those that feed



him: For as meat is turned into the eaters substance, so believers and he become *one*, and upon feeding on him (that is believing) there followeth a *mutual inhabitation*, he dwelling in them, and they in him. Upon this Spiritual feeding they are united to him, and abide in him, and he abides in them by his *spirit* and *quickning* Vertue. And as there is a real union between the *Father* and *him*, and as the *Father lives* (k) who sent him, having an eternal fountain of life in himself, and he the *Son* lives by the *Father*, having the same life communicated to him with his essence from the *Father*; so they who feed on him shall *live* by him [see Chap. 5. 26.] This life of the *Father* and the *Son* being a sure pledge that believers shall live by a life derived from the *Son* on whom they believe, from ver. 52. to 60.

(k) *Sicut me misit vivens Pater* est enalage, q. d. *Sicut vivit Pater qui misit me. Deus dicitur Deus vivens, D. ut. 5. 26. & alibi, quia fontem omn'is vitæ in se habet.*

These words sounded so harshly, that not only the common multitude, but some even of those that had given up *their names* to follow him, (l) could not tell how to bear them. Christ reproves their unjust and causeless stumbling at what he had said, and that they should think it strange that he who appeared in so much outward meanness, should say *he came down from Heaven*; wherefore he tells them that his *Ascension* into Heaven should prove the truth of *that* to their conviction and shame. For the *Ascension* of his *Humane nature* by local change of place, should clearly prove that he came down from Heaven in respect of his *Divine nature's* stooping to be clothed with our flesh. His *Ascension* would prove his *God-head*, and that he came down from Heaven, seeing he should *arise* and *ascend* by his own power. He farther shews, that by eating his flesh, he did not mean a *carnal fleshly eating*, for that could profit them nothing; but it is a *spiritual* eating of him *by faith* that bringeth that quickning life of which he had spoken; neither is this life given by eyeing or looking to his flesh only, *considered in it self* and without his *God-head*: For all the quickning vertue that is ascribed to his *flesh* or *humane nature*, doth flow from his *God-head*, to which it is united. It is the *Spirit* or *Divine nature* that quickneth, and therefore he is to be laid hold on by faith as *God incarnate*, and not to be look'd on as a *meer man*, or one whose flesh is to be eaten in a bodily manner. And so he declares, that these words of his are not to be taken in a *carnal* and gross sense, but in a *spiritual*. And being so taken, and himself being spiritually fed upon, this doctrine will not be found hard, but will bring life and refreshing to the fainting soul, and they that so understand it, will find it lively in operation, ver 60, 61, 62, 63.

(l) Non ex duodecim, sed ex alitis, qui frequentiores erant Jesu sectatores.

Christ having cleared his doctrine, points out the true cause of their stumbling, which was their *unbelief*, and remembers them of what he had said before; that the cause of their not *coming* to him, and believing in him, was their *natural impotency* and corrupt disposition which could be only remedied by God, ver. 64, 65.

He having dealt thus plainly and clearly with them, from that time *many thousand unsound Professors* did wholly forsake him, and made defection from him. Upon this he asks his *Apostles* whether *they* would go away also, intimating that their departure would touch him more nearly, then the departure and defection of all the rest. *Simon Peter* in the name of the rest answers, that they knew none besides to whom they could go, and *rationaly* expect that happiness they did from him: For his doctrine pointed out the only way to salvation, and being embraced and followed, doth give a right to *Eternal life*; and they had a firm belief and assurance that he was the *true Messias*, the Son of God. *Peter* having made this profession for himself, and all the rest of the twelve, Christ intimates that his Charity was something too large in promising so much for them all; for there was one *Traitor* among them, of whose falseness and unsoundness he now gives them warning, from *ver. 66.* to the end.

*John 6. 22.* The day following, when the people which stood on the other side of the Sea, saw that there was none other boat there, save that one whereinto his Disciples were entered, and that Jesus went not with his Disciples into the boat, but that his Disciples were gone away alone:

*v. 23.* Howbeit, there came other boats from *Tiberias* nigh unto the place where they did eat bread, after that the Lord had given thanks.

*v. 24.* When the people therefore saw that Jesus was not there, neither his Disciples, they also took shipping, and came to *Capernaum*, seeking for Jesus.

*v. 25.* And when they had found him on the other side of the Sea, they said unto him, Rabbi, when camest thou hither?

*v. 26.* Jesus answered them, and said, Verily, Verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

*v. 27.* *ἐγὼ δὲ  
ζῶσαι τῆν  
βρώσιν* non est  
facere ut cibus  
sit, imò ne quidem parare eum, (cui id de cibo corporali quodammodo dici queat, nequaquam tamen de Spirituali, quem & Christus paravit, & dat) sed est *operari in cibo vel circa cibum*. Et si enim Christus eum paraverit, nostrum tamen est operari circa eum, ut noster sit. *Operemini non tam cibo qui perit, sed illi qui permanet in vitam æternam* non tam illi, quam huic, cujus fructus ad æternitatem pertinet, ut supra de aqua dixerat c. 4. 14. *Hunc Pater obsignavit* Metaphora sumpta ab iis, qui quos mittunt, eorum auctoritatem obsignato diplomate sanciant. Pluribus per eum edictis miraculis tanquam sigillis suis apposis, declaravit filium suum esse, & Messiam promissum.

*v. 28.* *ποιῶμεν  
pro ποιήσο-  
μεν*, quæ enal-  
lage frequens maxime in interrogationibus: *ἔργα θεῶ* sunt opera appropinquæ Deo gratæ. Sic sacrificia Dei, *Psal. 51. 17.*

*v. 29.* *Ἡ οὐκ  
opus Dei ut cre-  
datis in eum,*  
*quem ille misit* hoc est, Deo placens; q. d. vultis habere vitam operibus: ergo opus illud operamini, credite nempe in filium Dei. Camero. *Opus*, est etiam hæc fiducia, sed Internum. Neq; opponitur operibus quibuscvis, sed æternis, & quidem iis, quæ sine tā fiduciā esse possunt. Vox *operum* in sermone Judæorum propriè accipitur: In sermone verò Christi ad priorem alludentem metonymicè pro cultu illo, qui omnium Deo verè placentium, bonorumq; operum, causa, basis, & fundamentum est, fide scilicet in Christum.

v. 30. They said therefore unto him, what sign shewest thou then, that we may see, and believe thee? what doest thou work?

v. 31. Our Fathers did eat Manna in the desert, as it is written, he gave them bread from Heaven to eat.

v. 32. Then Jesus said unto them, Verily, Verily I say unto you, Moses gave you not that bread from Heaven, but my Father giveth you the true bread from Heaven.

v. 33. For the bread of God is he which cometh down from Heaven, and giveth life unto the world.

v. 34. Then said they unto him, Lord, evermore give us this bread.

v. 35. And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

v. 36. But I said unto you, that ye also have seen me, and believe not.

v. 37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

v. 38. For I am come down from Heaven, not to do mine own will, but the will of him that sent me.

v. 37. τῶν  
neutrum pro  
masculino aut  
communi.

v. 38. Μίσης

sam ut omnia eam congruenter Patris volumini.

v. 39. And this is the Fathers will which hath sent me, that of all which he hath given me, I shall lose nothing, but should raise it up again at the last day.

v. 39. *Hæc est  
voluntas Pa-  
tris, ut ex omni  
eo quod mihi*

*dedis, nihil perdam.]* h. e. non sinam periri, non poterit perire.

v. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day.

v. 40. ὁ θεω-  
ρῶν] h. e. con-  
templans fili-  
um, visu scilicet

et Spiritualit: qui filium & quæ illius sunt, probè considerat, & contemplatur. θεωρῶν non est quovis modo sed cum attentione videre, & cognoscendi significationem habet.

v. 41. The Jews then murmured at him, because he said, I am the bread which came down from Heaven.

v. 42. And they said, is not this Jesus the Son of Joseph, whose Father and Mother we know? how is it then that he saith, I came down from Heaven?

v. 43. Jesus therefore answered and said unto them, murmur not among your selves.

v. 44. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

v. 44. Non  
violenta coactio  
immediata, sed

voluntatis à Deo avertæ benevolæ flexio, eaq; mediata, per verbum revelatum prædicatumq; translatione eâ in-  
ducitur:

v. 45. It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

v. 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

v. 46. *Hic vi-  
dit Patrem] h.  
e. Is ut incli-*

*mus pervenit Patris voluntatem: quare cum is eam revelat, tunc Pater trahit.*

v. 47. Verily, Verily I say unto you, he that believeth on me, hath everlasting life.

v. 48. I am that bread of life.

v. 49. Your Fathers did eat Manna in the wilderness, and are dead.

v. 50. *Hic est panis de celo descendens, ut ex ipso comedas aliqui, & non moriaris* v. 50. This is the bread, which cometh down from Heaven, that a man may eat thereof and not dye. h. e. ut quicumq; ex eo comederit, non moriatur, &c. Nam vita ex hoc pane procedens æterna est.

v. 51. *Et panis quem ego dabo, caro mea est* v. 51. I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world. Et Pater dat, & dat Filius: Pater decreto, Filius voluntario obsequio. *Quamvis à Patre dicatur esse traditus, autem & seipsum tradidisse dicitur: & illud quidem est, ut discamus ejus cum Patre concordiam: hoc autem, ut liberam voluntatem filii non ignoremus.* Theophylactus. Pro mundi vitâ] h. e. ut vitam æternam impetrem humano generi, non Judæis tantum, sed & Gentibus.

v. 52. *πῶς δύναται* v. 52. The Jews therefore strove amongst themselves, saying, how can this man give us his flesh to eat? *Illud δύναται* sumendum non *εὐσεμῶς* sed *ἡθικῶς*. Sic jurisconsulti *impossibiles conditiones* vocant, quæ honestati repugnant, In hoc impossibilem genere est vesci humanis carnibus.

v. 53. Then Jesus said unto them, Verily, Verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

v. 54. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

v. 55. *ἀληθῆς ἐστὶ βρώσις* v. 55. For my flesh is meat indeed, and my blood is drink indeed. *est, Eminentiſſimè.* Est pastus pulcherrimus animorum.

v. 56. *In me manet, & ego in illo* v. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

v. 57. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

v. 58. This is that bread which came down from Heaven: not as your Fathers did eat Manna, and are dead: he that eateth of this bread, shall live for ever.

v. 59. *Hæc dixit in Synagoga* v. 59. These things said he in the Synagogue, as he taught in Capernaum. Non clam & loco occulto, sed in loco publico & celebri ubi plurimi erant testes sermonis, quod facit ad fidem narrationis, ut Act. 26. 26.

v. 60. *Quis potest cum audire* v. 60. Many therefore of his Disciples, when they had heard this, said, this is an hard saying, who can hear it? *quis potenter audiat?* h. e. incredibilis & intolerabilis est. Hic vero semet accusant qui de dubiis Magistrum non interrogant.

v. 61. When Jesus knew in himself that his Disciples murmured at it, he said unto them, doth this offend you?

v. 62. *ὁ ἀνθρώπος* v. 62. What and if ye shall see the Son of man ascend up where he was before? *ὁ ἀνθρώπος* h. e. sicut ipsi videritis, aut aliorum certo testimonio cognoveritis: Nam & *agnoscendi* significatum habet. Vide John. c. 4. 19. & 12. 19. 45. & 14. 17.

v. 63. *Spiritus est qui vivificat* v. 63. It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

*Divinitas mea carni conjuncta est illa quæ vitam, de quâ loquutus sum, tribuit per ipsam carnem meam: caro verò sola, seu à Spiritu Divinitatis separata non prodest quidquam ad vivificandum. Itaq; hoc sensu tradit Christus modum quo caro sua vitam tribuit, scil. per Spiritum: consequenter verò eam non sic eandem esse ut putabant, quæ-*



quemadmodum editur caro mortua animalium, sed sicuti Spiritu animata, non carnali, sed Spirituali modo. *sentur.*

*Verba quæ ego loquor vobis*] q. d. Non ipsa caro mea carnaliter comesta, sed verba quæ de carne meâ paulo ante locutus sum, v. z. illam datum iri pro mundi vitæ, *Spiritus sunt & vita*, id est organum sunt per quod Spiritus vitæ operatur, quatenus nimirum per illa operatur fidem : quo sensu Petrus (huc fortasse respiciens) nominat verba vitæ æternæ, v. 68. *Verba quæ ego loquor vobis, Spiritus sunt, & vita*; hoc est, à Spiritu Dei sunt, & Spiritualem vitam, verâ fide acceptis, conferunt : q. d. Verba mea minime ad modum, & mensuram rerum terrenarum, & vulgò cognitarum exigenda sunt, sed semotis cogitationibus illis, auxilio, & ductu Spiritus Sancti, tanquam de rebus Spiritualibus dicta, Spirituali: et etiam intelligenda, & simplici fide credenda sunt. Quod si fiat, vita etiam sunt, sive vitam largiuntur. *Galixtus.*

v. 64. But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

v. 65. And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

v. 66. From that time many of his Disciples went back, and walked no more with him.

v. 67. Then said Jesus unto the twelve, will ye also go away?

v. 68. Then *Simon Peter* answered him, Lord, to whom shall we go? thou hast the words of eternal life.

v. 69. And we believe, and are sure that thou art that Christ, the Son of the living God.

v. 70. Jesus answered them, have not I chosen you twelve, and one of you is a Devil?

v. 70. Vide-  
tur Judas jam  
cum Jesu male

voluisse, quod ejus præcepta ab ipsius studiis plurimum discrepant;

v. 71. He spake of *Judas Iscariot*, the Son of *Simon*: for he it was that should betray him, being one of the twelve.

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# CHAP. V.

Wherein is set forth the History of our Lord and Saviour from the Third Passeeover after his Baptism to the Fourth, containing the Acts of the Third year of his publick Ministry.

## SECT. I.



UR Saviour now goeth up to the Passeeover (a) at Jerusalem, as may be gathered from *Joh. 6. 4.* The Passeeover a Feast of the Jews was nigh. For we cannot suppose that He that came to fulfil all Righteousness, would neglect to be present at Jerusalem at this Passeeover, any more than he had done before.

At the Passeeover last year, the Jews convented him before them, to answer for the violation of the Sabbath (as they supposed) in healing an *infirm man* on that day. At which time (b) he plainly affirmed, and proved himself to be the *Messias*, and came off with safety. But now the increasing of his *Disciples*, and the spreading of his *Fame* and *Doctrine*, by the preaching of the *Twelve*, had to enraged them, that they sought his life, as appears *Joh. 7. 1.* Which he understanding, makes but a short stay at Jerusalem at this time, and gets away into *Galilee*, resolving not to come into *Judea*, till the Feast of *Tabernacles*.

(a) See Dr. Lightfoot's Harmony, pag. 37. And Mr. Thomas Allen's Scripture-Chronology, p. 222.

(b) See ch. 4. sect. 1.

## SECT. II.

BEING in *Galilee*, certain Scribes and Pharisees come from Jerusalem to him, and quarrel with him, because his Disciples did eat with unwashen (c) hands, not observing the tradition (d) of

(c) Lotio manuum atque earum immersio instituta est ex

verbis Scribarum. Maimon. in Mikvaoh cap. 11. Ast à quibus, & quando, ambigitur. Aferunt nonnulli ritus hujus institutionem Hilleli, & Shammeo, alii ad secula reducunt altiora. Lightfoot in Loc.

*Jerus. Talm. in Schab. fol. 2. col. 4.* The Gomarists have this saying, Whosoever hath his dwelling in the Land of Israel, and eats his common meals in cleanness, and speaks the holy tongue, and saies over his Phylacteries morning, and evening, that man may be confident he shall obtain the life of the world to come. Idem.

(d) Hujusmodi traditiones vocantur à Judeis Lex Oralis ut distinguatur à Lege scripta. Auctores eorum, instituerunt Moises in Monte Sinai, qui tradiderit eas Josua; hic Septuaginta senibus; isti, Synedrio Magno, à quo eas Rabbini acceperunt: sicut hec patet ex Aben Ezra, Jarchi, Rabbi, Bechai, & aliis in cap. 4. v. 14. Deuter. Quo specioso titulo, quibuslibet Commentis posterorum auctoritatem conciliant. Nam vetera auctores plerumque traditionum istarum erant recentiores quidam Akiba, Simcon, Hillel, & alii, qui aliquantulum ante Christum natum vixerunt, ut patet ex Hieron. Epist. 151. ad Elgasium. Et Epiphano Hieron. 15. & 33. Quamvis eas traditiones fecerint, ex eo liquet, quod dicunt, Qui credit verbis Sapientum, perinde est ac si crederet ipsi Deo. Et Amabilia sunt verba Scribarum præ verbis Legis. V. d. Jansen. in Lo.

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(\*) Our Saviour here renders the true sense, though not the very words of the Prophet. For albeit in vain be not in the Hebrew Text, yet as Gratian saies, Necesse est frustra Deum colant quorum cultus Deo displicat.

the Elders. Hereupon he sharply reproves them for their Hypocrisie, and applies to them, what the Prophet *Isaiah* had charged upon the Jews of his times, *Chap. 29. 13.* (\*) Concerning their hypocritical and superstitious worshipping of God, and answers them by way of recrimination, shewing, that while his Disciples did transgress only the Traditions of men, they through their traditions and false glosses did make void the Commandments of God; and gives an instance in a Precept of the Moral Law, viz. the fifth Commandment, and in a Precept or Ordinance of Judicial Law, injoyning the penalty of death to be inflicted on such children, as did curse their Parents, *Exod. 21. 17.* He that curseth his Father or his Mother, shall surely be put to death, *Levit. 20. 9.* Every one that curseth his Father or his Mother, shall be surely put to death: He that curseth his Father or his Mother, his blood shall be upon him. Now he sheweth that their traditions did make void this Law [ *Mark 7. 11, 12, 13.* ] and hindered children from doing their duty to their Parents. For it seems their Traditions warranted children to

dedicate as a religious offering or gift (e) to God, all that they could spare above their own maintenance. And therefore, when their Parents being poor, should seek help and support from them, they might answer thus; That by which thou mightest be helped by me, is a gift already dedicated to God, and therefore I am free from helping of thee. And so under pretence of gifts and offerings made to God, which he did not require, they neglected a duty they owed their Parents, *1 Tim. 5. 4. 8.* which he did require; and thus they evacuated the Laws of God by their Traditions. Having in this manner rebuked the Scribes and Pharisees, he would not vouchsafe any further conference with them; but taking occasion from their cavil against his Disciples, for eating with unwashed hands, as if that had defiled them before God, he turns his speech to the multitude, & instructs them in a necessary and profitable point of Christian Doctrine, viz. touching the true spring and fountain of spiritual pollution and uncleanness, viz. that it is not any outward thing, or any thing from without a man, which entring into him, can, or doth of it self, and of its own nature, make him unclean before God; but the true spring and spiritual pollution is within, and issues out of the heart of man: So that it is not meat which goeth into the mouth, but evil words (issuing from a naughty heart) which come out of the mouth that truly and properly defile a man. His Disciples tell him, that the Pharisees were much offended at this

Doctrine,

(e) Ex phrasi Scripturæ, Patri laboranti inopiâ succurrere, est Patrem honorare, quomodo Paulus jubet Honorari viduas, & Presbyteros qui bene præsumt, dicit esse dignos duplici h. nove, nam cum ab inferiori merces superiori debita tribuitur, honorarium illud est, non est merces.

Peculiare quoddam Tyrorum juramentum fuisse xpc. ex Theophrasto de legibus notat Josephus contra Apionem. Simplicissima autem & commodissima huius loci interpretatio videtur illa quæ dicunt notari hoc loco tyrorum denegationem quæ liberi Parentibus subsidium petentibus responderunt; & xpc. siue dæmon (χρ. εστ.) οὐκ ἐστὶν ἐκ ἐμῶν ὀφθαλμῶν. Donum est, quod i. vari à me posses; Deo sacrum est, ideoque revocari nequit, non potest in alios usus verti quam sacros. Chetomaus in voce χρ. pag. 80.

Lighfootus noster vocem δῶρον reddendam putat Donum sit, potius quam Donum est; hoc est, sicut res sacrata sit, quodcumque necum tibi prodesse possit. Verba ergo huius commatui sic reddit, quicumque dixerit Patri aut Matri, Donum [Sacratum] sit, quocumque possis à me juvari: tunc nequaquam honoret Patrem suum aut Matrem suam. Piscator sic hæc verba interpretatur. [δῶρον ὁ ἐάν ἐξ ἐμῶν ὀφθαλμῶν.] usurpatur ἐάν pro ἂν: id quod Evangelistis familiare est. Et cohaeret illa conjunctio ἂν cum verbo subjunctivum modi ὀφθαλμῶν, ad notandum modum quem vocant potentialem. Post nomen autem δῶρον subaudiendum verbum substantivum ἔσται, quæ ellipsis nstitutissima est; & articulus postpositivus ὁ regitur à præpositione subintellectâ κατὰ: quæ ellipsis græca est, nempe ὀφθαλμοῖς τῆς, pro κατὰ τῆς, ἵνα in re aliquâ vel re aliquâ. Denique ἐξ ἐμῶν dicitur pro ὁ ἐμῶν. Syntaxis igitur istorum verborum est hæc. ὁ ἐάν ὀφθαλμῶν ἐξ ἐμῶν, δῶρον.



Doctrine, as overthrowing a great part of Pharisaism. He replies, that every plant (f) which his heavenly Father hath not planted, shall be rooted up. Therefore they should not trouble themselves about them, but endeavour to undeceive those whom they have misled, lest they perish with them. For they are blind, leaders of the blind, and so both themselves, and those that are misled by them, are in danger of perishing together. Then seeing his Disciples did not yet clearly understand this Doctrine, that meats did not defile (g), he opens it to them more fully in private, shewing them that that which goeth not to the proper place or seat of spiritual uncleanness, which is the heart, soul, and spirit of man, cannot make him spiritually unclean before God: Neither can that which staves not in a man, but is purged out into the draught, defile him. That which makes a man loathsome before God, is that which defiles the inner man; namely, the sin that cometh from the heart (h) beginning there, and from thence flowing forth, and spreading to the outward man, and outward conversation, and leaving a stain and blemish upon it.

(f) Chrysost. cum suis, de Doctrina ac Dogmatibus intelligunt. Hieron. de hominibus. vid. Mat. 3. 10.

(g) See 1 Tim. 4 3, 4, 5.

(h) Mark 7. 22. Saics, out of the heart proceeds an evil eye. Per oculum malum

denotatur invidia per Metonymiam signi, quia hic effectus per oculos se ut plurimum prodit. confer Mat. 20. 15. Syrac faith Ecclesiastic. 35. 10. ἐν ὀφθαλμῷ ὁφθαλμῶν with a good eye give the Lord his honour; that is, with an heart from envy. See Prov. 22. 9.

Matth. 15. 1. Then came to Jesus, Scribes and Pharisees, which were of Jerusalem, saying,

2. Why do thy Disciples transgress the tradition of the Elders? for they wash not their hands when they eat bread.
3. But he answered, and said unto them, why do you also transgress the Commandment of God, by your tradition?
4. For God commanded, saying, Honour thy Father and Mother: and he that curseth Father or Mother, let him die the death.
5. But ye say, whosoever shall say to his Father, or his Mother, it is a gift by whatsoever thou mightest be profited by me,
6. And honour not his Father or his Mother, he shall be free. Thus have ye made the Commandment of God of none effect by your tradition.
7. Ye Hypocrites, well did Isaiah prophesie of you, saying,
8. This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
9. But in vain they do worship me, teaching for Doctrines the Commandments of men.
10. And he called the multitude, and said unto them, hear and understand.
11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
12. Then came his Disciples, and said unto him, knowest thou that the Pharisees were offended after they heard this saying?
13. But he answered, and said, Every plant which my heavenly Father hath not planted, shall be rooted up.
14. Let them alone; they be blind leaders of the blind: And if the blind lead the blind, both shall fall into the ditch.
15. Then answered Peter, and said unto him, Declare unto us this Parable.
16. And Jesus said, Are ye also yet without understanding?
17. Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?
18. But those things which proceed out of the mouth, come forth from the heart, and they defile the man.
19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20. These are the things which defile a man: But to eat with unwashen hands, defileth not a man.

**Mark 7. 1.** Then came together unto him the Pharisees, and certain of the Scribes, which came from *Jerusalem*.

2. And when they saw some of his Disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the Elders.

4. And when they come from the Market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables.

5. Then the Pharisees, and Scribes asked him, why walk not thy Disciples according to the tradition of the Elders, but eat bread with unwashen hands?

6. He answered, and said unto them, well hath *Esaias* prophesied of you Hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me.

7. Howbeit, in vain do they worship me, teaching for Doctrines the Commandments of men.

8. For laying aside the Commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do.

9. And he said unto them, full well ye reject the Commandment of God, that ye may keep your own tradition.

10. For *Moses* said, Honour thy Father and thy Mother, and whoso curseth Father or Mother, let him die the death.

11. But ye say, if a man shall say to his Father, or Mother, it is *Corban*, that is to say, a gift by whatsoever thou mightest be profited by me: he shall be free.

12. And ye suffer him no more to do ought for his Father or his Mother:

13. Making the Word of God of none effect through your tradition, which ye have delivered: And many such like things do ye.

14. And when he had called all the people unto him, he said unto them, Harken unto me every one of you, and understand.

15. There is nothing from without a man, that entering into him, can defile him; but the things which come out of him, those are they that defile the man.

16. If any man have ears to hear, let him hear.

17. And when he was entered into the house from the people, his Disciples asked him concerning the Parable.

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive that whatsoever thing from without entereth into the man, it cannot defile him,

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, that which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23. All these evil things come from within, and defile the man.

### SECT. III.

(i) *Mulier*  
*ista fuit Syro-*  
*græca gente,*  
*Phœnicia babil-*  
*itatione atque*  
*inde Canaan-*  
*iza nomenclat-*  
*urâ, Lightfoot*  
*in loc.*

**A**Bout this time departing from the Country of *Gennesareth*, he retires himself into the borders of *Tyre* and *Sidon*; but he could not long be private there. For a certain woman (i) that was a Syro-phanician by Nation, hearing of his miracles, came to him, and earnestly besought him to cure her Daughter, *that was grievously*

*grievously vexed with a Devil.* At first he refuses to speak to her; But his Disciples pressing him to send her away, because she cried after them, he did at length speak to her, but in such manner, as tended to her great discouragement. He tells her, *He was sent to the lost sheep (k) of the house of Israel* (who went astray, and erred through the ignorance and negligence of their Pastors) and not to the *Gentiles*, such as she was. But she humbly prostrating her self before him, and pressing him again with great importunity to help her, he gives her a twofold reason, why she was not to expect it. 1. The Israelites, who were before all Nations of the Earth God's adopted Children, [see *Exod.* 4. 22.] were in the first place to be called by his *Doctrine* and *Miracles*, and so to be fed and fill'd (as it were) with the spiritual bread of the Gospel. 2. 'Twas unfit for this bread to be cast (at least as yet) to the *Dogs*, (l) that is, made common to all, or the greatest part of the *Gentiles*, the time of whose general calling, was not yet come, [see *Mark* 7. 27.] And therefore they must be content to wait, till God had refresh'd the Jews with his Evangelical Grace and Mercy. Thus he tryed her Faith, which he himself had wrought in her by his holy Spirit. The woman humbly answers, that this hindered not but *that the Dogs under the Table might eat of the Childrens crumbs*, that is, the *Gentiles* might in some measure taste of the bread of his *Doctrine* and *Miracles*; and that some few of them at least, might in some degree, partake of those benefits which the Jews so much contemned, and set light by. Our Saviour highly commends the strength of her Faith, (m) and immediately by his Divine Power casts the Devil out of her Daughter.

(k) That is chiefly, and in the first place. *Non quasi non esset Redemptor Gentium, sed quod primò missus sit ad Israel, & illis repentibus ad Gentem, Hieron.* Non est missus ut præsentiam suam corporalem exhiberet nisi soli Judæis; Gentem conversurum per Apostolos suos: Non est missus Legatus in propria personâ nisi Israelitis, quibus, & quorum Patribus promissus fuerat. Unde ab Apost. ad Rom. 13. 8. Vocatur Minister Circumcisionis. Legationis istius functio erat, Evangelium docere, Miracula facere; finis, oves perditas lucrificare. Nihil istorum Gentibus communicavit, neque per se, neque per Apostolos, nisi postquam à Judæis repulsus fuit. Jansen. Non est missus à Patre suo Cælesti ut Propheta nisi ad oves perditas domus Israel. Piscat. in loc.

(l) The Nations of the world are compared to Dogs. Midr. fol. 6. col. 3. *Gentiles vocantur Canes propter impudentem, & publicam Idololatriam, ac spurcissimos mores.* Panem Filiorum vocat totam gratiam Evangelicam, imprimisque miracula, tanquam Evangelii sui sigilla; hunc panem delicatorem, dicit, nondum deberi Gentibus, nisi postquam eum Judæi fastidiverint. Jansen.

(m) *Mira mulieris arguit, quâ circumventâ, & captâ*

*Dei Sapientia exclamavit O Mulier, magna est fides tua: Magna quia tot virtutibus sublimis, ferventi, scilicet oratione, rarâ fiducia impetrandi, magnâ perseverantia in tot repulsis extremâ humilitate, mirâ prudentiâ, summâ modestiâ. Observatione autem dignum est, nullius fidem, nisi Gentilium Christum admiratum fuisse, scilicet Centurionis c. 8. v. 10. Et hujus Mulieris. Unde & uterque agrotus, (b-isto absente, curatus est, quia ad Gentem corpore non venit ut Aug. qu. 17. lib. 1. Quæst. Evang.*

- Matth.* 15. 21. Then Jesus went thence, and departed into the Coasts of Tyre and Sidon.
22. And behold a woman of *Canaan* came out of the same Coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of *David*, my Daughter is grievously vexed with a Devil.
23. But he answered her not a word. And his Disciples came, and besought him, saying, Send her away, for she crieth after us.
24. But he answered, and said, I am not sent, but unto the lost sheep of the house of *Israel*.
25. Then came she, and worshipped him, saying, Lord, help me.
26. But he answered, and said, it is not meet to take the Childrens bread, and to cast it to Dogs.
27. And she said, Truth Lord; yet the Dogs eat of the crumbs which fall from their Masters table.

28. Then

28. Then Jesus answered, and said unto her, O woman, great is thy Faith; be it unto thee, even as thou wilt: And her Daughter was made whole from that very hour.

**Mark 7. 24.** And from thence he arose, and went into the borders of *Tyre* and *Sidon*, and entered into an house, and would have no man know it, but he could not be hid.

25. For a certain woman, whose young Daughter had an unclean spirit, heard of him, and came, and fell at his feet.

26. (The woman was a Greek, and a Syro-phœnician by Nation) and she besought him that he would cast forth the Devil out of her Daughter.

27. But Jesus said unto her, Let the Children first be filled: for it is not meet to take the Childrens bread, and to cast it unto the Dogs.

28. And she answered, and said unto him, yea Lord, yet the Dogs under the table eat of the Childrens crumbs.

29. And he said unto her, for this saying, go thy way, the Devil is gone out of thy Daughter.

30. And when she was come to her house, she found the Devil gone out, and her Daughter laid upon the bed.

#### SECT. IV.

(\*) *Locus aliquis non remotus admodum à Caesarea-Philippi.* Lightfoot in Marc. p. 62.  
(\*) *Quia frequenter hunc ritum usurpaverat, vetusque erat sanctorum consuetudo impositis manibus curare. Unde & Naaman Syrus expectabatur hoc ab Elis.* o. 2 Reg. 5. 11.

(o) *Thophyl. no. at nos hic doceri, ut quando beneficiis famus neque plausus, neque famum ex beneficiis queramus: cum autem beneficia acciperimus, benefactores etiam inuitos laudemus, & prædicemus.*

**L**eaving then the Coasts of *Tyre* and *Sidon*, he came unto the Sea of *Galilee*, through the midst of *Decapolis* (\*) (so called from ten chief Cities which were in it.) Here they bring unto him (n) one that was deaf, and had an impediment in his speech, beseeching him to lay his hand upon him. Christ takes him aside, and putting his fingers into his ears, and touching his tongue with a little spittle, and looking up to Heaven (to testify that *Mediator* he received this Divine Power of working Miracles from his Father) and sighing and groaning in spirit; (in token of the inward compassion and grief he was touched with, for the misery and affliction laid upon this man, and especially in contemplation of that corruption and sin that was in him, which was the cause and root of this misery) he saies to him, *Ephphatha*, and presently cures him. Then he charges him, and those that brought him, not to divulge (o) this Miracle, namely, to such as were not likely to make any good use of it, but rather to be more enraged against him for it, (as the malicious Scribes and Pharisees were like to be) and so it might bring *untimely dangers* and mischiefs upon him. Besides, he was desirous to shew how far he was from *ambition* and *vain-glory*, and therein did fulfill what was prophesied of him by *Isaiah*, chap. 42. 2. of which before, chap. 4. sect. 4. But the more he charged them silence, the more a great deal they published it; declaring that he did all things well, and that all his works redounded to the good and welfare of man.

**Mark 7. 31.** And again, departing from the Coasts of *Tyre* and *Sidon*, he came unto the Sea of *Galilee*, thorow the midst of the Coasts of *Decapolis*.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34. And looking up to Heaven, he sighed, and saith unto him, *Ephphatha*, that is, be opened.

34. And



35. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.  
 36. And he charged them, that they should tell no man; but the more he charged them, so much the more a great deal they published it.  
 37. And were beyond measure astonished, saying, he hath done all things well, he maketh both the deaf to hear, and the dumb to speak.

## SECT. V.

**H**E now goes up into a Mountain, and thither they bring to him many *lame, blind, dumb*, and persons otherwaies distressed, laying them before him, and casting them down at his feet, all whom he cures, to the astonishment of all. And the people, upon the sight of these Miracles wrought by him, glorified the God of *Israel*, shewing therein how much better they were, than the *high-crested Pharisees*, who maliciously attributed his Miracles to the Devil.

*Matth. 15. 29.* And Jesus departed from thence, and came nigh unto the Sea of *Galilee*, and went up into a Mountain, and sat down there.

30. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them:  
 31. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of *Israel*.

## SECT. VI.

**A**Bout the same time a great multitude having remained three daies with him in the desert, and having carried very little provision of food or victuals with them, and during that time, having for the most part (as it seems) continued fasting, he expresses his tender compassion towards them, in regard of their present necessity, and want of food, and his unwillingness to send them away thus fasting, lest they should faint by the way. His Disciples representing unto him, the impossibility of providing for such a vast multitude in the wilderness; he asks them what provisions they had, and they answering, only *seven loaves*, and a *few little fishes*, he commands that the multitude should sit down, and with those few loaves and fishes, he feeds *four thousand men*, besides women and children, and there remained *seven* baskets full of fragments.

In his former Miracle of the loaves (of which see sect. 29. of cap. 4.) he fed a greater number, *viz. five thousand men*, besides women and children, with a smaller quantity of food, *viz. five loaves*, and *two fishes*, and a greater quantity of fragments was left, *viz. twelve* baskets full. Whereas here was a greater quantity of food, *viz. seven loaves*, and a few fishes to feed a lesser number of persons, *viz. four thousand*, and yet a less quantity of fragments was left, *viz. seven* baskets full. By this our Saviour shewed the absolute freedom of his Divine Power, that he was not tied to *any means*, and that he could have fed them, though they had had no provision before prepared, if it had so pleased him.

*Matth.*

- Matth. 15. 32.** Then Jesus called his Disciples unto him, and said, I have compassion on the multitude, because they continue with me now three daies, and have nothing to eat; and I will not send them away fasting, lest they faint in the way.
33. And his Disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34. And Jesus saith unto them, how many loaves have ye? and they said, seven, and a few little fishes.
35. And he commanded the multitude to sit down on the ground.
36. And he took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his Disciples, and the Disciples to the multitude.
37. And they did all eat, and were filled; and they took up of the broken meat, that was left, seven baskets full.
38. And they that did eat, were four thousand men, beside women and children.
39. And he sent away the multitude, and took ship, and came into the Coasts of *Magdala*.

**Mark 8. 1.** In those daies, the multitude being very great, and having nothing to eat, Jesus called his Disciples unto him, and saith unto them,

2. I have compassion on the multitude, because they have now been with me three daies, and have nothing to eat:
3. And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far.
4. And his Disciples answered him, from whence can a man satisfy these men with bread here in the wilderness?
5. And he asked them, how many loaves have ye? and they said, seven:
6. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his Disciples to set before them; and they did set them before the people.
7. And they had a few small fishes; and he blessed, and commanded to set them also before them:
8. So they did eat, and were filled; and took up of the broken meat that was left, seven baskets.
9. And they that had eaten, were about four thousand, and he sent them away.

## SECT. VII.

**H**AVING thus miraculously fed the people, and sent them away, he straightway entred into a ship with his Disciples, and came into the Coasts of *Magdala*, (*p*) or *Dalmanutha* (the place, as it seems, having both those names.) There the *Pharisees*, and some *Sadduces* (though in other things differing from them, yet in this joyning with them) came to him, and questioned with him about his *person*, whether he were the *Messias* or no? and about his *Calling* and *Authority* to preach *such Doctrine*, and do *such Miracles* as he did, and demanded of him some sign (*q*) or miracle from *Heaven*, that is, which should happen *in, out of, or from Heaven*, and in which the Divine Power of God might be immediately manifested; (that is, some such miracle as the Lord wrought in the times of the Old Testament, when he *rained Manna*, or *sent down*

(*p*) In the Tribe of *Zebulun* near the Sea of *Tiberias*.

(*q*) *Hæc eadem à Christo diversis occasionibus postulata & respōsa sunt.* See chap. 4. sect. 14.

*Generatio inquit mala signum querit, tentantes, id est, causâ probandi potentiam meam, & ita calumniandi, non verè veritatem cognoscendi & credendi. Objicit Judæis hoc idem signum multis aliis locis, nempe quia erat instar omnium certissimum, gravissimum, maximum, quod nec Satanas nec hominum nec Angelorum quisquam imitari potest, & quo maxime declarata fuit divinitas. Rom. 1. 4. Jansen.*

fire

fire from Heaven, or at the command of *Joshua*, made the Sun and Moon stand still) by which they might be induced to believe that God had sent him. Our Saviour being deeply grieved at their gross hypocrisie, (r) horrible hardness of heart, and obstinate persisting in their unbelief, notwithstanding all the miracles he had hitherto wrought among them (and that the people should have such blind Guides) and upbraiding them, that they could fore-tell what weather it would be by the appearances of the Heavens, yet could not discern the condition of *this time*, in which had happened so many signs of the presence of the *Messias* (s) among them, according to the predictions of the Prophets (and the miracles he himself had wrought, being evident and undeniable proofs thereof) he refuses to give them any such sign or miracle as they desired to see: And though he wrought many miracles after for the benefit of such as were like to make a good use of them, yet as for these *Pharisees* and *Sadduces*, he refers them for their conviction, to that which was prefigured by the rising of *Jonas* out of the Whales belly (intimating thereby his own resurrection from the dead, after they had crucified him) and if that would not convince them, that he was the true *Messias*, they should have no other means of conviction afforded to them. And possibly by putting them in mind of *Jonas's* preaching to *Nineveh*, and the speedy repentance of the *Ninevites* thereupon, he intended to suggest to them, that if they did not speedily repent, upon his preaching, and working miracles among them, they should suddenly be destroyed.

(r) Mar. 16. 4.  
Adulterous  
generation, a  
bastardly-  
brood, Hof.  
1. 2. No true  
children of  
Abraham,  
Joh. 8. 39.  
(s) Stupenda  
cecitas, volun-  
taria pavor ac  
caeli in immis-  
sa: peccatum  
simul & pena:  
omnia quae  
Messiam de-  
monstrare pos-  
sunt, vident;  
at no ut vi-  
dere.

Mark 8. 10. And straightway he entred into a ship with his Disciples, and came into the parts of *Dalmanutha*.

11. And the Pharisees came forth, and began to question with him, seeking of him a sign from Heaven, tempting him.

12. And he sighed deeply in his spirit, and saith, why doth this generation seek after a sign? verily, I say unto you, there shall no sign be given to this generation.

Matth. 16. 1. The Pharisees also with the Sadduces, came, and tempting, desired him, that he would shew them a sign from Heaven.

2. He answered, and said unto them, when it is evening, ye say, it will be fair weather; for the sky is red.

3. And in the morning, it will be foul weather to day; for the sky is red and lowring: O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

4. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet *Jonas*. And he left them, and departed.

## SECT. VIII.

Thus leaving these Pharisees, (being justly offended at the hardness of their hearts) he enters again into a ship, and pallsies with his Disciples from the Coasts of *Dalmanutha*, to the other side of the Sea of *Galilee*. When they came there, his Dis-

B

ciples

(t) See Sect.

71. of this  
chap(u) Quia talis  
doctrina inflat  
fermenti inflat  
hominem, &  
implet super-  
biâ & hypo-  
crisi. Hinc  
Lucas dicit,  
12. 1. Cavete  
à fermento  
Phariseorum,  
quod est  
hypocrisis.(w) See ch. 4.  
sect. 3.(\*) Sic solum  
fuit Dominussingulari prudentiâ ex re natâ captare occasiones, erudiendi suos affectus de rebus spiritualibus ac  
Divinis. Vide Joh. 4. & cap. 6.

ciples find, that they had forgotten to take bread, having but one loaf with them in the ship: Jesus takes occasion from hence, to bid them beware of the *Leaven* (t) (that is, the corrupt (u) and un-  
found Doctrine and Opinions) of the *Pharisees*, *Sadduces*, and  
*Herodians* (w). The Disciples so understood him, as if his purpose  
were to warn them, that in this their present *necessity*, and want  
of bread, they should not seek to the *Pharisees*, or *Sadduces*, or  
*Herodians* for bread, nor eat bread at their Tables, whatever their  
need should be, forasmuch as they were his professed enemies.  
Our Saviour hereupon sharply reproveth them for their *stupidity*,  
*earthly-mindedness*, and *thoughtfulness* about worldly provisions,  
as if he could not feed them, except they brought bread with  
them, but must be beholden to the Pharisees for it, especially  
having seen his *two late Miracles* of feeding so many with so little  
provision. At last they came to understand, he spake not of the  
*Leaven* of bread, but of *corrupt Doctrine*, being used to teach spi-  
ritual things by similitudes taken from (\*) earthly matters.

**Mark 8. 13.** And he left them, and entering into the ship again, departed to the other side.

14. Now the Disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying, it is because we have no bread.

17. And when Jesus knew it, he saith unto them, why reason ye because ye have no bread? perceive ye not, neither understand? have ye your heart yet hardened?

18. Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? they say unto him, twelve.

20. And when the seven among four thousand, how many baskets full of fragments took ye up? and they said, seven.

21. And he said unto them, How is it that ye do not understand?

**Matth. 16. 5.** And when his Disciples were come to the other side, they had forgotten to take bread.

6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadduces.

7. And they reasoned among themselves, saying, it is because we have taken no bread.

8. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10. Neither the seven loaves of the four thousand, and how many baskets ye took up?

11. How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12. Then understood they how that he bade them not beware of the leaven of bread: but of the Doctrine of the Pharisees, and of the Sadduces.

S E C T.



## SECT. IX.

**T**Hen cometh he to *Bethsaida* (where he had before wrought sundry Miracles, as we may see *Matth. 11. 20.*) And though the greater part of the Inhabitants of that place, as it seems, were so obstinate, that there was little hope of their repentance, yet he is willing to use means for the conversion of some of them, which might be more tractable. Here they bring him a blind man, whom he leads out of the Town (shewing therein, that he affected not popular applause) and touching his eyes, and anointing them with *spittle*, he began in part (y) to recover his sight, and afterwards upon his second touching him, he had a very clear and perfect sight restored to him. Wherein our Saviour shewed the greatness of his Divine Power, being able to work so great an effect by so weak means. And his doing it thus by degrees, and not all at once, shewed that he was an *absolute, free Agent* in working miracles, and was not tyed to any particular manner or order of working them, but wrought them as he saw most conducing to the Glory of God, and edification of the people. The blind man being thus perfectly restored to sight, is charged by our Saviour not to go into the Town to publish it there (z).

(y) A true resemblance of spiritual illumination, which increaseth in us by degrees.

(z) In *Bethsaida* miraculum prohibet divulgari, ne gloriam ab illis

venari videretur per miracula sua, coram quibus plurima jam ediderat, parvo cum Evangelii salutisque ipsorum fructu, quem solum querebat. Vide *Matth. 11. 21.* Vnde illis interminatur: Ego Victor. An o Venus annotat hoc loco *Bethsaidæ* incolas fuisse indignos, qui admirabile illud opus viderent vel audirent. Iam *Bethsaidæ* in loc. See the reasons in the next Section, why our Saviour did usually forbid that his Miracles should be commonly published, foreseeing it would be a means to draw multitudes after him in all places, and the glory of his Divine Nature was not yet to be so fully and clearly manifested, because he was yet in the state of humiliation, in which his God-head was for a time to be obscured after a sort, and not fully to shew it self till the time of his resurrection. See *Matth. 17. 9.*

**Mark 8. 22.** And he cometh to *Bethsaida*, and they bring a blind man unto him, and besought him to touch him.

**23.** And he took the blind man by the hand, and led him out of the Town, and when he had spit on his eyes, and put his hands upon him, he asked him, if he saw ought.

**24.** And he looked up, and said, I see men as Trees walking.

**25.** After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

**26.** And he sent him away to his house, saying, neither go into the Town, Nor tell it to any in the Town.

## SECT. X.

**G**Oing from thence with his Disciples into the Coasts of *Cæsaria-Philippi*, (\*) he asks them what opinion and perswasion the common people had of his person. (a) They answer, that some said he was *John Baptist*, some that he was *Elias*, others

(\*) A Town built in honour of *Tiberius Cæsar* by *Philip* the

Tetrarch in the Northern part of *Palestine* bordering upon *Syria* at the foot of *Mount Libanus*, formerly called *Laisb*, and after *Dan*. (a) *Filius hominis* quo seipsum frequentissime insignit Christus, nec humanitatem ejus solum denotat, nec humilitatem (nam vide illud, *John 3. 17.* *Authoritatem ei dedit Judicium exequendi quia est filius hominis*) sed semen *Adamo* promissum enunciat, *Adamum secundum*. Lightf. in loc.

(b) Some of the Jews (it seems) expected the return of *Jeremias*, to find the Ark, which according to an ancient Tradition, he had hidden, 2 Macc. 2. 5.

(c) *Peter* was of chief account and esteem among the Apostles, in regard he was the most ancient in time and standing, being the first that was called to the Apostleship, as may be gathered from Joh. 1. 42. For though *Andrew* was the first that followed Christ, yet *Peter* was the first to whom Christ promised the Apostleship, which was implied in giving him the new name *Cephas*. See Dr. Reynold's conference, p. 176. For which cause also he is first named, Mat. 10. 2. Mar. 3. 16.

(d) This Truth they had before made profession of, John 6. 69. see sect. 31. of chap. 4. see also John 1. 49. (e) Isa. 28. 16. Therefore thus saith the Lord God, behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste, Psal. 118. 22: The stone which the builders refused, is become the head of the corner, 1 Cor. 3. 11. For other foundation can no man lay, than that is laid, which is Jesus Christ. Ædificata est Ecclesia non super Petrum Apostolum, sed super Petram Christum, quem Petrus confessus est. Vid. Act. 4. 11. 1 Pet. 2. 4. 1 Cor. 10. 4. Eph. 2. 20. Petra est fidei confessio. Hilar. lib. 2. de Trin. (:): V. 19. I will give unto thee] with the rest of the Apostles. For as the confession which *Peter* made, was the confession of all the Apostles, so also the power here given him, was given to all the rest respectively, as may appear from John 20. 23. Where the same power is given to them all. See chap. 18. 18. (f) See 1 Cor. 4. 1. Tit. 1. 7. 1 Pet. 4. 10. (\*) *Traditio clavium* Symbolum est potestatis, atque autoritatis, in aliquem collata. Etiam illud observatu haudquaquam indignum est, quod clavium traditio, Doctorum apud Judeos inauguratio veteri instituto peragebatur. Verba illa ligare & solvere in Ecclesia Judaica fuisse usitatissima, proindeque notissima significationis quo tempore Christus agebat in terris. Significabat autem ligare in Ecclesia Judaica interdicere, prohibere; contra solvere significabat permittere, concedere. Itaque eorum lingua *TON* est prohibere, & contra *ליתן* est permittere, ut cum dicant *Ezechielem*, & *Davidem* nihil ligasse nisi quod esset ligatum in lege. Itaque ligare est rem aliquam declarare illicitam; contra solvere est pronunciare rem aliquam esse legitimam, sive ex lege licitam. Camero in Myroth, Evangel. Vid. etiam Lightfoot in loc. (\*) See Sect. 15. of this chap. part 11. and 18. sect. of chap. 6. (g) See Sect. 18. of chap. 6.

*Jeremias*, (b) and others, that he was one of the *Old Prophets* risen again, Luk. 9. 19. Then he demands what they themselves thought of him. *Peter* (c) in the name of the rest answers, that he was *Christ the Son of the Living God*, that is, that special and singular person, who was ordain'd of God to be the only *Mediator*, *Redeemer* and *Saviour* of mankind. Christ commends this confession of *Simon* the Son of *Jonah*, as a saving Truth, revealed to him by the Spirit of God; and thereupon tells him, *Thou art Peter, and upon this Rock will I build my Church, &c.* As if he should have said, as I have given thee this name *Peter* or *Cephas* (Joh. 1. 42. Mark 3. 16.) signifying a *Stone* or *Rock*, so thou hast now shewed thy self to be so indeed by the strength, firmness and steadfastness of thy Faith, which thou hast manifested in confessing me to be the *Christ*, the Son of God. (d) Know therefore, that upon the *Rock* of this Truth, and my self (e) the *Rock* confessed in it, I will build my Church, against which no power or policy of Hell, shall finally prevail. And I will rule and govern the same by thy Ministry, and of thy fellow (::) Apostles, and my other Servants that shall succeed you; [see Mat. 18. 18. Joh. 20. 23. 2 Cor. 10. 8.] All whom I make *Stewards* (f) of my house (an Office signified by carrying the keyes, (\*) Isa. 22. 22. Rev. 3. 7.) And give you power in my name, being guided by my holy Spirit, to binde, and loose, that is, to declare what things are prohibited, and what permitted; what things lawful, and what unlawful; what to be done, and what not; and what things that were formerly enjoined should now be continued, and what laid aside; and what they (thus guided) allowed to stand, should stand, and what to fall, should fall. Or, (as some enlarge the sense of these words) I give you authority (\*) by sound Doctrine, the administration of the Sacraments, and the regular exercise of Church-Discipline, declaratively, (g) to open the Kingdom of Heaven to such as truly repent of their sins, and believe in me; and on the contrary, to declare to unbelievers and impenitent persons, that they have no part in the forgiveness of sins, or the Kingdom of God. So that I commit unto you both the key of Knowledge and Doctrine (call'd the key of the Kingdom

of Heaven, *Matth. 23. 13. Luk. 11. 52.*) and also the key of *Discipline*, that you may have power to exclude from the external communion of the Church *scandalous sinners*, and to declare their sins (during their impenitency) not to be remitted, but fast bound upon them; and to *restore*, and *absolve*, and *loose* those that are penitent from any sentence *judicially* passed on them, and *ministerially* to declare their sins remitted, upon their repentance and faith in me. And what you shall do on Earth *as you ought to do*, and according to *my will* and *command*, shall be firm and valid in Heaven. Then he straightly charged them, not to divulge or make commonly known to others *at this time* and season, this truth, they had confessed of him, namely, that he was *the Son of God*, and the true *Messias*, [*Matth. 16. 20.*] For he was now in the state of his humiliation, and was yet further to be abased, (see *Luk. 9. 20, 21, 22.*) So that the glory of his God-head, and the divine excellency of his person, was to be *after a sort* hid, and concealed, till the time of his resurrection, which was the beginning of his glorification. This seems to be one main reason, why he so often forbade, that his miracles should be published, or made commonly known, because the glory of the God-head, which appeared in them, was not to be fully manifested, till after his resurrection. And this seems also to be the reason, why he forbade his Disciples to publish the glorious manner of his transfiguration in the Mount, till after he should be risen from the dead, *Mark 9. 9.* There is another reason also alledged for it by some, (*b*) and that is this; If the Truth and Glory of his God-head should have been made openly known, this might have hindered his death, for none would then have dared to put such a person to death, as is intimated, *1 Cor. 2. 8. Which none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of Glory.*

(b) *Viz. Discal-*  
*tor & Muscu-*  
*lus.*

Moreover, having now confirmed his Apostles in the belief of his person as the *true Messias*, he fore-tells and gives them warning before-hand of his *death* and *sufferings*. 1. That they might not think it strange, to see him, whom they had confessed to be the Christ, the Son of God to be reproached and despitefully used, and at last to be put to death by wicked men. 2. That they might be the better prepared for that great tryal and affliction which would happen to them by occasion thereof. 3. That he might undeceive them, and rectifie an erroneous conceit, which they and other Jews also had, that the *Messias's* Kingdom should be an *Earthly* one, accompanied with outward glory and prosperity in this world, as may appear from *Matth. 20. 21.* and *Acts 1. 6.*

And having told them of his *Passion*, he fore-tells also his *Resurrection*, lest if they should have heard only of the former, they might have begun to doubt of the truth of his God-head, which they had before confessed: Therefore to strengthen their Faith, he tells them; that though he should die and suffer, yet by the power of his God-head he should rise again within three daies. Having thus plainly expressed himself concerning his sufferings and passion, *Peter* (who it seems did not yet fully understand these things)

things) takes him aside, and began to blame and find fault with him for affirming that he must die and undergo such great sufferings, and said to him, *Be it far from thee Lord: This shall not be unto thee.* Christ hereupon *severely* and *sharply* reproves him, calling him *Satan*, for taking upon him to *blame him*, whom he had but newly confessed to be the *Son of God*, whence he should have concluded he could not *erre*, or be *faulty* in speaking or doing any thing; as also for going about to dissuade him from *dying* and *suffering*, which was a *proposal* fit only for the adversary of God and man, to make unto him, and which (if it should be embraced by him) would hinder the work of man's Redemption.

And seeing *Peter* was so loth to hear of his Masters death, or suffering (his heart possibly too much running upon, and expecting that the *Messias* should have a Temporal Kingdom, with which such sufferings were not consistent) our Saviour tells him, and his fellow-Apostles, and all the people there present, that it was not only needful for *him* (their Lord and Master) to think of suffering, but for *them* also, and for *all* that will be his true Disciples to prepare for them: And accordingly requires this as a duty of all that will be his *followers*, that they *deny themselves*, and *take up their Cross*, and willingly submit themselves to the bearing of all such afflictions as they shall meet with in his service. Yea, and patiently to suffer death it self *for his sake*, whensoever they shall be called thereunto. And this he presseth by two forcible reasons, [*Mark* 8. 35.] First, From the great *damage* and *danger* that will accrew to such as refuse to lay down their lives for his sake, and desire and seek to save them, though it be with the *denial* and forsaking him and his Gospel: such shall lose their lives, which they think to save. Secondly, From the *reward* and *benefit* promised to such as are willing to lay down their lives for him, when they are called to it. Such shall save their lives. The former shall lose not only their temporal life, but (except they repent) the eternal happiness of soul and body; the other shall not only recover their bodily life at the Resurrection, but shall also receive the reward of eternal life, and both soul and body shall be for ever happy in the Kingdom of Heaven. And he leaves them to consider what a foolish bargain that man will make for himself, that to preserve his life, or any temporal *interest*, shall betray his soul and body to eternal misery? And he further declares, that such as will not confess him, nor his Gospel, when they are called to it, but are ashamed so to do, that he himself will be *ashamed* of such, and will not own them, when he shall come in the same glory, and Divine Majesty, which is *originally* and *primarily* in God the Father, attended with the holy Angels as his Ministers and Servants to judge the world, and to reward every man according to his works. And having mention'd this his second glorious coming, the more to strengthen his Disciples faith touching the truth and certainty of it, and to prevent any offence which might arise by the delaying of the time thereof, he tells them, that some of them there present, (i) should before they die,

see

(i) See sect.  
20. of chap. 6.



see a special *type* and *resemblance* thereof, in his coming in power to execute judgements and vengeance upon his enemies the obstinate Jews, (k) in the destruction of *Jerusalem*; and overthrow of that Nation, of which he afterwards speaks more exprelly, *Matth. 24.* and *Luke 21.*

(k) Sub his formatis loquendi, exprimitur adventus Christi

in vindictâ & potestate suâ ut perdat gentem incredulam nequissimamque Judæorum. Meritò sub infert adventum ejus istum in gloriâ futurum intra vitam quorundam illic astantium. Lightf. Vid. sect. 4. cap. 4. Duplex est judicium, alterum universale totius mundi; alterum particulare mundi Israelitici, quorum alterum alterius est typus. Camero.

- Matth. 16. 13.* When Jesus came into the Coasts of *Cæsarea Philippi*, he asked his Disciples, saying, whom do men say, that I, the Son of man ( \* ) am ?
14. And they said, some say that thou art *John* the Baptist, some *Elias*, and others *Jeremias*, or one of the Prophets.
15. He saith unto them, but whom say ye that I am ?
16. And *Simon Peter* answered, and said, Thou art Christ, the Son of the Living God.
17. And Jesus answered, and said unto him, Blessed art thou *Simon Bar-jona*; for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.
18. And I say also unto thee, that thou art *Peter*, and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it.
19. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.
20. Then charged he his Disciples, that they should tell no man that he was Jesus the Christ.
21. From that time forth began Jesus to shew unto his Disciples, how that he must go unto *Jerusalem*, and suffer many things of the Elders, and Chief Priests, and Scribes, and be killed, and be raised again the third day.
22. Then *Peter* took him, and began to rebuke him, saying, be it far from thee Lord: this shall not be unto thee.
23. But he turned, and said unto *Peter*, Get thee behind me Satan, thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.
24. Then said Jesus unto his Disciples, if any man will come after me, let him deny himself, and take up his Cross, and follow me.
25. For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.
26. For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?
27. For the Son of man shall come in the glory of his Father with his Angels; and then he shall reward every man according to his works.
28. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his Kingdom.

(\*) Because he was conceived and born of mankind, that is, of the race and stock of Adam. Heb. 2. 14.

- Mark 8. 27.* And Jesus went out, and his Disciples, into the Towns of *Cæsarea Philippi*, and by the way he asked his Disciples, saying unto them, whom do men say that I am?
28. And they answered, *John* the Baptist; but some say, *Elias*; and others, one of the Prophets,
29. And he saith unto them, but whom say ye that I am? and *Peter* answereth, and saith unto him, thou art the Christ.
30. And he charged them, that they should tell no man of him.
31. And he began to teach them, that the Son of man must suffer many things, and be rejected of the Elders, and of the Chief Priests, and Scribes, and be killed; and after three daies rise again.

32. And

32. And he spake that saying openly: And *Peter* took him, and began to rebuke him.
33. But when he had turned about, and looked on his Disciples, he rebuked *Peter*, saying, Get thee behind me Satan; for thou favourest not the things that be of God, but the things that be of men.
34. And when he had called the people unto him, with his Disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his Cross, and follow me.
35. For whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake, and the Gospels, the same shall save it.
36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37. Or what shall a man give in exchange for his soul?
38. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy Angels.

**Mark 9. 1.** And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.

(\*) *Viz.* after he had prayed, and as they were in the way.

- Luke 9. 18.** And it came to pass, as he was alone praying, his Disciples were with him; and (\*) he asked them, saying, whom say the people that I am?
19. They answering, said, *John* the Baptist; but some say, *Elias*; and others say, that one of the Old Prophets is risen again.
20. He said unto them, but whom say ye that I am? *Peter* answering, said, the Christ of God.
21. And he straightly charged them, and commanded them to tell no man that thing.
22. Saying, the Son of man must suffer many things, and be rejected of the Elders, and Chief Priests, and Scribes, and be slain, and be raised the third day.
23. And he said to them all, if any man will come after me, let him deny himself, and take up his Cross daily and follow me.
24. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it.
25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.
26. For whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Fathers, and of the holy Angels.
27. But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Kingdom of God.

## SECT. XI.

**A**Bout eight daies after he had spoken these words (six daies compleat coming) between taking *Peter*, *James*, and *John* along with him (who were the chief and most eminent for gifts and authority among his Apostles, intending they should first be spectators of his glory, whom afterwards he purposed to make witnesses of his bitter Agony, *Mat. 26. 37.*) into an *high Mountain* (1) and

(1) Many Expositors, and among

the rest, *Jerom. Ep. 27. ad Eustoch.* conclude this Mountain was *Taber*; *Dr. Lightfoot* thinks it was rather some high Mountain near *Cæsarea-Philippi*; *vide notas ejus in Mar. 9. v. 2.*

there

there praying with them; whilst he prayed, he was *transfigured before them*, his face shining as bright as the *Sun*, and his garments becoming as white as the *light*, or *snow*, and *Moses* and *Elias* (those two eminent Prophets of the Old Testament) appeared (and 'tis like in the same manner, and with the like glory) talking with him, and discoursing about his *death* and *crucifixion*, which he was to suffer at *Jerusalem*. So that besides his *own Testimony* foretelling his sufferings (as we heard before) here is another of *Moses* and *Elias* brought down from Heaven, to testify the same before-hand, that his Disciples might not be offended to see him, whom they acknowledged for *the Son of God*; and Saviour of others, to be himself subject to death. *Peter*

(*m*) was so ravished and affected with the sweetness of this company, and the sight of this heavenly glory, in which *Christ*, *Moses*, and *Elias* appeared, that all his desire was to stay and continue there in the Mount, and to build *Tabernacles* for themselves, and not to comfort any more with *poor mortals* beneath; not apprehending how contrary this was to what *Christ* was to do for our Redemption, namely, *to die at Jerusalem*, nor considering that *Christ*, *Moses*, and *Elias* remaining in such heavenly Glory, as now they appeared in, could stand in no need of earthly *Tabernacles*. Whilst *Peter* spake thus *inconsiderately*, an extraordinary and miraculous bright shining Cloud was sent and appeared over *Christ*, and those that were with him in the Mount, and a voice was uttered from Heaven, from the excellent Glory (2 *Pet.* 1. 17.)

saying, *This is my Beloved Son, in whom I am well pleased*; hear him (*n*). When the Disciples heard that voice from Heaven, they fell prostrate on their faces, and were exceedingly afraid; but *Jesus* touching them, bade them arise. Then lifting up their eyes, they perceived *Moses* and *Elias* to be taken away, and that *Jesus* was left alone with them, having put off his glory, and resumed his former shape. And when they came down from the Mount, he charged them that they should not publish, or make commonly known these glorious things they had seen, till after his resurrection: For the publishing of his Divine Glory at that time might have been a means to hinder the execution of God's counsel and purpose touching his death, and the work of our Redemption. For if it should have been made commonly known, that he was the Son of God, who would have dar'd to put him to death? as was observ'd before from 1 *Cor.* 2. 8. But presently after his resurrection (which was the first step of his glorification) it would be a fit season to publish it. For then as it is, *Rom.* 1. 4. He should be declared to be the Son of God, with power, according to the spirit of Holiness, by the resurrection from the dead. These three Disciples yielded obedience to this Charge, and kept it close. Yet they questioned among themselves, what he meant by his

(*m*) *U: felicitas hæc si perpetua faciamus hic tria Tabernacula ad retinendos Moysen & Eliam jam paucos discessim, ut notat Luc. c. 9. v. 33. Puerile autem totum erat, Tabernacula pro iam g. o. i. s. requirere, neque con. n. u. m. de eorum colloquio de futura Christi morte: causa inconsiderata: iste istius erat quadam constantis animi, & obsequii; Miraculis aut, erant testore exterriti. Janſia.*

(*n*) See Sect. 1. of chap. 2. *Christ* had been sealed for the great Prophet at his Baptism, and attested from Heaven, *This is my Beloved Son in whom I am well pleased*. Here he is sealed again by the like attestation, with this addition, *Hear him*, relating, as it seems, to those words, *Deut.* 18. 19.

*Resurrection?* For that presupposed his death; and it seemed hard to them to apprehend, how he, *that was to save others*, should suffer death at the hands of men. And this did not seem to agree, with that *Earthly* and *Temporal* Kingdom of the *Messias*, which they so dreamed of. Our Saviour having now many waies proved himself to be *the Son of God*, and the *true Messias*, and the Apostles having confessed him *so to be*, yet they had one scruple or doubt, till which they desire him to resolve them in; which was this; according to the Doctrine of the Scribes, *Elias* must first come, and live in his own person upon the Earth, before the coming of the *Messias*; but *that* they had not yet seen to be fulfilled. Possibly the late appearing, and sudden vanishing again of *Elias*, put them in mind of this, which was a common Tenet among the Jews, who thought that *Elias* should not only come again in person, but that he should at his coming be a means to reform the corrupt state of the Church, mistaking that place of the Prophet *Mal. 4. 5, 6.* For answer, our Saviour acknowledges *Elias* was to come, but not *in person*, but one in the *Spirit* and *power of Elias*, viz. *John Baptist*, who by the Prophet *Malachi* is call'd *Elias*, [see *Luk. 1. 17. Matth. 11. 14.*] Because he resembled *Elias* in many things; as particularly;

1. *Elias* was a man of a great and fervent zeal for the glory of God, *1 King. 19. 10.* So was *John Baptist*.

2. *Elias* freely reproved sin, setting himself against it even in the greatest persons, as in King *Ahab*, and Queen *Jezabel*: So also did *John Baptist*, not only in the Pharisees and Sadduces, but even in King *Herod* and *Herodias*.

3. *Elias* was a man of great austerity of life and garb; so was *John Baptist*, and particularly in his diet and apparel.

4. *Elias* lived for a time in the Wilderness, being forced to flee thither, to save his life: So likewise *John Baptist* (o) both lived and preached in the Wilderness of *Judea*.

5. *Elias* was persecuted by *Ahab* and *Jezabel*: So *John Baptist* by *Herod* and *Herodias*.

6. *Elias* living in a very corrupt Age of the Church, was a great instrument of reforming the abuses and corruptions reigning in those times, and of restoring the decayed state of Religion: So *John Baptist* was raised up of God in a very corrupt time of the Church, to be a special instrument to restore and reform the corrupt and disordered state thereof; which reformation he began and made way for, but it was afterwards more fully carried on by Christ himself, and his Apostles.

Now this *Elias*, viz. *John Baptist*, he tells them is come, and hath been evil intreated, and suffered much hard measure from the world, and so it will be with the *Messias* himself; he shall suffer very hard things from men, as it was foretold of him in the writings of the Prophets of the Old Testament.

*Matth. 17. 1.* And after six daies Jesus taketh *Peter*, *James* and *John* his Brother, and bringeth them up into an High Mountain apart.

2. And was transfigured before them, and his face did shine as the Sun, and his raiment was white as the Light.

3. And

(o) See  
sect. 21. of  
chap. 1.



3. And behold, there appeared unto them, *Moses* and *Elias* talking with him.
4. Then answered *Peter*, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three Tabernacles; one for thee, and one for *Moses*, and one for *Elias*.
5. While he yet spake; behold, a bright Cloud overshadowed them; and behold a voice out of the Cloud, which said, This is my Beloved Son, in whom I am well pleased; hear ye him:
6. And when the Disciples heard it, they fell on their face, and were fore afraid.
7. And Jesus came and touched them, and said, Arise, and be not afraid.
8. And when they had lift up their eyes, they saw no man, save Jesus only.
9. And as they came down from the Mountain, Jesus charged them, saying, tell the Vision to no man, until the Son of Man be risen again from the dead.
10. And his Disciples asked him, saying, why then say the Scribes that *Elias* must first come?
11. And Jesus answered and said unto them, *Elias* truly shall first come, and restore all things.
12. But I say unto you, that *Elias* is come already, and they knew him not, but have done unto him whatsoever they listed: Likewise shall also the Son of Man suffer of them.
13. Then the Disciples understood, that he spake unto them of *John* the Baptist.

**Mark 9. 2.** And after six daies, Jesus taketh with him, *Peter*, and *James*, and *John*, and leadeth them up into an high Mountain apart by themselves; and he was transfigured before them.

3. And his rayment became shining, exceeding white as Snow; so as no Fuller on Earth can white them.
4. And there appeared unto them *Elias* with *Moses*; and they were talking with Jesus.
5. And *Peter* answered and said to Jesus, Master, 'it is good for us to be here, and let us make three Tabernacles, one for thee, and one for *Moses*, and one for *Elias*.
6. For he wist not what to say, for they were fore afraid.
7. And there was a Cloud that overshadowed them; and a voice came out of the Cloud, saying, This is my Beloved Son; hear him.
8. And suddenly when they had looked round about, they saw no man any more, save Jesus only, with themselves.
9. And as they came down from the Mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead.
10. And they kept that saying with themselves, questioning one with another, what the rising from the dead should mean.
11. And they asked him, saying, why say the Scribes that *Elias* must first come?
12. And he answered, and told them, *Elias* verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13. But I say unto you, that *Elias* is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

**Luke 9. 28.** And it came to pass, about an eight daies after these sayings, he took *Peter* and *John*, and *James*, and went up into a Mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his rayment was white, and glistering.
30. And behold there talked with him, two men, which were *Moses* and *Elias*,
31. Who appeared in glory, and spake of his decease, which he should accomplish at *Jerusalem*.

32. But *Peter*, and they that were with him, were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him.
33. And it came to pass, as they departed from him, *Peter* said unto *Jesus*, Master, it is good for us to be here, and let us make three Tabernacles; one for thee, and one for *Moses*, and one for *Elias*, not knowing what he said.
24. While he thus spake, there came a Cloud and overshadowed them, and they feared, as they entred into the Cloud.
35. And there came a voice out of the Cloud, saying, This is my Beloved Son, hear him.
36. And when the voice was past, *Jesus* was found alone; and they kept it close, and told no man in those daies, any of those things, which they had seen.

P H

## SECT. XII.

P Q

THE day after they came down from the Mount, he returns to those other *nine* of his Apostles, whom he had left behind, and finds a great many about them, and the Scribes questioning with them. He inquires what they were arguing and disputing about. Presently one of the company, who was Father of a *lunatick son* (whom at the changes of the Moon the Devil handled most miserably, depriving him of the use of his speech, and casting him into fits of the Falling-sickness, tearing him, and making him foam and gnash with his teeth, and throwing him into the fire or water, which soever was next) falling upon his knees before our Saviour made answer, that he had brought his Son (which was his only child) to his Disciples to be healed, and to have the Devil cast out of him, and they being requested to do it, were not able (p). Upon this, *Jesus* chides them severely (\*) that when he had been so long with them, and given them power to heal diseases, and cast out Devils, and in some cases (as it seems) prescribed *prayer* and *fasting*, as the means of doing it, they now through the *weakness of their Faith*, and the *neglect of that mean*, were not able to cast out this Devil. Then he calls for the *Lunatick* to be brought to him. Upon the sight of Christ the Devil cast the youth presently into most grievous fits, tormenting and abusing him in a most pitiful manner. Our Saviour asks his Father how long it had been so with him, he answers, from his childhood, and then desires him, *if he could help him, he would*. Christ replies, if he could *believe*, and persuade himself of his divine power and goodness, that which he desired should be done for him. For all things that are agreeable to God's will, and make for his glory, are possible to be done for him that believes, and the believer is able by Faith, and resting on the Power of God, to procure them to be done for him. The man cries out with tears, *Lord, I believe, help my unbelief*; do thou by thy

(p) Discipuli cum viderent Demonium hoc adeo suum quod in juvene tot jam annis radices egisset, fide apud se fluctuare ceperunt, & timere ne major esset mali vis, quam ut ea quam à Jesu acceperant virtute, vinci possit; Potestatis igitur ejiciendorum Demonum, quam à Christo acceperant, usus per incredulitatem impeditus fuit. Luc. Brugenfis in Loc. Fides

hec patrix miraculorum fiduciam adjunctam habet, quasi fides per fiduciam operans. Complectitur enim magnam firmitatem persuasionis de Dei omnipotentia & immobilem fiduciam impetrandi, quarum utramque Deus inspirat etiam nonnullis improbis sine vera charitate. Jansen. (\*) O Natio incredula] Apostro; he ad Discipulos simul tamen ut videtur comprehendens Patrem Lunatici nam fidem illius valde fuisse imbecillam, apparet ex Marco.

Divine

Divine Power confirm and strengthen my weak Faith. Hereupon our Saviour, seeing the people running together, and earnestly expecting the issue of the matter, rebuked the evil spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.* These Titles he gave him in regard of those *malicious* and *cruel effects*, which he had wrought in the youth. Upon this, the *Evil Spirit* being forced (though very unwillingly) to yield up his possession, making a horrid noise, and grievously racking and tormenting the body of the youth, went out of him, and left him as one dead. Christ taking him by the hand, restores him immediately to strength and soundness of body. After the working of this Miracle, he retires himself into some private house, and there his Disciples desire to know of him, why they could not cast out this Devil. He shews them a twofold reason thereof.

First, Their unbelief or weakness of Faith. For it seems their Faith at this time flagg'd and fail'd; whereas the least

(9) measure of miraculous Faith (as he tells them) set to work upon the warrant of God's promise, and purged from unbelief, and carnal confidence (as the least grain of Mustard-seed puts forth the sharpness, taste and smell of its own kind) would be able to effect the greatest works, and overcome the greatest difficulties, though they seem'd as impossible, as the removing of Mountains, *Matth. 17. 20, 21.*

(9) Fides sicut granum Sinapis est minima quidem specie, humilis absque ostentatione, sed viva, acris, vehemens, servida, efficax. Granum Sinapis exiguum quidem & vile oculis est, attritum autem, & comminatum, monstrat quantæ sit acrimonia, quantique fervoris.

Secondly, Some kind of Devils are more *cruel, malicious, and outrageous*, than others, and having for a long time (by God's permission) held possession in the bodies of those into whom they are entred, cannot be dispossessed or cast out, but by extraordinary and fervent *prayer* and *fasting* added to *Faith*. So that another thing they failed in was this, that they used not *fasting* and *prayer* for the exciting and quickening their *Faith*; and joyned not great fervency and intention of devotion therewith; for that is the means they ought to have used for the ejecting this kind of Devils.

*Matth. 17. 14.* And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15. Lord, have mercy on my Son, for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

16. And I brought him to thy Disciples, and they could not cure him.

17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18. And Jesus rebuked the Devil, and he departed out of him; and the Child was cured from that very hour.

19. Then came the Disciples to Jesus apart, and said, Why could not we cast him out?

20. And Jesus said unto them, because of your unbelief: for verily I say unto you, if ye have Faith as a grain of Mustard-seed, ye shall say unto this Mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.

21. Howbeit,

21. Howbeit, this kind goeth not out, but by prayer, and fasting.

**Mark 9. 14.** And when he came to his Disciples, he saw a great multitude about them, and the Scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16. And he asked the Scribes, what question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my Son, which hath a dumb spirit.

18. And wheresoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy Disciples, that they should cast him out, and they could not.

19. He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20. And they brought him unto him; and when he saw him, straightway the Spirit tare him, and he fell on the ground, and wallowed, foaming.

21. And he asked his Father, how long is it ago since this came unto him? And he said, of a child.

22. And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23. Jesus said unto him, if thou canst believe, all things are possible to him that believeth.

24. And straightway the Father of the Child cried out, and said with tears, Lord, I believe, help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, and came out of him, and he was as one dead, inasmuch that many said, he is dead.

27. But Jesus took him by the hand, and lifted him up, and he arose.

28. And when he was come into the house, his Disciples asked him privately, why could we not cast him out?

29. And he said unto them, this kind can come forth by nothing, but by prayer and fasting.

**Luke 9. 37.** And it came to pass, that on the next day, when they were come down from the Hill, much people met him.

38. And behold a man of the company cried out, saying, Master, I beseech thee, look upon my Son, for he is mine only Child.

39. And lo, a spirit taketh him, and he suddenly cryeth out, and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40. And I besought thy Disciples to cast him out, and they could not.

41. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy Son hither.

42. And as he was yet a coming, the Devil threw him down, and tare him; and Jesus rebuked the unclean spirit, and healed the Child, and delivered him again to his Father.

### SECT. XIII.

**O**Ur Saviour now departing from the place, where he wrought this miracle, determined to go as privately as might be with his Disciples through *Galilee*, towards *Capernaum*, that he might be more free and at liberty to instruct them in those things, which were needful for him to teach them, and particularly in the Doctrine of his *passion* and *resurrection*. He had taught them this before,



before (see sect. 10. of this chap.) but they were slow to conceive and believe it, partly from their natural averſeness to the Croſs, and partly from that inveterate opinion, ſo deeply rooted in them, touching the *temporal Kingdom of the Meſſias*. He doth therefore here again foretell them of his *death* and *ſufferings*, and that he ſhould riſe again the *third day*. But they underſtood not this matter *thoroughly*, that is, *the myſtery of his death*, and how *he*, whom they acknowledged for the *Meſſias*, ſhould be put to death; much leſs did they conceive how *he being dead*, ſhould riſe again the third day. And though they were troubled in their minds at theſe things, yet they were afraid to ask him further about them.

*Mark* 9. 30. And they departed thence, and paſſed thorow *Galilee*, and he would not that any man ſhould know it.

31. For he taught his Diſciples, and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him; and after that he is killed, he ſhall riſe the third day.

32. But they underſtood not that ſaying, and were afraid to ask him.

*Matth.* 17. 22. And while they abode in *Galilee*, Jeſus ſaid unto them, The Son of Man ſhall be betrayed into the hands of men.

23. And they ſhall kill him, and the third day he ſhall be raiſed again. And they were exceeding ſorry.

*Luke* 9. 43. And they were all amazed, at the Mighty Power of God; but while they wondred every one at all things which Jeſus did, he ſaid unto his Diſciples,

44. Let theſe things ſink down into your ears; for the Son of Man ſhall be delivered into the hands of men.

45. But they underſtood not this ſaying, and it was hid from them, that they perceived it not; and they feared to ask him of that ſaying.

#### SECT. XIV.

**A**Bout this time (as it ſeemeth) the *half ſhekel* is demanded of our Saviour, which every Iſraelite was bound annually to pay for the redemption of his life, according to the Law, [*Exod.* 30. 12.] *When thou takeſt the ſum of the Children of Iſrael, after their number, then ſhall they give every man a ranſome for his ſoul unto the LORD, when thou numbereſt them: that there be no plague amongſt them, when thou numbereſt them.* Verſ. 13. *This they ſhall give every one that paſſeth among them that are numbered, half a ſhekel, after the ſhekel of the Sanctuary: a ſhekel is twenty gerabs: an half ſhekel ſhall be the offering of the LORD.*] This half ſhekel went to the repair of the Temple, and to the buying of things needful for the ſervice thereof. And though Chriſt was the Son of the great King, for whole ſervice that Tribute (a) was impoſed, and ſo might have pleaded immunity (for Kings take Tribute of their ſubjects, and not of their own Children) yet to avoid offence, he paies it, having firſt miraculoſly fetched it out of a fiſhes mouth; ſhewing in that one action, both his *power* and his *poverty*, in that

(a) Sic Dr. Hammond & Dr. Lightfoot. Licet alii intelligent hoc de tributo Romaniſ penſando.

that he is put to work a miracle for so small a piece of money, as a *Stater*, in value two shillings six pence of our money.

- Matth. 17. 24. And when they were come to *Capernaum*, they that received Tribute-money, came to *Peter*, and said, Doth not your Master pay Tribute?  
 25. He saith, yes, and when he was come into the house, Jesus prevented him, saying, What thinkest thou, *Simon*? of whom do the Kings of the Earth take Custom or Tribute? of their own Children, or of Strangers?  
 26. *Peter* saith unto him, of Strangers, Jesus saith unto him, then are the Children free.  
 27. Notwithstanding, lest we should offend them, go thou to the Sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money, that take, and give unto them for me and thee.

### SECT. XV.

Being now come to *Capernaum*, the chief City in *Galilee*, with his Disciples, he asks them, *what it was* about which they disputed and contended among themselves by the way as they journeyed thither. Knowing themselves guilty of *ambition* and *affection* of preheminance one above another, they were ashamed at first to confess the matter; but at length they acquaint him therewith, and are bold to propound the question to him, *Who should be greatest in the Kingdom of Heaven?* Our Saviour had newly spoken to them concerning his *rising from death on the third day* (b): And though they did not (it seems) well understand the mystery of his *death* and *resurrection*, yet its probable they gathered thus much from his words, that at the time of his resurrection, (which was not far off) he should begin to shew forth the glory of his Kingdom. And though they thought this Kingdom should be *Divine* and *Spiritual*, (and therefore call it *the Kingdom of Heaven*, Matth. 18. 1.) yet they supposed it should be exercised upon *Earth*, and that after the *manner of earthly Kingdoms*, in which there are distinct places of *Honour* and *Offices* one above another under the King; and upon this supposition (it seems) they reasoned, which of them should have the *chief place* of honour and dignity under him at that time: And possibly the special favour he had shewed to *three* of them in taking them up into the Mount with him, when he was *transfigured*, might make them suppose, that some of them should be preferred above others in dignity, when he should take upon him the publick administration of his Kingdom.

Our Saviour being minded to cure this *Pride* and *Ambition* in his Disciples, calls them about him, and sitting down, preaches unto them the Doctrine of true *Humility*; declaring and shewing that every one that rightly desires true honour and dignity, must abase, and humble, and cast down himself (even below others) in his own estimation and behaviour, and must be serviceable to the good of others, *Mark* 9. 35. Then for the better illustration of this Doctrine, he makes use of a significant *Emblem* (as the Prophets of old were wont to teach the people, see *Jer.* 27. 2.) shewing them

(b) Ambitiosa  
 Discipulorum  
 disputatio de  
 primatu ut plu-  
 rimum sequitur  
 mentionem sa-  
 ctam de morte  
 Christi, atque  
 ejus resurre-  
 ctione. Vide  
 Marc. 9. 31,  
 32, 33. Luc.  
 9. 44, 45, 46.  
 Item Matth.  
 20. 18, 19, 20.  
 Luc 22. 22,  
 23, 24.

them a little child, and taking him into his arms, and setting before them therein an example of humility and meekness, which they ought to imitate, plainly telling them, that the way to be great in his Kingdom, is to be humble; and therefore *except they be converted*, (c) that is, *repent of this their pride, and ambition*, and become as little children in humility of mind, and sincere innocency, they can neither be members of his Kingdom of Grace here, nor shall enter into his Kingdom of Glory hereafter.

(c) The Hebrews expressed Repentance by *Conversion*, intimating a change in Inclinations and

*Desires and course of Life, and going another way*; as men that have gone wrong, turn into the right path. Significat à v. à superbia atque ambitionis reverendum esse, & ingrediendam viam humilitatis, seu demissionis animi. Est enim hoc verbum per Synecdochen generis intelligendum de re propositâ. Iſcat.

Then he declares how dear and pretious in his account such Christians are, who resemble little children in humility (d). For 1. Whatsoever respect or kindness is shewed to such *for his sake*, and because they believe in him, and belong to him, (Matth. 10. 40.) he takes it as done to himself. 2. The love that is shewed to such, is not only shewed to him, but to his Father also. *Vers. 37.*

(d) Magis enim loquitur de figuratis per parvulos, quam de figurâ, seu de ipsis parvulis ut patet ex antithesi versûs seq. quia ibi tales parvuli dicuntur in eum credere. Jansen. in Matth. 18.

Our Saviour having thus spoken of receiving and entertaining humble Christians in his name, *John* steps in and propounds a *Case* to him, of one that they had met with, who went about indeed in his name, and with invocation of his name did cast out Devils, (e) yet did not own himself *his Disciple*, by following of him, and therefore they forbade him (f). Christ declares his dislike of what they had done, and commands they should not forbid him any more, because it was unlikely that he that wrought miracles in his name, should be an enemy to him. For none were to be taken for his enemies, that did not some way or other declare themselves so to be, and this man no way shewing himself an enemy to him, but rather the contrary, he was to be esteemed a friend, and well-willer both to him and his Doctrine. For as 'tis commonly seen (according to the Proverb) (g) that he that goes out into the field in a battle, alwaies takes one part or other, and his not engaging against a side, is an argument he is for it: So this man's not opposing him, was an argument he was his friend, and one that believes in him, and a favourer of his Doctrine.

(e) Opinamur non eiecisse hunc Dæmona nomine Jesu, sed nomine Christi aut Messie: atque non ex contemptu fuisse quod non sequeretur Jesum, sed ex ignorantia: quippe quod non adhuc novit Jesum esse Messiam. Conjectamur e. g. illum Discipulum aliquem fuisse johannis olim, qui baptismum ejus receperat in nomine Messie illud venturi [quod fecerant omnes Discipuli Johannis] at non scivit adhuc Jesum Nazarenum esse Messiam: quod & ignoraverat ipse Johannes usque dum cælitus ei foret revelatum. Probabile est ergo concessisse Deum dona miraculorum aliquibus non ita pridem à Johanne baptizatis, ut cædere possent in nomine Messie, idque ut servaretur via planior recipiendo Messie, cum ille seipsum tandem sub nomine Jesu Nazareni manifestaret. Lightfoot in loc. (f) See Num. 11. 27, 28, 29. where we find Joshua envying at the gift of prophesie in Eldad and Medad.

(g) Whereas our Saviour in Matth. 12. 30. saith; He that is not with me, is against me, &c. He speaks

it of the Pharisees. that were in truth his enemies; but here he speaks of one that was in truth his friend, though as yet but a weak and imperfect Christian.

Having now answered *John* (by whom he was interrupted) he proceeds on in his Sermon. And having before begun to commend unto his Disciples the practice of *Love* towards such Christians as do resemble *little Children in Humility*; he now goes

D

on

on with the same matter, and promises to reward all those, who shall perform any office of *Charity* or *Mercy*, though never so small, though no more than a *cup of cold water*, unto such *Christians*, because they are his Disciples, and belong to him, *Vers. 41.* And on the contrary, threatens most direful judgements and punishments to such as wrong, and injure, and discourage in their Christian course any true, humble, and sincere Disciples of his, that believe on him; declaring that to have a Mill-stone hang'd about their necks, and to be thrown into the Sea, would be more easie and tolerable for them, than that which they shall suffer in Hell for this sin, except they repent, *Vers 42.*

And because humble Christians are apt to be despised in the world, he gives express command, that such should not be contemned, or injuriously used, and that for these reasons. 1. Because

(b) Significat humilium Angelos Deo esse praesentissimos, familiarissimos, intimos, velut honorarios Principes Deo adstantes. Ex quo colligendum relinquit, & quanta dignitas pusillorum sit, & quanta de eis cura Deo, & quam facile sit talibus Custodibus injurias eorum ulcisci.

God hath given them his holy (b) Angels to be their Guardians and Ministers, [*Heb. 1. 14.*] And they have alwaies access to the Throne of God, to receive commands from him for their protection and benefit, and for the punishment of those that shall despise and oppress them. 2. The Son of man came to

seek and save such humble persons, as were lost in their own eyes; and if any one of those that are his *Sheep*, go astray of himself, or be put out of the way, or seduced by others, he like a good *Shepherd*, leaving the rest of the flock (whom he knows to be safe in the pastures or field) goes to seek that *lost Sheep*; and having found it, rejoyces more at the sight of it, than at the beholding his whole flock, that never ran that hazard. So unwilling God is, that the meanest Christian, that sincerely believes in Christ, should perish, *Matth. 18.* from 10, to 15.

(i) Jansen. in loc. Ingen-  
tia mala im-  
pendent homi-  
nibus in mundo  
viventibus à  
peste scanda-  
lorum: nam  
scandalizanti-  
bus gravissima  
impendet ultio,  
omnibus verò

Then he shews what great mischiefs (i) are like to happen to mankind, by reason of such *scandals*, (k) stumbling-blocks, and hinderances, which will be laid in their way, through the malice of Satan and wicked men, partly by the venting of false Doctrine, and partly by evil example, to discourage them in their Christian course. But it will be very sad for that man, by whom such scandals come. For God's permission neither enforceth man's will, nor excuseth any evil act.

summum periculum ne à scandalis objectis ledantur. (k) Scandalizare est offendiculum ponere in viâ justitiæ, vel edificare ad delictum; & hoc fit multis modis; erroneâ doctrinâ, vi, suasionè, malo exemplo. Necessè est ut veniant scandala] necessitas hæc non absoluta est, sed præsupposita talis conditionis, vel necessitas consequentiâ (ut dicitur) quæ non aliud vult quàm rem certò sic se habituram, præsuppositâ Dæmonum versutiâ, & hominum fragilitate, & pronitate ad malum.

Therefore he exhorts them carefully to shun, and avoid, and to put away from them all those things, that may be an *occasion of sin*, either to themselves, or others. And therefore whatsoever things they be (whether the corrupt *lusts* and affections of their own hearts, or sinful *profits*, and *pleasures*, or *carnal friends*, though as dear to them as their right eye, or their right hand) that shall endanger the withdrawing their souls from Christ, they should



should willingly part with, it being exceedingly more eligible with the loss of them, to enjoy a glorious and heavenly Eternity, than by a temporary enjoying of them, to be thrown into Hell, where the worm never dies, and the fire is not quenched, that is, where the remorse for such folly, and sharp torments attending it, shall never have an end, *Mark 9.* from 43, to 49.

He further shews, that as the Sacrifices under the Levitical Law, were to be seasoned with Salt, and so offered by Fire unto the Lord, *Levit. 2. 13.* So it is necessary for Christians (in order to their escaping Hell-fire, and that they may be accepted of God) that they be seasoned with Salt, and purged with Fire, that is, that they be purged and purified from their lusts and corruptions by the power of the Word of God, and the Doctrine of the Gospel, [*Jer. 23. 29.*] By afflictions and tribulations, [*Zach. 13. 9.*] And by the power and sanctifying efficacy of the Spirit of God, who hath the virtue of fire [*Matth. 3. 11.*] *Mark 9. 49.*

And having spoken how their hearts must be seasoned with the Salt of Grace and Holiness, he takes occasion to hint unto his Apostles their duty, whom he had before compared to Salt, [*Matth. 5. 13. Ye are the Salt of the Earth*] intimating, *Luke 14. 34, 35.* That they ought to be men of holy and savoury spirits themselves, and by their Doctrine and Conversation should season others. And whilst they continued so to do, they would be exceeding useful to the world. But if they should lose their savouriness, that is, degenerate and fall off from their fidelity, diligence, and conscionableness in their Ministry, they would become like Salt, that hath lost its saltiness and acrimony, which alone makes it useful and profitable.

He exhorts them likewise to maintain in themselves heavenly wisdom (whereof Salt is an emblem) and savouriness of spirit; and to exercise their seasoning virtue upon others, and to maintain concord, and union, and love, among themselves, and to rid themselves of that corrupt humour of ambition, and carnal affectation of superiority one above another, which appeared to be so prevalent in them, *Verf. 50.*

And having cautioned them so strictly against scandalizing humble Christians, lest through fear of that, they should fall into another vice, viz. of connivance and indulgence to one another's faults. He gives Rules about dealing with a trespassing and offending Brother, that walks offensively in a Church-society. First, By private Admonition. Secondly, If that succeed not, to admonish him before two or three. And thirdly, If no reformation follow upon that, then to tell the Church. And what the Church rightly assembled do in his name, according to his will, (\*) in the due

Monet (ut videtur) de utilitate crucis atque ita obliquè ad crucis tolerantiam hortatur Visc. Sicuti juxta legem omnis victimam per ignem transire debet & sic condiri, ita omnis justus, ut sit victima Deo grata, igne tribulationis purgari debet, & sapientie Evangelicae sale condiri, ne vel alieni mali contagio corrumpatur, vel suo corrumpat alios. Sunt qui aliter hac verba interpretantur, viz. omnis scilicet qui mittitur in gehennam igne salicetur, id est, igne, quasi sale coadjuvetur, ut crucietur semper, & incorruptus maneat. Vid. Janfen. Episc. Iperien. sem in loc.

(\*) Eadem auctoritate quâ Petrum cap. 16. quoad hoc omnes Apostolos h'c donat, ejusdem spiritus, eorundem donorum futores participes.

per. Añificata est hac potestis in fundamentum illud nobile pariter, atque ἀναγκαστος, Joan. 16. 13. Spiritus veritatis dicit vos in omnem veritatem. Latet emphasis in istis vocabulis in omnem veritatem. Nego ego quonquam unquam usquam in omnem veritatem, vel ductum, vel ducendum, ab ipsa offensione Christi usque in fine mundi, præter Apostolos. Ductus est certè quilibet sanctus in omnem veritatem suam ad salutem necessariam: At Apostoli ducti fuerunt in omnem veritatem, & sibi ipsi necessariam, & toti Ecclesie; quippe quod illi normam fidei & morum tradituri essent toti Ecclesie, in omnia usque secula: Hinc quodcumque illi in lege firmatum erat; quodcumque evacuatum, evacuandum; cum donati quoad omnia, essent spiritu infallibilitatis, in omnem veritatem eos manu-ducente. Lightfoot in loc.

exercise of the *Keys of Doctrine and Discipline* (*clavis non errante*) whether to the *condemning the guilty*, or *absolving the penitent*, he will ratifie in Heaven (*l*). *Matth.* 18. 15, 16, 17, 18.

(*l*) See sect. 10. of this ch. and 18. of ch. 6.

And that he may strike the greater terrour into persons *justly* excommunicated, and may more strongly comfort the penitent *duly* absolved, he declares that when but even *two* or *three* Church-Rulers and Officers shall meet together in his name. [*1 Cor.* 5. 4.] and agree upon any thing here on Earth agreeable to the Will and Word of God, and shall commend the same by prayer unto him, it shall be ratified in Heaven. For his gracious presence (*m*) and assistance shall be with his Church, be the number great or small, when they joyn together in prayer, or Church-censures, or other religious duties, *Verf.* 19, 20.

(*m*) Sum in medio eorum] *utique non corpore sed gratia spiritus sancti*

& potentia Deitatis mea; ut scilicet vel puniam rebelles, vel respiciam amicos dem per vestrum Ministerium. Et hæc est illa Summa Domini nostri Jesu Christi ejus Apostolus. 1 Cor. 5. 4. meminit, Piscator in loc.

(*n*) V. 23. *Simile est Regnum Calorum] nempe quod attinet ad causam exclusionis ex illo.*

(*o*) Talentum apud Hebræos (ut annotat Tremellius) continebat libras

sexaginta argenti vel auri, aut alterius generis metalli.

(*p*) The Roman penny is reckoned at seven pence half-penny of our money.

Lastly, By the Parable of a King (*n*) forgiving one of his Servants ten thousand Talents, (*o*) who humbled himself before him, as being unable to pay him; and yet presently took one of his fellow-servants by the throat for a hundred pence (*p*) which he owed to him, &c. He shews, that except they be willing to forgive, and do forgive particular injuries done to them, how oft soever their Brother repenting, desires pardon, they cut themselves off from being pardoned by God, against whom they sin oftener than any man can do against them.

*Mark* 9. 33. And he came to *Capernaum*; and being in the house, he asked them, what was it that ye disputed among your selves by the way?

34. But they held their peace; for by the way, they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a Child, and set him in the midst of them; and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such Children in my Name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me.

38. And *John* answered him, saying, Master, we saw one casting out Devils in thy Name, and he followeth not us, and we forbade him, because he followeth not us.

39. But *Jesus* said, forbid him not, for there is no man which shall do a miracle in my Name, that can lightly speak evil of me.

40. For he that is not against us, is on our part.

41. For whosoever shall give you a cup of water to drink in my Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones, that believe in me, it is better for him, that a Mill-stone were hanged about his neck, and he were cast into the Sea.

43. And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into Hell, into the fire that never shall be quenched:

44. Where

44. Where their Worm dieth not, and the fire is not quenched.  
 45. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet, to be cast into Hell, into the fire that never shall be quenched.  
 46. Where their Worm dieth not, and the fire is not quenched.  
 47. And if thine eye offend thee, pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes, to be cast into Hell-fire:  
 48. Where their Worm dieth not, and the fire is not quenched.  
 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.  
 50. Salt is good; but if the salt have lost his saltness, wherewith will you season it? Have salt (a) in your selves, and have peace one with another. (a) See Mat. 5. 13. Luk. 14. 33, 35.

**Matth. 18. 1.** At the same time came the Disciples unto Jesus, saying, Who is the greatest in the Kingdom of Heaven?

2. And Jesus called a little Child unto him, and set him in the midst of them.  
 3. And said, Verily, I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.  
 4. Whosoever therefore shall humble himself as this little Child, the same is greatest in the Kingdom of Heaven.  
 5. And whoso shall receive one such little Child in my Name, receiveth me.  
 6. But whoso shall offend one of these little ones, which believe in me, it were better for him, that a Mill-stone were hanged about his neck, and that he were drowned in the depth of the Sea.  
 7. Wo unto the world because of offences; for it must needs be that offences come; but wo to that man, by whom the offence cometh.  
 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt, or maimed, rather than having two hands, or two feet, to be cast into everlasting fire.  
 9. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into Hell-fire.  
 10. Take heed that ye despise not one of these little ones, for I say unto you, that in Heaven their Angels do alwaies behold the face of my Father which is in Heaven.  
 11. For the Son of man is come to save that which was lost.  
 12. How think ye? if a man have an hundred Sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the Mountains, and seeketh that which was gone astray?  
 13. And if so be that he find it, verily I say unto you, he rejoiceth more of that Sheep, than of the ninety and nine which went not astray.  
 14. Even so, it is not the will of your Father, which is in Heaven, that one of these little ones should perish.  
 15. Moreover, if thy Brother shall trespass against thee, go and tell him his fault between thee, and him alone; if he shall hear thee, thou hast gained thy Brother.  
 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.  
 17. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an Heathen man, and a Publican.  
 18. Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.  
 19. Again, I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.  
 20. For

20. For where two or three are gathered together in my Name, there am I in the midst of them.
21. Then came *Peter* to him; and said, Lord, How oft shall my Brother sin against me, and I forgive him? till seven times?
22. Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.
23. Therefore is the Kingdom of Heaven likened unto a certain King, which would take account of his Servants.
24. And when he had begun to reckon, one was brought unto him, which ought him ten thousand Talents.
25. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children; and all that he had, and payment to be made.
26. The Servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all.
27. Then the Lord of that Servant was moved with compassion, and loosed him, and forgave him the debt;
28. But the same Servant went out, and found one of his fellow-servants, which ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, pay me that thou owest.
29. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all:
30. And he would not; but went and cast him into prison, till he should pay the debt.
31. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.
32. Then his Lord, after that he had called him, said unto him, O thou wicked Servant, I forgave thee all that debt, because thou desiredst me;
33. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?
34. And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his Brother their trespasses.
- Luke 9. 46.** Then there arose a reasoning among them, which of them should be greatest?
47. And Jesus perceiving the thought of their heart, took a child, and set him by him.
48. And said unto them, whosoever shall receive this Child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.
49. And *John* answered, and said, Master, we saw one casting out Devils in thy Name, and we forbade him, because he followeth not with us.
50. And Jesus said unto him, forbid him not; for he that is not against us, is for us.

## SECT. XVI.

(q) Which was one of their three great yearly feasts, Levit.

**N**OW the Feast of Tabernacles (q) being at hand, his kinsmen (call'd his Brethren after the manner of the Jews, yet not any of those he had called to be Apostles, but some others)

23. 34. Which they celebrated after the gathering in their fruits, when their barns were full, Exod. 23. 16. Deut. 16. 13. Wherein (besides other solemnities common to it with other Feasts) they went out of their houses, and dwelt seven daies in booths, made of boughs of Trees, to keep in remembrance their dwelling in Tents in the Wilderness before they came to the promised Land.

spake



spake to him to go up with them to the Feast, (as kinsmen were wont to go together at such times, *Luk. 2. 44.*) Desiring that he should appear in the power and glory of his miracles in *Judea*, the Centre of the Nation at that time, that so if he were the *Messias*, he might carry it out there, as they expected the *Messias* should do, and that the Disciples he had gathered in *Judea*, might be strengthened thereby: For no man (say they) that intends to be famous, (r) must do his Miracles in private. If therefore he had power (f) to do so great things, when and where he pleased, they advice him to go up to *Jerusalem*, that Theatre of the World, and do them there; though their scope and end was, that they themselves might get credit and honour, by their relation to a person that could do such wonders. And yet notwithstanding he had wrought so many Miracles among them, they conceived but carnally of him, neither did they believe in him, thinking the privacy he affected, not answerable to the port and state the *Messias* should appear in. Jesus answers them that they might go when they would, and as publicly as they would, but for him, his time of going up was not yet come; he should not go up with them, nor so publicly as they did. The *World* did not hate them, they being children hereof (for the *World* loves its own, *Joh. 15. 19.*) But him, it hated, because he reprov'd its sins. And therefore he should not expose himself to its malice further than he saw fit. Hereupon he refused to go up with them, and stayed a while after them in the place where he now was.

(r) ἐν κἀπνισμῷ κρύβας, clarius esse.

(f) ἐν ταῦτα πόλει] ποιεῖν hic potestatem perpetuam faciendi significat. Grot.

*John 7. 2.* Now the Jews feast of Tabernacles was at hand.

3. His Brethren therefore said unto him, Depart hence, and go into *Judea*, that thy Disciples also may see the works that thou doest.
4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.
5. For neither did his Brethren believe in him.
6. Then Jesus said unto them, My time is not yet come: but your time is alway ready.
7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.
8. Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.
9. When he had said these words unto them, he abode still in *Galilee*.

## SECT. XVII.

Not long after, being now come within almost half a year of the time of his death, at his own time, (not in the company of his kinsmen, but with his own Disciples, and some few followers) he goes up to *Jerusalem* to this Feast in a private manner, lest he should stir up, and awaken the jealousy of the *Sanhedrin*. Being to pass through the Countrey of the *Samaritans* he sent some of his Disciples before as Harbingers into one of their Villages to provide for them against they came. But the *Samaritans* (by reason of their extreme enmity and hatred against the Jews, and because he and his company appeared to them to be going to *Jerusalem* to worship

worship, whereas they never do so, but worship in Mount *Gerizim*, as we have seen before, *Joh. 4. 20.*) refused to give him and his followers any entertainment. Hereupon *James* and *John* importune him to give them leave to command *fire from Heaven* immediately upon them, as *Elias* did in another case, *2 King. 1. 10.* But *Christ* rebukes them for this their rash zeal, shewing them, that a spirit of revenge (*t*) moved them thereto. If they were acted by his spirit, they would not seek the ruin of any: for he came to save, and not to destroy. And so all the revenge that he thought fit to take on these *Samaritans*, was to leave them, and quietly to go to another Village.

(t) Nescitis  
cujus spiritus  
estis] q.d. non  
consideratis  
unde iracundus  
ille animus vo-  
bis obveniat,  
viz. non a  
spiritu sancto,  
cujus impulsu  
Elias fecit ignem  
de Cælo descendere,  
sed ex impatientia  
& vindictæ cupiditate.  
Inquit etiam  
Elias zelum fuisse  
divinum & specta-  
vissse gloriam Dei;  
Discipulorum autem  
zelum fuisse  
humanum, atque  
carnalem, & specta-  
vissse vindictam  
privatam.

*John 7. 10.* But when his Brethren were gone up, then went he also up unto the Feast, not openly, but as it were in secret.

*Luke 9. 51.* And it came to pass, when the time was come, that he should be received up, he stedfastly set his face to go to *Jerusalem*.

52. And sent Messengers before his face, and they went and entred into a Village of the *Samaritans* to made ready for him.

53. And they did not receive him, because his face was as though he would go to *Jerusalem*.

54. And when his Disciples, *James* and *John* saw this, they said, Lord, wilt thou that we command fire to come down from Heaven, and consume them, even as *Elias* did?

55. But he turned, and rebuked them, and said, ye know not what manner of spirit ye are of.

56. For the Son of Man is not come to destroy mens lives, but to save them. And they went to another Village.

## SECT. XVIII.

AS they went in the way, a certain Scribe perceiving how *Christ* was esteemed of, makes offer to him (unasked) to be his Disciple, and Servant: Our Saviour knowing his heart, and what motives induced him (namely, his own ease, profit, and honour) answers him, that those that will follow him, must not seek any worldly advantage by his service; for he had so far emptied himself of honour, riches, and ease (for our sakes being made poor, that he might make us rich, *2 Cor. 8. 9.* And that he might sanctifie unto his followers the meanest estate and condition of life) that he had not so much as any certain place of residence. And though the very Foxes have holes, and the Birds of the Air nests, yet the Son of Man hath not where to lay his head. Thus he repelled one whom he saw had carnal and corrupt ends, in offering to be his Disciple, and discovered a dissembler (*a*). Another of his Disciples whom he called immediately to follow him, and to set himself to the work of the Ministry, he finds delaying and willing to put off the matter with an excuse, desiring leave of him first to go home, that he might bury his Father, either now newly dead (of which the notice

(a) Non repu-  
lit volentem,  
sed fingentem  
prodidit. Cry-  
sol. Serm. 19.

notice was lately come to him) or else to attend his aged Father, till he should die, that he might discharge the last duty to him.

This our Saviour would not permit, (b) but answers him, *Let the dead* (that is, worldly men, that are dead in trespasses and sins, (see 1 Tim. 5. 6.) and are without hope and care of another life) *bury their dead*; (such persons being sufficient for such a work) but go thou

(b) Christus prohibuit quia videbat hoc ei impedimento futurum ad se sequendum, quod retinendus fore esset & a sancto proposito avocatus hortatibus, & blandimentis propinquum & cupiditate hereditatis Paternæ. Estius.

forthwith, and *preach the Gospel*. Yet our Saviour does not intimate hereby that it was unlawful to solemnize the Funerals of our deceased friends (which the Saints of old did, as *Abraham* for *Sarah*, *Joseph* for *Jacob*, &c.) But he shews, that when he calls to his service, no pretences nor excuses must then be used, to hinder from presently following of him; and that the advancement of God's glory in preaching the Gospel, and saving of souls, is to be preferred before that office and duty, though at another time, and in it self commendable.

There was another person also that promised to follow him, but desired he would permit him first to go home, and order and dispose of his estate and family, and to take leave of his friends and domesticks. [We have a like instance in *Elisha*, who desired to go take his leave of his Father and Mother, before he followed *Elijah*, 1 King. 19, 20.] Our Saviour answers, that as he that holds the Plough (c) must follow it close, and not look backward, if he intends to make straight furrows, and good work of it; neither must he make errands home, or betake himself to any other business, till his daies-work be done; if he do, he will not be fit for that employment: So, if this man would undertake his service, he must not procrastinate, or defer, but presently set to it without delay, and then follow it with due diligence. But if he had any such kindness for any thing he had left at home, as thereby to be taken off from his service, he was not worthy of the dignity and honour of being his Disciple, or to be employed in that great and glorious work of preaching the Gospel.

(c) Hic ut aibi sepe, miscetur dicitur dicitur comparationi! simplex proverbium fuerat, cum qui in arando respicit, non esse bonum aratorem: Nunc cum proverbio significatur cui rei aptatur pro-

verbium. Grot. Christus rel. elo cortice parabola significantis subito transiit ad rem significatam, q. d. ut nemo aratro discendo coarctat qui à tergo respicere voluerit, ita nemo animus est ad Regnum Dei, i. e. ad officium Predicatoris, qui cum id suscepit semel, deinde ad alia negotia, curas & negotiationes distrabatur, que cum inde deducant. Vid. 2 Tim. 2. 4. Janfen. Respicere retrorsum nihil aliud est quam in eo penitere quod caperas & mundanis rursum desideris obligari. Estius.

**Luke 9. 57.** And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and Birds of the Air have nests, but the Son of Man hath not where to lay his head.

59. And he said unto another, follow me: But he said, Lord, suffer me first to go and bury my Father.

60. Jesus said unto him, Let the dead bury their dead; but go thou, and preach the Kingdom of God.

61. And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home, at my house.

62. And Jesus said unto him, No man having put his hand to the Plough, and looking back, is fit for the Kingdom of God.

Matth. 8. 19. And a certain Scribe came, and said unto him, Master, I will follow thee, whithersoever thou goest.

20. And Jesus saith unto him, the Foxes have holes, and the Birds of the Air have nests; but the Son of man hath not where to lay his head.

21. And another of his Disciples said unto him, Lord, suffer me first to go and bury my Father:

22. But Jesus said unto him, Follow me, and let the dead bury their dead.

## SECT. XIX.

(d) As he chose twelve Apostles, in allusion possibly to the twelve Patriarchs, so here seventy Disciples, in allusion to the seventy Elders appointed to be Assistants unto Moses, Numb. 11. 16. comp. with Exo. 18. 21, 22.

(e) *Eo scilicet concilio quo Johannem Baptistam, jam à principio pramiserat ne veniret ad prorsus impetratos, sed ut venturum avidius expectarent.*

HE now chose out of those, who had heard and followed him, *seventy* (d) persons, whom he sendeth out (e) by two and two into every City and place, where he himself meant to come. He had sent out his *twelve Apostles* sometime before (see Sect. 25. of chap. 4.) and their commission was to go at large to any of the Cities of Israel: But *these seventy* were to go to *those places* particularly which Christ himself intended to visit, that they might *make way* for him, proclaiming him before-hand, and preaching in his Name, that he afterwards coming in person, and shewing himself by his *Doctrine* and *Miracles*, to be the *Messias*, the people might more readily receive him for *such*, and believe on him. And

First, He represents to them the great multitudes that were ready to receive the Gospel, if it were faithfully preached to them, but there was but a small number of faithful Preachers; he therefore exhorts them to pray, that God would send forth more Labourers into his Harvest, *Vers. 2.*

Secondly, He forewarns them of the dangers and ill-usages they must expect to meet with in the discharge of their Office, *Vers. 3.*

(b) See sect. 25. chap. 4.

Thirdly, He gives them the *same instructions* (for the main) that he had given before to the twelve Apostles (b). Particularly,

1. To make no provisions for their Journey before-hand of money, victuals, or change of apparel, to carry with them, but to cast themselves on his providence.

(f) This he speaks, not as forbidding Comity or Civility,

which he enjoyeth, *vers. 5.* But distraction from, and hinderance in their present Ministry. We have a like injunction to Geb. xi from his Master Elisba, 2 King. 4. 29. Ut neminem in via salutem] quâ phrasi hoc intelligitur, ut celeriter & nulla prorsus interjectâ morâ illud ipsum obeant, ad quod mittebantur. Hoc enim summa festinationis apud homines signum est; si idem ad scopum itinere obvium sit intenti, ut nullius obviantis ratione habitâ, sine salutatione, & colloquio pratercurrant. Alioqui Comitas, & humane salutationes inter Christiana officia numerantur. Glass.

2. As they went, to spend no time in Civilities (f) with any, nor to be drawn aside from their business, by offices of friendship, as visiting their acquaintance or kindred, &c. *Vers. 4.*

(g) Filius pacis juxta Ebraicâ lingua indolem, est homo mitis avidusque Evangelicâ Doctrina.

פלוטו פ 1. Pace dignus ut filius mortuâ, morte dignus, Mat. 10. 11, 13. nomen quod ponitur pro eo qui hic vocatur quod æquans.

3. Whatsoever house they entred into, they should comprecate all peace, prosperity and salvation to it. And if there be any person there, disposed to receive the Gospel of peace, and capable of that blessing, their peace should rest upon him (g). *Vers. 5, 6.*

4. That



4. That they should not remove from one house to another in the same City, but content themselves with such entertainment as they found, and to take it without scruple. for they that labour in the Gospel, are worthy to be provided for by those to whom they preach, *Verf. 7, 8.* [See *1 Cor. 9. 7. 1 Tim. 5. 18, 19.*]

5. He commands them to preach that the *Messias* was come in the flesh, and had begun to exercise his spiritual Kingdom and Government among men (called the Kingdom of God, *(b)* because assigned to Christ, who is God as well as man) and that the clear and full manifestation thereof now approached inasmuch as the *Messias* himself would shortly come among them in person. And for confirmation of their Doctrine, he gives them power to heal the sick, *Verf. 9.*

*(b)* Or God's spiritual Government in his Church established by the *Messias*.

6. He enjoyns them to shake off the dust of their feet against those Cities that refused to receive them, as a testimony against them. And he declares, it shall be more tolerable for *Sodom* in the day of Judgement, than for those Cities.

Fourthly, He upbraids *Chorazin*, *Bethsaida*, and *Capernaum*, as high contemners of the Gospel, they having had the most frequent tenders of it, and yet despising it.

Lastly, He declares that they that reject and despise them, do likewise reject and despise him, and God the Father also that sent him; from *Verf. 13, to 17.*

**Luke 10. 1.** After these things, the Lord appointed other seventy also, and sent them two, and two before his face into every City, and place whither he himself would come.

2. Therefore said he unto them, the Harvest truly is great, but the Labourers are few; pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.

3. Go your waies; behold, I send you forth as Lambs among Wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. And into whatsoever house ye enter, first say, peace be to this house.

6. And if the Son of Peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give; for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever City ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, the Kingdom of God is come nigh unto you.

10. But into whatsoever City ye enter, and they receive you not, go your waies out into the streets of the same, and say,

11. Even the very dust of your City, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the Kingdom of God is come nigh unto you.

12. But I say unto you, that it shall be more tolerable in that day for *Sodom*, than for that City.

13. Wo unto thee *Chorazin*; wo unto thee *Bethsaida*: for if the mighty works had been done in *Tyre* and *Sidon*, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for *Tyre* and *Sidon*, at the day of Judgement, than for you.

15. And thou *Capernaum*, which art exalted to Heaven, shall be thrust down to Hell.
16. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

## SECT. XX.

Our Saviour is now come up to the *Feast of Tabernacles*, from which to the next *Passeover* (at which he suffered) was the last half year of his publick Ministry. During the three first daies of the *Feast*, the multitude had been enquiring after him, and had expressed their different opinions of him; some allowing him the charitable character of being a *good man*; others traducing him, as being a *deceiver*; but they that spake well of him, durst not do it openly, for fear of the Chief of the Jews, who they knew were greatly disaffected to him. About the middle of the *Feast*, he appeared and taught publickly in the Temple; and though *John* doth not express what he taught at this time, yet from *vers. 15.* it appears, that his *Doctrine* was admirable, and that the Jews marvelled how he should come to know the sacred Scriptures, and divine Mysteries, considering the meanness of his education. In answer to whom, our Saviour

1. Vindicates his *Doctrine*, as not devised of himself, as *man* (as they only conceived him to be) but communicated to him of his Father, whose *Embassadour* and great *Prophet* he was [fore-told, *Dent. 18. 18. I will raise them up a Prophet from among their Brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him:*] And so spake not his own mind only, but his Fathers: For as he was *God* equal with the Father, so he naturally knows all his counsels, and as *man* had knowledge thereof by communication from the *God-head. Vers. 16.*

2. Left they should be difficult in believing him, asserting his *Doctrine to be of God*, he subjoyns two Rules whereby they might try *Doctrines* and *Teachers*. The first whereof relates to the *person* who would try *Doctrines, vers. 17.* And requires that he be a *pious man*, and according to his light and knowledge, one that walks in *God's waies*. The second relates to the *Person* and *Doctrine* that is to be tried, *vers. 18.* Wherein he shews that a man who runs *unsent*, and preacheth his own inventions, doth usually in his carriage, and by his *Doctrine*, seek to exalt himself; whereas he who is sent of *God*, seeks to exalt *God* only, and the nature of his *Doctrine* tends to that end; and that will evidence him to be a *Preacher of Truth*, and that there is no unrighteousness or fraud in what he delivers. And this was eminently true in the *Doctrine* of our Saviour, the nature and scope whereof tended to glorifie his Father, and not to advance his own private glory.

3. Having thus vindicated his *Doctrine*, he comes now to vindicate his practice, in healing the impotent man on the Sabbath-day, [of which before sect. 1. of chap. 4.] which had so long stuck in their minds, as a violation of the Sabbath, and the Law of *Moses*. And first he shews that they were no fit persons to challenge

lenge him for breach of the Law, who were so ready to violate it themselves, as appeared by their going about to kill him, who was a person wholly innocent (against the exprefs letter of the sixth Commandment.) *Vers. 19.* Here the *multitude*, who were ignorant of the plots and designs of their Rulers (which some others knew better, *vers. 25.*) cry out, he was mad, or possessed with an evil spirit, to apprehend any such thing, *Vers. 20.* But our meek Saviour passing over this calumny without a reply, goeth on with his discourse, wherein he sheweth what the *ground* of the quarrel was the Jews had against him; namely, for *healing the impotent man* that lay at the Pool of *Bethesda* on the Sabbath-day; which action he justifies (not as before from the example of his Father) but from their *own practice* in circumcising a child according to the Law given by *Moses* (which he received from Abraham, Isaac, and the Fathers *antienter, than himself*) on the Sabbath-day, if that proved the *eighth* day, the day of Circumcision, *Levit. 12. 3.* Now if Circumcision might be administred on the Sabbath-day, which is a *servile* kind of work, and requires some *medicinal Chirurgery*, they had no reason to be angry at him for healing a man both in *soul* and *body* on the Sabbath, and that with a *word* of his mouth only. Therefore he bids them judge righteously, and compare the one fact with the other, *Vers. 21, 22, 23, 24.*

4. Having thus vindicated both his *Doctrine* and *Practice*, some of the Inhabitants of *Jerusalem* (who, it seems, knew the plots of of their Rulers better than others) begin to exprefs their wonder why they did not apprehend him, seeing he appeared so publickly; and questioning among themselves, whether it proceeded not from hence, that they were convinced *he was the Christ*, at length they answer themselves, that *that was not likely*; for they knew *whence this man is*; whereas no man will know *whence the Messias is*, when he cometh. Wherein they assert a manifest untruth; For albeit Christ in respect of his *God-head* was prefigured by *Melchizedeck*, (of whose Father or Mother, or Pedigree, or birth, or death, there is no mention in the Scripture, *Heb. 7. 3.*) And in that respect it is also said of him, *Who shall declare his generation?* [*Isa. 53. 8.*] Yet it is clear, that in respect of his *humanity*, the Scripture plainly points out of what *Tribe* he should come, of what *family* and *linage*, and the *place* of his birth, *Vers. 25, 26, 27.* Our Saviour therefore in his reply declares, that though they knew him *as man*, where he was *born*, and of what *Family* and *Mother*, yet they knew not his *Divine Nature*, nor the *Father*, from whom he was by *Eternal Generation*, and who had sent him into the world, and who is true and faithful in all his promises, *Vers. 28, 29.*

Some of the multitude being enraged at these words, had a mind to lay hold on him immediately, but Providence restrained them for the present, because his time to suffer was not yet come. But others believed on him, as being convinced by the wonderful Miracles he had wrought among them, that he was the *Messias*. Which thing coming to the *Pharisees* ears, they with the *Chief Priests*, (which were the heads of the twenty four Courses or Orders

Orders of Priests, of which we read 1 Chron. 24.) Send some Officers to apprehend him, *Vers.* 30, 31, 32. Our Saviour here-upon declares, that he should stay with them but a little while, and then he should go to him that sent him. And when he was ascended to the Father, many of them, in those great distresses and calamities that should come upon them, should wish for his bodily presence again, but then should not have it, [see chap. 13. 33.] *Vers.* 33, 34. The Jews not understanding these words, reasoned among themselves, whether by leaving them he meant to betake himself to the *Gentiles* or *Greeks*, (i) dispersed up and down in the world, and teach them. And they captiously agitating these things among themselves, without seeking information from him, he leaveth them in suspense, *Vers.* 35, 36.

(i) Dispersio  
Græcorum est  
Hebraismus, &  
ponitur pro  
Græcis disper-  
sis per totum  
orbem. Nempe  
ἐκδιες δὲ ν-  
ται ὑστὶν ὁ ὅ-  
λο ἑθνησιν ὅ-  
τις ut sunt con-  
tra-distincti  
Judeis. Vid.  
Rom. 1. 16.

Fifthly, On the last day of the Feast (namely the *eighth*, which, as well as the *first*, was to be kept holy with religious Assemblies and Sacrifices, *Levit.* 23. 36.) The people being next day to depart, he preaches again, and the subject matter of his Sermon, was an invitation to all spiritually thirsty souls to come unto him, in allusion possibly to *Isa.* 55. 1. *Ho, every one that thirsteth, come ye to the waters* — He shews, that to come unto him, is to believe in him, and to such he promises to give the *Graces* and *Gifts* of his Holy Spirit, which shall not only refresh them, but shall flow forth also out of their hearts, and inward parts, (k) for the good and refreshing (l) of others also, as the Scripture hath in sundry places intimated [as *Isa.* 44. 3. and 58. 11. *Joel* 2. 28. see also *Joh.* 4. 14.] And to this sense the Evangelist himself interprets this saying of Christ, as belonging to the descent of the Holy Ghost on the day of Pentecost, *Act.* 2. For that more plentiful effusion of the Spirit was deferred (m) till the Ascension and Glorification of Christ the Head of his Church, *Vers.* 37, 38, 39.

(k) Vocat interio-  
ria a ani-  
mæ, ventrem  
per Catach-e-  
sism. Corn.  
A lapide. Omne  
medium aut in-  
itium Hebra-  
is ימים Græcis  
ἡμέρας dicitur.  
Grot.

(l) Solabant  
hæc de aquas  
de fonte Siloæ haurire, & litare publicis per vicis plateasque effusionibus in Dei honorem, cantantes illud  
*Isa.* cap. 12. 3. Haurietis aquas eum gaudio, de fontibus salutis. Inde occasionem suæ conversionis sumit  
Christus. Vide Buxtorf, in Synag. Jud. cap. de Festo Tabern. Grotium, & Ariam Mont. in Annot. Evangel.

L'Empereur in notis ad Middoth. c. 2. sect. 5. pag. 70.  
Apud Exitum fontium solebant fieri receptacula lapidea, quæ ἀγυῖα vocantur à Græcis. In horum medio erant tubi unde aqua profunderet. Notat Eximia dona spiritus sancti, quæ & alibi vocantur aqua vitæ. *Joh.* 4. 14.  
(m) Causa dilationis istius fuit, quia inordinatum videbatur glorificare Ecclesiam seu membra Christi antequam capitis glorificatio completa esset.

Some of his hearers are so affected at this Sermon, that they acknowledge him to be the *great Prophet* promised to Israel, [*Dent.* 18. 18.] Whom they understood to be a *different person* from the *Messias*. Others confess him to be the *Christ*: others oppose it, as not knowing him to be born at *Bethlehem*: And upon this diversity of Opinions, there ariseth a division among them, and some had a mind to have apprehended him, but by the over-ruling Providence of God, were, for the present, restrained from doing it, *Vers.* 40, 41, 42, 43, 44.

Then the Officers of the *Sanhedrin*, who were sent by them to apprehend him, as we have seen, *Vers.* 32. came back without him, and being demanded why they had not taken him, they answered,



swer, *Never man spake like this man.* The Pharisees being more enraged at this their *Reason*, than at the neglect of their Office upbraid them, that they should suffer themselves so to be deceived; whereas none of the *Grandees*, or learned *Rabbies* had own'd him; only an accursed crew of ignorant people doated on him, *Verf. 45, to 50.* While they are thus chiding their Officers, *Nicodemus*, one of their number, though he do not yet openly own Christ, yet he pleads he may not be *condemned* before he be heard. They answer this rational plea of his with a Taunt: *Art thou also of Galilee?* that is, a *favourer* and *Disciple of this Galilean?* They supposed Christ came out of *Galilee*, whereas he was born in *Bethlehem*, and they affirmed that no Prophet had hitherto arisen out of *Galilee*, and presumed that none ever should, notwithstanding *Esaïas* (n) had prophesied, that the *Messias* should begin to preach in *Galilee*, as may appear from *Isa. 9. 1.* compared with *Mat. 4. 15.* But though they were thus more and more enraged, yet they part without concluding any thing for that time against him, *Verf. 50, to the end.*

(n) See sect.  
11. of chap. 3.

- John 7. 11.* Then the Jews sought him at the Feast, and said, where is he?  
 12. And there was much murmuring among the people concerning him: for some said, he is a good man; others said, nay, but he deceiveth the people.  
 13. Howbeit, no man spake openly of him, for fear of the Jews.  
 14. Now about the midst of the Feast, Jesus went up into the Temple, and taught.  
 15. And the Jews marvelled, saying, how knoweth this man letters, having never learned?  
 16. Jesus answered them, and said, My Doctrine is not mine, but his that sent me.  
 17. If any man will do his will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.  
 18. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.  
 19. Did not *Moses* give you the Law, and yet none of you keepeth the Law? why go ye about to kill me?  
 20. The people answered, and said, thou hast a Devil; who goeth about to kill thee?  
 21. Jesus answered, and said unto them, I have done one work, and ye all marvel.  
 22. *Moses* therefore gave unto you Circumcision, (not because it is of *Moses*, but of the Fathers) and ye on the Sabbath day circumcise a man.  
 23. If a man on the Sabbath-day receive Circumcision, that the Law of *Moses* may not be broken: are ye angry at me, because I have made a man every whit whole on the Sabbath-day?  
 24. Judge not according to the appearance, but judge righteous Judgement.  
 25. Then said some of them of *Jerusalem*, is not this he whom they seek to kill?  
 26. But lo, he speaketh boldly, and they say nothing unto him: Do the Rulers know indeed that this is the very Christ?  
 27. Howbeit, we know this man, whence he is; but when Christ cometh, no man knoweth whence he is.  
 28. Then cried Jesus in the Temple, as he taught, saying, ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29. But

29. But I know him, for I am from him, and he hath sent me.
30. Then they sought to take him; but no man laid hands on him, because his hour was not yet come.
31. And many of the people believed on him, and said, when Christ cometh, will he do more miracles than these which this man hath done?
32. The Pharisees heard that the people murmured such things concerning him: And the Pharisees, and the Chief Priests sent Officers to take him.
33. Then said Jesus unto them; yet a little while am I with you, and then I go unto him that sent me.
34. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.
35. Then said the Jews among themselves, whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?
36. What manner of saying is this that he said, ye shall seek me, and shall not find me? and where I am, thither ye cannot come?
37. In the last day, that great day of the Feast, Jesus stood and cryed, saying, if any man thirst, let him come unto me, and drink.
38. He that believeth on me, as the Scripture hath said, out of his belly shall flow Rivers of living water.
39. (But this spake he of the Spirit, which they that believe on him, should receive: For the Holy Ghost was not yet given, because that Jesus was not yet glorified.)
40. Many of the people therefore, when they heard this saying, said, of a truth, this is the Prophet.
41. Others said, this is the Christ. But some said, shall Christ come out of Galilee?
42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the Town of Bethlehem, where David was?
43. So there was a division among the people, because of him.
44. And some of them would have taken him, but no man laid hands on him.
45. Then came the Officers to the Chief Priests, and Pharisees, and they said unto them, why have ye not brought him?
46. The Officers answered, Never man spake like this man.
47. Then answered them the Pharisees, are ye also deceived?
48. Have any of the Rulers, or of the Pharisees believed on him?
49. But this people who knoweth not the Law, are cursed.
50. Nicodemus saith unto them (he that came to Jesus by night, being one of them.)
51. Doth our Law judge any man, before it hear him, and know what he doth?
52. They answered, and said unto him, Art thou also of Galilee? search and look; for out of Galilee ariseth no Prophet.
53. And every man went unto his own house.

## SECT. XXI.

**J**ESUS having betaken himself this evening to the Mount of *Olives*, that he might be private, and have fit opportunity for prayer [see *Luke* 21. 37. and *cap.* 22. 39, 40.] And from thence going (as 'tis probable) to *Bethany*, and lodging in the house of *Lazarus*, the next morning early he comes to the Temple again, and as he sate teaching the people, the Scribes and Pharisees bring a woman to him, taken in the Act of *Adultery*; and ask his judgement concerning her, with an intent to insnare him. They urge that the

the Law of *Moses* commandeth that such notorious offenders should be punished with death, *Levit.* 20. 10. And that they should be stoned, as they seem to gather from *Dent.* 22. 23, 24. (\*) Now if Christ *absolved* her, they could accuse him, as a *destroyer of the Law*, and a *favourer of lewdness*: If he *condemned* her to dy, then they might represent him to the people, as an *unmerciful* man, and one that contradicted the declared end of his coming, which was not to *condemn the world*, *Joh.* 3. 17. Besides, the censuring and judging of this woman (belonging to a Judicial Bench, viz. that of *twenty three Judges*) would have carried a fair accusation against him, had he assumed such a judicial power to himself. Therefore in his Divine Wisdom he took such a way, as frustrated their machination against him: *For stooping down, he wrote with his finger upon the ground*, in allusion (possibly) to *Jer.* 17. 13. O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that forsake me (\*) shall be written in the Earth, because they have forsaken the LORD, the fountain of living waters. Then bidding those among her accusers, who were without sin, to cast the first stone at her [as 'tis injoyn'd, *Dent.* 17. 7. That the hands of the witnesses shall be first upon the offender] they being conscious to themselves of their own *personal sins*, (which Christ could bring to light) slip all away one after another. Our Saviour seeing all her accusers gone, doth not execute the Office of a *Magistrate* in adjudging her to death, but of a *Minister* in calling her to Repentance and Reformation (o). From *Vers.* 1. to 12.

(\*) Possibly the woman was espoused, but not yet named, and so was by that Law to be punished with stoning.

(\*) That is the Doctrine by me delivered to them.

(o) Dimittitur mulier (non absoluitur) quia de-

erat accusator, non quia innocens approbatur. Ambr. Ep. 7. 6. Vade libera quidem à supplicio, inquit Christus; sed noli amplius peccare, ut se homini pepercisse, non hominū culpam sibi placuisse monstraret. August Epist. 54.

After this interruption he returns to instruct the people in the Treasury (p) of the Temple, which occasions many debates and discourses between him and the Pharisees: And

1. Taking occasion (as it seems) from the Sun's bright shining in the morning, he declares himself the true *Sun* of *Righteousness*, and the *Light* of the World, offering to all those who will follow him, present light to guide them, that they shall not walk in the darkness of error and sin, and this light also shall lead them to Eternal Life, *Vers.* 12.

The Pharisees except against this his *Testimony of himself*; which though he did wave (\*) *Chap.* 5. 31. (that he might bring in the many other witnesses that testified for him) yet here he doth assert that his Testimony is true, though he do bear witness of himself, because he *came from God*, and was to *return to him* again; and being certain of this, he might assert it, though they being ignorant of it, did carp at it, *Vers.* 13, 14. And he tells them that through their ignorance it was that they judged so carnally of him, and according to outward appearance, whereas he pronounced and judged of no man as they did, viz. according to outward

(p) Gazophylacium erat locus Templi frequentissimus, quod et conferrentur dona, servarenturq; donato Templo. See sect. 72. of this chap.

(\*) Tunc loquebatur secundum morem inter homines institutum, quem morem circa se, Phariseorum causā admisit, utens aliis notioribus de se testimonio. Hic vero totam auctoritatem suam etiam

ratione divinitatis sibi competentem poscere volens, docet eosam dari, in quo r. Effusio suo de se uis possit testimonio. Nam Deus sibi ipse idoneus Testis est. Jansen.

shew, *Verf. 15*. Yet he declares he might judge them if he would, and if he did not only bear witness of himself, but did testify against them also, his testimony was true, because he is not alone in what he doth, but his *Father* is with him, and doth concur with him in judging and testifying; and the Law decrees, *Deut. 17. 6*. That *two concurrent witnesses* shall be enough to confirm any thing for truth in judgement: Therefore much more is *his* record true, being attested by *himself* who is God, and by the *Father* also, who by a voice from Heaven, and by mighty signs and wonders, did declare and confirm *who he was*, and commanded he should be hearkened unto and obeyed, *Verf. 16, 17, 18*.

They hearing him speak thus of his *Father*, ask, *Where is thy Father?* Christ answers, that if they knew him, according to his *Divine Nature*, they would know he had an *Eternal Father*; but they were ignorant both of the *Father*, and of him; and ignorant of the *Father*, because they knew not *him*, in whom (clothed with our flesh) the *Father* was pleased (in a gracious condescension) to manifest and reveal himself, since his *Divine Essence* could not be comprehended by man. These things he spake boldly with undaunted constancy among them all, yet no man laid hands on him, because the time appointed for his suffering was not yet come, *Verf. 19, 20*.

2. Our Saviour perceiving they persisted still in their wicked purpose to take him, though as yet they were restrained from it, by the over-ruling Power and Providence of God, he tells them, that ere long he should leave them, and go to Heaven, and then they should seek him, (*q*) when calamity was come upon them, but should, for their obstinate unbelief, be excluded from any access to him. The Jews not understanding to what his speech drave, said among themselves, what? (*r*) *Will he kill himself*, to avoid being taken and made away by our Rulers? *Verf. 22*. Christ goes on with his discourse, and shews, that *he* and *they* were of very contrary Originals: They were *Earthly* and *Carnal*, men of carnal affections, and therefore apprehended not the heavenly things he taught them. But *he*, though he had taken our nature, yet had no communion with *sin*, or the *corruptions* of flesh and blood, and was the true *Messias*, whom if they embraced not by Faith, they should die in their sins, *Verf. 23, 24*. The Jews hearing him lay such an absolute necessity upon them, to believe in him, ask'd him, *Who he was?* Before he gives them an answer to that question, (which he does afterwards, *Verf. 42, and 54*.) he first (*f*) shews that he hath many things to reprehend in them, as particularly their *infidelity* and *rejecting his Doctrine*, notwithstanding he taught nothing, but what he received from *him that sent him*, who is true and faithful, *Verf. 25, 26*.

(*q*) See sect. 20. Numb. 5.  
(*r*) They had lately made a better conjecture of the meaning of the same words, *Joh. 7. 35*. See sect. 19.

(*f*) Vide Knatchbulli Animadv. in N. T. p. 61. qui versum 25. sic interpretatur Primò, quod etiam dico vobis, habeo multa de vobis dicere, ac judicare. q. d. priusquam dico vobis quis sum, oportet me multa in vobis reprehendere, &c. τὸν ἀγῶν ἀπὸν Ἰουδαίους ἰντεπρετες ἰν νετερι οὐκ ἐννευσεν προ βαρτολη primò vel in principio Gen. 41. v. 21. in quo etiam seorsu frequenter usupatur apud Autores profanos.

They understanding not that he spake of the *Father*, when he mentioned *him that sent him*, he further certifies them, that though  
now



now they were ignorant, yet after they had with wicked hands crucified him [*Joh. 3. 14. and 12. 33.*] Then they should be made to know that he is the *Messias*; that he doth all things according to his Father's will, and that the Father is alwaies present with him, and that he doth those things which he hath appointed, and which are pleasing to him, *Verf. 27, 28, 29.*

3. Having now by his Doctrine (even from among the crew of opposers) won some to believe on him, he exhorts them to perseverance, and to continue in faith and obedience to his Doctrine, promising that thereby 1. They shall prove themselves to be among the number of his real Disciples. 2. That they shall increase in knowledge of the truth, and in feeling the power and efficacy thereof. 3. That they shall be made partakers of true Christian Liberty, *Verf. 30, 31, 32.*

Here some of the Jews, not they who believed in him, but others) alledge that they being *Abraham's* children, and having never been in bondage to any (forgetting it seems their Egyptian and Babilonish bondage, and that they were at this present under the power of the *Romans*) it was needless to feed them with hopes of being made free, *Verf. 33.* Christ answers, that the *freedom* he spake of, was not an *outward*, but a *spiritual* freedom, namely, from the servitude and sad bondage of *sin*, wherein all they are held, who give up themselves to a trade or course of sinning. And albeit such as were slaves in this respect, might enjoy the external Priviledges of the Church for a season (as a Servant that is to be dismissed, abides in his Masters house for a time) yet they would be cast out at length, and separated from him, who is the natural Son of the Most High, and from all the Children of God for ever. The only way therefore to attain true freedom is to come to him, and to believe in him; for he being *heir* of the Family, hath power to make free what Servants he pleaseth, and none can ever partake of *spiritual liberty*, but they who flee to him, and receive it from him, *Verf. 34, 35, 36.* And as for *them*, he acknowledges they were *Abraham's seed*, (t) according to the flesh, but that would not avail them, seeing they did not tread in *Abraham's steps*, but sought to kill him, who was *the Christ*; which was a clear evidence that his *Doctrine* had no place

(u) in them; and yet the *Word* they despised, was the Doctrine he had heard and learned of the Father, (a) which *Abraham* would never have rejected as they did, and therefore their carriage prov'd they had *another Father* whom they followed, *viz. the Devil*, and did that which they had learned of him, *V. 37, 38.* And further to confirm what he had said, he shews, that if they were *Abraham's true and genuine children*, that is, according to the *Spirit*, they would imitate *Abraham* in his *works*, and not seek to kill the *Messias*, who brings the true Doctrine of salvation unto them. Therefore their works did shew that they belonged to another Father, *Verf. 39, 40, 41.*

(u) Sermo meus à Χρησὶ ἐν ὑμῖν, non penetrat in vobis, licet eam audiat. Χρησὶν ἀπὸν Ἑλληνιστὰς ἐστὶν ὑπάδειν, ὑπερῖν, & ἐν ὑμῖν πρὸς αὐτὸν ὑπάρχει, σέβας ἐστὶν. Ἰδὲ μὴ μορτὴν ἐπιτεταίς, quia praecepta mea sanctiora sunt, quàm ut in animam vestram vitiiis obstitum, penetrant.

(a) V. 28. Ea dico quæ à Patre didici. Nam ut ὁ Χρησὶν ita ἀκούειν ἐστὶν discere. Grot.

Hereupon they reply, we are none of those to whom the style of *Children of Whoredoms* is given, *Hof. 2. 4.* We were not born in an *Idolatrous state*, but in the *true Church*; we worship the *true God*, who chose us to be his peculiar people, and hath often acknowledged us for *such* [*Exod. 4. 22. — Thus saith the LORD, Israel is my Son, even my first born.*] *Verf. 41.*

Our Saviour rejoyns, that if they were *God's Children*, they would love *him*, who is his *natural Son*, and is from the Father by *Eternal Generation*, and came into the world, and was *incarnate*, not of his *own* meer motion, without the Father, but being sent of the *Father*. And if God were *their Father*, they would understand *him*, speaking from God; whereas now they were so transported with malice, they could not hear him with patience, *Verf. 42, 43.* Then he plainly shews them, who is their *spiritual Father*, *viz. the Devil*, from their earnest following and endeavouring to execute those wicked lusts which reign in him, particularly *murder, defection from the Truth, opposition to the Truth, lying and slander*, *Verf. 44.* For in this they imitated the Devil (who hates the Truth) that they would not believe *him* and his *Doctrine*, even *because it is Truth*, *Verf. 45.* And since none of them could convince him of any sin, and his *Doctrine* was the very Truth, therefore they could not but sin heinously in not giving credit to him, *Verf. 46.* But the true cause why they did not believe nor regard his Word, was *because they were not the Children of God*, *Verf. 47.*

The Jews (being enraged at this his free reproof) fell a railing at his person, charging him with being a *Samaritan*, and possessed with an evil spirit, *Verf. 48.* Christ answers their blasphemous calumny, and declares that he had no Devil, but was honouring his *Father* in what he *did* and *said*, and therefore it was their great sin thus to reproach him. That he was no *self-seeker*, nor hunter after vain-glory, (b) nor needed he avenge himself on them, since the Father will take care of his honour, and will judge between him and them, and avenge such slanders, *Verf. 49, 50.*

(b) Sed non ita  
arrogantia ca-  
veri debet, ut  
veritas relin-  
quatur. Aug.

Then he goes on to shew what blessed fruits and effects shall follow upon *observing his Doctrine* (pursuing what he had begun to speak of, *Verf. 31, 32.* Where he had been interrupted by the Jews) namely, that such persons shall *never see death*, that is, shall be secured from *Eternal Misery*, *Verf. 51.* The Jews thinking he had spoken of a *temporal death*, look upon what he had said as a great *absurdity*, and *tauntingly* ask him, what power he assumed to himself, to bestow *Privileges* which God never gave to *Abraham*, nor the *Prophets* whom he so highly favoured, namely, to be *freed from death*, *Verf. 52, 53.* Christ in his answer clears himself of all ambition in this matter, and shews, that he spake not these great and glorious things of himself, out of *vain-glory*, (as they supposed) but shews that the power he had, he had it from *him*, whom they acknowledged for *their God*, and 'tis *he* that hath testified of him by the *Prophets*, by his *Voice* from Heaven, and by many *Miracles* to be *his Son*, and the person he gave out him-  
self

self for. And though they professed to know and own this *true God*, his Father, yet indeed they knew him not in a *right manner*, neither liv'd in obedience to him. But he had a perfect knowledge of him, and of his *mind* and *will*, and exactly observ'd his Commands; and if he should say otherwise, that he came not from him, or knew him not, he should be a lyar like unto them, *Verf. 54, 55.*

Lastly, Because they boasted so much of *Abraham*, he tells them, that *Abraham* did magnifie him, in that having received a Promise that *he should come of his seed* [Gen. 22. 18.] He exceedingly rejoyced to see the day of his coming in the flesh, and *he saw it afar off by the eye of Faith*, [Heb. 11. 13.] *These all died in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them*—— ] V. 56.

To this the Jews object, that he was not *fifty* years old, and therefore how could he say, that *Abraham* lived since his birth, or that he could see *Abraham*, or be seen by him, *Verf. 57.* Jesus answered, that they were much mistaken in reckoning his age; for he had a *Being* from all Eternity *as God*, and so before *Abraham*

(c) was born, *Verf. 58.* They conceiving this speech of his blasphemous, after the manner of *Zelots*, were ready to stone him presently, [see *Levit. 24. 16.*] But he became (as it seems) *miraculously invisible*, (d) and so conveyed himself *secretly* from their fury, *Verf. 59.*

(c) Antequam Abraham fieret vel natus esset ego sum] Quis vocabulo essendi con- stans & im- mortalis eterni-

tas ejus exprimitur: Ideoque non dicit fui, aut eram sed sum, sicut olim, dixerat Deus ad Moysen, Ego sum qui sum. Unde & Augustinus hic notat illud hebreæ ad humanam facturam; sum vero ad divinam subsistentiam pertinere, omnis scilicet temporis & mutationis expertem. Jansen. (d) Quid prohibet dicere o- cecasse hostes suos non secus ac 2 Reg. 6. 18.

**John 8. 1.** Jesus went unto the Mount of *Olives* :

2. And early in the morning he came again into the Temple, and all the people came unto him, and he sat down, and taught them.
3. And the Scribes and Pharisees brought unto him a woman taken in Adultery, and when they had set her in the midst,
4. They say unto him, Master, this woman is taken in Adultery, in the very act.
5. Now *Moses* in the Law commanded us, that such should be stoned; but what sayest thou?
6. This they said tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.
7. So when they continued asking him, he lift up himself, and said unto them, he that is without sin among you, let him first cast a stone at her.
8. And again, he stooped down, and wrote on the ground :
9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : And Jesus was left alone, and the woman standing in the midst.
10. When Jesus had lift up himself, and saw none but the woman, he said unto her, woman, where are those thine accusers? hath no man condemned thee?
11. She said, no man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more.
12. Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth me, shall not walk in darkness, but shall have the Light of Life.

13. The

13. The Pharisees therefore said unto him, thou bearest record of thy self, thy record is not true.
14. Jesus answered, and said unto them, though I bear record of my self, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
15. Ye judge after the flesh, I judge no man.
16. And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.
17. It is also written in your Law, that the testimony of two men is true.
18. I am one that bear witness of my self, and the Father that sent me, beareth witness of me.
19. Then said they unto him, where is thy Father? Jesus answered, ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
20. These words spake Jesus in the Treasury, as he taught in the Temple; and no man laid hands on him, for his hour was not yet come.
21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
22. Then said the Jews, will he kill himself? because he saith, whither I go, ye cannot come.
23. And he said unto them, ye are from beneath, I am from above: ye are of this world, I am not of this world.
24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.
25. Then said they unto him, who art thou? and Jesus said unto them, even the same that I said unto you from the beginning.
26. I have many things to say, and to Judge of you: but he that sent me is true, and I speak to the world those things which I have heard of him.
27. They understood not that he spake to them of the Father.
28. Then said Jesus unto them, when ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of my self; but as my Father hath taught me, I speak these things.
29. And he that sent me, is with me: the Father hath not left me alone; for I do alwaies those things that please him.
30. As he spake these words, many believed on him.
31. Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my Disciples indeed.
32. And ye shall know the truth, and the truth shall make you free.
33. They answered him, we be *Abraham's* seed, and were never in bondage to any man: how sayest thou, ye shall be made free?
34. Jesus answered them, Verily, verily I say unto you, whosoever committeth sin, is the servant of sin.
35. And the Servant abideth not in the house for ever; but the Son abideth ever.
36. If the Son therefore shall make you free, ye shall be free indeed.
37. I know that ye are *Abraham's* seed, but ye seek to kill me, because my word hath no place in you.
38. I speak that which I have seen with my Father; and ye do that which ye have seen with your Father.
39. They answered, and said unto him, *Abraham* is our Father. Jesus saith unto them, if ye were *Abraham's* Children, ye would do the works of *Abraham*.
40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not *Abraham*.
41. Ye do the deeds of your Father. Then said they to him, we be not born of Fornication, we have one Father, even God.
42. Jesus said unto them, if God were your Father, ye would love me, for I proceeded





that *presently* even on the *Sabbath day*, though the like practice had bred him much trouble before [see chap. 4. lect. 1.] For having received *commission* and *power* from God to do these works, he was to *exercise it* during the time of his *life* and *Ministry*, which was shortly to expire, [see *Joh.* 11. 8, 9, 10.] And to shew to the world, that he was sent to *inlighten* it, and to cure *spiritual blindness* by this visible sign of curing a man that was *born blind*. Then having made *Clay* (b) *with his spittle on the dust*, and anointing the man's eyes therewith, he sends him to the Pool of *Siloam* (c) to wash, which he obeying, recovers his sight, from *Vers.* 1, to 8.

(b) *Quo scilicet etiam videntes facilius excantur, quam caci sanantur: ut ita magis vim miraculo-*

*rum sue operationis ostenderet.* Chrysost. (c) This Pool spoken of, *Nehem.* 3. 15. was fed by a fountain or spring at the foot of Mount *Zion*, from whence flowed out the Brook of *Siloah*, which watered a part of the City, of which *Isa.* 8. 6. the name seemeth to be given of old, only in testimony that they accounted it a special gift, sent of God, to have a fountain among those Hills so commodious for their City. Or else because (as they report) the waters thereof did not constantly flow, but *now* and *then*, as God was pleased to send them. And so the name of the Pool might put them in mind of the *Messiah*, who is *Shiloh*, *Gen.* 49. 10. And the sent of God.

The blind man thus *miraculously* cur'd, returns with much joy to his neighbours and acquaintance, who confer among themselves, and with him upon this matter, from *Vers.* 8, to 13.

These people being much amaz'd at this strange thing, bring the man to the *Pharisees*, who they knew envied the *rising glory* of Christ, and had made a great stir upon the Miracle wrought before by him on the *Sabbath day*, *Joh.* 5. 9. The Pharisees examine the man concerning the *circumstances* of the fact; who relates to them the manner how it was wrought, *Vers.* 13, 14, 15. Hereupon some of them judge Christ to be an *Impostor*, and not *sent of God*, because he did these things on the *Sabbath day*: Others plead, if he were an *Impostor*, and a great sinner, as they supposed, he could not do such Miracles, which can be wrought only by the finger of God, *Vers.* 16. And seeing they could not agree among themselves, they call the man again, to know what his thoughts of Christ were, who had done this for him. He tells them, he thinks him to be a *Prophet*, *Vers.* 17. They being desirous (if it were possible) to obscure the glory of this Miracle, pretend they did not believe the man had been born blind, and that he had now recovered his sight, and therefore examine his Parents concerning these things, *Vers.* 18, 19. They expressly acknowledge, that he was their Son, and that he was *born blind*; but for the way of his cure, they refer them to *himself*, being of age to give them an account of it. For a decree being past among the *Rulers*, that if any did confess and own Christ, he should be excommunicated, they were afraid, and therefore declined to answer to that question, *Vers.* 20, 21, 22, 23. Then the Pharisees called the man again, and exhorted him to give glory to God by a free confession of the Truth, [see *Joh.* 7. 19.] For they could not believe that Christ (whom they took to be an *Impostor*) could work such a Miracle, *Vers.* 24. The man replies, that let them judge of him as they pleased, yet this he was assured of, that he being blind was made

made to see by him, *Verf. 25.* They ask him again, *what he did to him?* He answers, that he had told them distinctly and plainly enough before, but to little purpose, and then in derision asks them, whether they had a mind to become his Disciples and followers, seeing they were so inquisitive about him, *Verf. 26, 27.* At this being greatly enraged, they *revilingly* tell him, that they are *Moses's Disciples*, with whom they knew God spake, but as for Christ, they knew not whence he came, nor from whom he had his *Office and Authority*, nor knew of any commission he had from God, *Verf. 28, 29.* The man admires, that Christ having wrought such a Miracle on him, they should doubt of his *Authority*, it being resolved on among all men, that an *Impostor*, or *false Teacher*, is not *heard* (d) by God, or *enabled* by him to work such Miracles as these (for then God would be thought to assist him in his impostures) but only pious and faithful servants of God, who come to do his Will, and not their own, are thus extraordinarily assisted. And therefore he infers, that if Christ were not sent of God, he could never do such things as these, so far above all humane power *Verf. 30, 31, 32, 33.*

(d) Deus non exaudit peccatores, ad faciendam hujusmodi miracula quibus probent innocentiam suam, & se, doctrinamque suam esse à Deo. Janſen.

They being highly incensed at him, and upbraiding him as a person mark'd by his *native blindness*, for some extraordinary evil that was in him, and reviling him for presuming to teach them; that were such learned Doctors and Rabbins, they cast him out, (e) *Verf. 34.*

Christ bearing what they had done, finds the man out, and reveals himself more fully to him, as the *Son of God*, and *true Messiah*, and he thereupon believes in Jesus, and worships him as *God incarnate*, *Verf. 35, 36, 37, 38.*

(e) Non dimiserunt, sed per apparitores à Curia Synedrion ignominiose ejici jufferunt. Ita hæc vox usurpatur, Act. 7. 58. & 13. 50. Grot.

Then upon this occasion our Saviour declares what would be the event of his coming into the world, namely, that not only those who are blind should receive sight, but also that those who presume they see and know more than others, for their despising the Gospel, and shutting their eyes against the light of it, should be left in their darkness, and by the just Judgement of God be more and more blinded, *Verf. 39.* The Pharisees there present, conceiving that by these latter words, he reflected upon them, carp at him, that he should insinuate, that *they were blind*, *Verf. 40.* To whom he answers, that if they were blind (that is simply ignorant, as those are who have no ordinary means of instruction) they should not have had so great sin as now they have; or if they were sensible of their *blindness*, and did *penitently* confess their sins, they would have no sin remaining on their souls unpardoned; for then they would come to him, the *only Physician*, to be cured, and would by Faith lay hold on him for mercy and grace: but conceiting their present condition *good enough*, they were kept off from applying themselves to the *only Remedy*, and so their sins remained unpardoned to them, and their corruptions unpurged out of them, *Verf. 41.*

John 9. 1. And as Jesus passed by, he saw a man which was blind from his birth.

2. And his Disciples asked him, saying, Master, who did sin, this man, or his Parents, that he was born blind?
3. Jesus answered, neither hath this man sinned, nor his Parents; but that the works of God should be made manifest in him.
4. I must work the works of him that sent me, while it is day: the night cometh when no man can work.
5. As long as I am in the world, I am the Light of the world.
6. When he had thus spoken, he spat on the ground, and made Clay of the Spittle, and he anointed the eyes of the blind man with the Clay:
7. And said unto him, go wash in the Pool of *Siloam* (which is by interpretation sent) he went his way therefore, and washed, and came seeing.
8. The neighbours therefore, and they which before had seen him, that he was blind, said, is not this he that sat and begged?
9. Some said, this is he; others said, he is like him: but he said, I am he.
10. Therefore said they unto him, how were thine eyes opened?
11. He answered, and said, a man that is called Jesus made Clay, and anointed mine eyes, and said unto me, go to the Pool of *Siloam*, and wash: and I went and washed, and I received sight.
12. Then said they unto him, where is he? he said, I know not.
13. They brought to the Pharisees him that aforetime was blind.
14. And it was the Sabbath-day when Jesus made the Clay, and opened his eyes.
15. Then again the Pharisees also asked him, how he had received his sight. He said unto them, he put Clay upon mine eyes, and I washed, and do see.
16. Therefore said some of the Pharisees, this man is not of God, because he keepeth not the Sabbath day: others said, how can a man that is a sinner do such Miracles? and there was a division among them.
17. They say unto the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a Prophet.
18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the Parents of him that had received his sight.
19. And they asked them, saying, Is this your Son, who ye say was born blind? how then doth he now see?
20. His Parents answered them, and said, we know that this is our Son, and that he was born blind.
21. But by what means he now seeth, we know not, or who hath opened his eyes; we know not, he is of age, ask him, he shall speak for himself.
22. These words spake his Parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess, that he was Christ, he should be put out of the Synagogue.
23. Therefore said his Parents, he is of age, ask him.
24. Then again called they the man that was blind, and said unto him, give God the praise, we know that this man is a sinner.
25. He answered, and said, whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.
26. Then said they to him again, what did he to thee? how opened he thine eyes?
27. He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? will ye also be his Disciples?
28. Then they reviled him, and said, thou art his Disciple, but we are *Moses* Disciples.
29. We know that God spake unto *Moses*; as for this fellow, we know not from whence he is.
30. The man answered, and said unto them, why, herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes.



31. Now we know that God heareth not sinners : but if any man be a worshipper of God, and doth his Will, him he heareth.
32. Since the world began, was it not heard, that any man opened the eyes of one that was born blind.
33. If this man were not of God, he could do nothing.
34. They answered, and said unto him, thou wast altogether born in sins, and dost thou teach us ? and they cast him out.
35. Jesus heard that they had cast him out, and when he had found him, he said unto him, dost thou believe on the Son of God ?
36. He answered and said, who is he, Lord, that I might believe on him ?
37. And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.
38. And he said, Lord, I believe ; and he worshipped him.
39. And Jesus said, for Judgement I am come into this world, that they which see not, might see, and that they which see, might be made blind.
40. And some of the Pharisees which were with him, heard these words, and said unto him, are we blind also ?
41. Jesus said unto them, if ye were blind, ye should have no sin ; but now, ye say we see : therefore your sin remaineth.

SECT. XXIII.

HAVING thus upbraided the Pharisees for their *blindness*, and intimated that they were *blind leaders of the blind*, though they thought themselves the only *Guides* and *Teachers* of the people, he now propounds the *Parable* of the *true* and *false Shepherd*, who are described by their *contrary marks* and *properties*, and points out himself as the *true Shepherd* of his Sheep, and consequently, that he was the *true Messiah*, who had been promised under that name, *Ezek. 34. 23. And I will set up one Shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their Shepherd.* And upon this occasion he shews who is the *good Shepherd*, by these four marks.

1. The good Shepherd *enters in by the door*, that is, in a *right* and *approved* way, not in a *clandestine* or *indirect*, and to him *the Porter* (f) *openeth*, that is the Spirit of God makes him a Shepherd and Over-seeer, and admits him to that charge, as a Porter openeth to him whom the Master of the house alloweth to be let in. 'Tis not so with the false Shepherd ; (g) for he obtrudes himself upon the people, and has no warrant from God, nor any lawful and divine Calling, but coming in, in a *sinister* way, and bringing in false Doctrine, indeavours by craft, or violence, to steal the sheep from Christ, *Vers. 1, 2, 3.*

2. The good Shepherd *calleth his sheep by their names*, (h) *which* importeth his particular care and inspection over the flock, and his acquaintance with their condition, that he may know how to apply himself suitably unto them ; which though it be eminently verified in Christ, yet it is the duty of every faithful *Pastor* and *Under-shepherd* in his measure to labour after, *Vers. 3.*

3. He leads out his sheep into good Pastures, and feeds them with sound Doctrine, *Vers. 3.*

G 2

4. He

(f) Nihil opus est in Parabolis particulas singulas habere cui respondent. Multa sunt interpretum in Græc. Osianus est spiritus sanctus de quo scriptum est, deducet vos in omnem veritatem, c. 16. 13. Zegerus.

(g) See Zach. 11. 15, 16, 17.

(h) Vocare nomine signum est perfectæ cognitionis, Es. 40. 26.

4. He goeth before them (alluding to the manner of Shepherds in that Country) by sound instruction, and good example; and the sheep follow him, and are guided by him; but a stranger they will not follow, when he calls them to follow him in a *wrong way*; for they do not approve the voice of such a stranger, *Vers. 4, 5.*

The Pharisees not understanding what he meant by this *Parable*, (i) he opens his meaning to them, *Vers. 6.* And plainly intimates, that both *they* and the *Scribes* did but make a prey of the people, and that he himself was the true compassionate Shepherd, which he further manifests by declaring these two things.

(i) τὴν παραβολὰν] Pro-  
verbium bre-  
vis est, &  
vulgò tria  
sententia: Pa-  
rabola vè est  
prolixior sermo multumque figuratus & ideo etiam plerumque obscurus. Sic distinguunt Græci παραβολὰν & πα-  
ραβολὴν, sed Evangelistæ pro eodem usurpant. Hinc quod à cæteris Evangelistis dicitur παραβολὴν, ab im  
Johanne ubique dicitur παραοίμια.

1. That he himself is the *Door*, and that there is no access to God, but *in* and *through* him; that all that came before him,

(k) Omnes qui venerunt ante me]   
sibi arrogantes illud nomen magni Pasto-  
ris, i. e. Messia quales erant Theodas Ju-  
das Galileus, & si qui his fides im-  
postores. Vid. Joseph. lib. 18. Antiq. c. 1.

(k) either giving themselves out for this *Door*, (and pretending to be the *Messias*) or teaching *another way* to salvation than *in* and *by him*, were *Thieves* and *Murderers*, and came

only to pervert and destroy the sheep; but the true Children of God were kept from *beeding*, at least from *finally following* such Deceivers, *Vers. 7, 8.* That all that enter by *him* the *right Door*, shall 1. Be put into a safe state, and secured under his protection. 2. Shall have the Spiritual Pastures of his Word and Ordinances. 3. Having a life of Grace begun in them by him (who came for that end) they shall grow and in-crease (l) to more and more perfection, till they come to attain Eternal Life in Glory, *Vers 9, 10.*

(l) περισσύν  
ἐχουσιν. De  
Dieu περισσύν  
sumit adver-  
bialiter pro κατὰ περισσύν secundum abundantiam, abundanter, q. d. Ego veni ut vitam habeant Oves,  
nec tantum habeant, sed abundanter habeant.

2. That he himself is the *good Shepherd*, and differs much from *Mercenaries* and *Hirelings* in his carriage towards the sheep. For the *Hireling* will not charge himself with the sheep, nor expose himself to any danger for them, but when he seeth the *Wolf* coming, (that is *Seducers* or *Persecutors*) he will fly or shift for himself; whereby he reflected (as it seemeth) upon the *Scribes* and *Pharisees*, who were *covetous*, and taught *only* or *principally* for gain, and regarded not the *Eternal Welfare* of those they taught. But he differed much from these *Hirelings*. 1. In that he should shortly give his life for his sheep, *Vers. 11, 12, 13.* 2. In that he knew, and took special notice and care of his sheep, (m) and was known of them, that is, believed on, beloved, and obeyed by them. For as the Father knoweth him, and he the Father; so he knoweth his sheep, and is known of them, *Vers. 14, 15.*

(m) Bonus  
Pastor cognoscit  
Oves, id est ex  
animo eas dili-  
git, curat &  
fovet. Cognoscit  
eas non sterili  
cognitione sed  
ut eis subven-  
iat.

(n) Alias Oves  
habeo] scil.  
quæ jam sunt  
Lupi, paulò  
post autem Oves futurae.

Denominatio fit à termino ad quem. Vocantur Oves per anticipationem quia Oves erant.

one Church, both of Jews and Gentiles, and taking down the partition wall, *Verf. 16.* 4. He declares the *acceptableness* and *meritoriousness* of his death in the sight of his Father, which was not forced upon him, but he yielded unto it by a voluntary resignation, being assured he should recover himself again out of the bands of death. And lastly, he declares his chearful obedience, and ready submission to his Father in this great work of our Redemption, *Verf. 17, 18.*

The effects of this Sermon among the people were very different. Some calumniated him, as one *possessed* and *mad*, and therefore not to be heard or minded. Others of a more *sober* and *considering* spirit, said, that the *Doctrine* he taught, and the late *Miracle* he had wrought in curing the blind man, were abundantly sufficient to confute such a calumny, *Verf. 19, 20, 21.*

**John 10. 1.** Verily, verily, I say unto you, he that entreth not by the door into the Sheeptold, but climbeth up some other way, the same is a Thief and a Robber.

2. But he that entreth in by the door, is the Shepherd of the sheep.
3. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.
4. And when he putterh forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.
5. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.
6. This Parable spake Jesus unto them; but they understood not what things they were, which he spake unto them.
7. Then said Jesus unto them again, verily, verily I say unto you, I am the door of the sheep.
8. All that ever came before me, are Thieves and Robbers; but the sheep did not hear them.
9. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find Pasture.
10. The Thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
11. I am the good Shepherd; the good Shepherd giveth his life for the sheep.
12. But he that is an Hireling, and not the Shepherd, whose own the sheep are not, seeth the Wolf coming, and leaveth the sheep, and fleeth; and the Wolf catcheth them, and scattereth the sheep.
13. The Hireling fleeth, because he is an Hireling, and careth not for the sheep.
14. I am the good Shepherd, and know my sheep, and I am known of mine.
15. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.
16. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.
17. Therefore doth my Father love me, because I lay down my life, that I might take it again.
18. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father.
19. There was a division therefore again among the Jews, for these sayings.

20. And

20. And many of them said, he hath a Devil, and is mad, why hear ye him?

21. Others said, these are not the words of him that hath a Devil; can a Devil open the eyes of the blind?

## SECT. XXIV.

**N**OW the seventy Disciples return from their employment upon which their Master had sent them (see sect. 19.) with great joy declaring the success of their *Ministry* and *Miracles*, and how that not only *diseases*, but the *Devils* themselves *through his name*, were subject unto them, and were cast out of the bodies of those

whom they had possessed, *Vers. 17.* Our Saviour confirms (o) their report, declaring that whilst they were preaching his Gospel, he saw Satan (stiled *the Prince of the Air*, Ephes. 2. 2. And *ruling in high places*, Ephes. 6. 12.) Swiftly as *Lightning* to fall down, and lose his power and dominion, *Vers. 18.* And that he might further encourage them in their work, he tells them, he gave them now for the future power over Devils, and to be above any harm, that the most mischievous creature (which the Devil might use as his instrument) could do unto them, *Vers. 19.* Yet, lest they should be puffed up with this high gift, and the success of their Ministry, he admonishes them to be *humble*,

and instructs them wherein to rejoyce, correcting their carnal joy, which they (as it seems) conceived in reflecting on the Miracles they had wrought, and the subjection of Devils to them (for Hypocrites and Reprobates have done the same, *Matth. 7. 22, 23.*)

And directing them to the true joy of Christians, namely, to rejoyce that they should be inheritors (p) of the Kingdom of Heaven, *Vers. 20.* Then in contemplation how the Gospel was received by the poorer and meaner sort, and rejected by the Scribes and Pharisees, he breaks forth into an exultation of spirit, praising his Father for revealing the glorious things of salvation to Babes and despised weaklings, and hiding them from proud contemnors, *Vers. 21.* He also declares, that all power (q) in Heaven and Earth was committed to him, as he is *God-man*, and *Mediator*, by the Father, and all things delivered to him that he was to communicate to the children of men; and that no Angel or man knows his Divine Nature, and Eternal Generation, *comprehensively*, but the Father only. So likewise the glory of the Father's Person he shews, is a mystrie which none knows *perfectly* but the Son; and that measure of *right knowledge* of the Father

(o) q. d. Non dubito quin vera mihi narretis. Nam ego quantumvis corpore absens tamen vi deitatis mee, res absentes menti mee representantis, spectabam ipsum Satanam, & sublimi deturbari. Viscat. Alius est sensus à Theophylacto, Gregorio, & aliis Patribus indicatus, quod Christus respiciat ad primam Satane de celo lapsum, quem præsens vidit, utpote qui cum Patre, ab aeterno simul existit. Joh. 1. 1, 2, 3. Hunc allegat, Discipulos suos animaturus, ut porro alacriter obeant demandatam prædicationem, fore enim ut Satan, quem jam olim viribus suis exuerat Deus, cederet efficacie prædicationis de Christo. Nolebat Christus Apostolos gloriarì, quod sub potestate sua haberent Diaboles, ne forte caderent sicut ille olim præ superbiâ ceciderat. Fretid. lib. in loc.

(p) Quod eorum nomina in cœlis scripta sint. ] Sumptum dicendi genus à rebus terrenis: Solent enim qui civitate domantur, matricule Civium inscribi. Librum vite cœlestis Commemorant etiam Moses, Exod. 32. 31. David, Psal. 69. 29. Johannes, Apoc. 3. 5. & cap. 20. 12. & 21. 27.

Esque nihil aliud, quam infallibilis Dei memoria, in qua velut in Catalogo quodam notati sunt omnes qui ex hominibus aeternâ vitâ donabuntur, Idem. Qui per fidem Christo insit, jus aeternæ hereditatis consequuntur, eorum nomina dicuntur jam nunc in Cœlo scribi, ut hic, aut in libro vite. Scribi ergo in Cœlo, aut in libro Agni, aut vitæ aeternæ est per fidei obedientiam censerì filium Dei, ac proinde Herodem, Heb. 12. 23. Grot. (q) See sect. 10. of chap. 4.

which



which any do attain unto, they receive it from the Son, who reveals it to them by his *Word and Spirit*, *Vers. 22*. And lastly, turning to his Disciples, he tells them that their eyes are happy that have seen the *Messias* in the flesh, and the effects of his glorious power, which many Prophets and Kings desired to see, but had not that happiness vouchsafed unto them.

**Luke 10. 17.** And the Seventy returned again with joy, saying, Lord, even the Devils are subject unto us thorow thy Name.

18. And he said unto them, I beheld Satan, as lightning, fall from Heaven.

19. Behold, I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding in this rejoyce not, that the spirits are subject unto you; but rather rejoyce because your names are written in Heaven.

21. In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto Babes: even to Father, for so it seemed good in thy sight.

22. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father: And who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his Disciples, and said privately, blessed are the eyes, which see the things that ye see.

24. For I tell you, that many Prophets, and Kings, have desired to see those things, which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

# SECT. XXV.

**A**Bout this time a certain Doctor, (a) and Interpreter of the Law, to try whether he would deliver any thing contrary to the Law of *Moses*, that he might find occasion against him, asked him, *what he must do* (b) to inherit *Eternal Life*? Our Saviour perceiving him puffed up, with a conceit of his own Righteousness, sends him to the *Law*, that he might thereby be convinced of his sins and guiltiness,

and how short he came of performing what the *Law* required, [Rom. 3. 20. *By the deeds of the Law there shall no flesh be justified in his sight; for by the Law is the knowledge of sin*, Gal. 3. 21. *Vers. 22, 24.*] That so he might be brought to seek after salvation by Christ, or be left inexcusable; and thus he dealt with another self-justiciary, (c) Mat. 19. 17. — *If thou wilt enter into life, keep the Commandments*. But when he had to do with humble contrite sinners, who sincerely sought the way to *Eternal Life*, he directly pointed them to *Faith in himself*. Thus he dealt with *Nicodemus*, declaring to him, *Joh. 3. 16. That God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*. So when the *Taylor* humbled with a sense of his sin, and being far from any opinion of merit in himself, ask'd, what he must do to be saved, *Paul* and *Silas* answered, *Believe in the Lord Jesus, and thou shalt be saved*, Act.

(a) See sect. 70. of this ch. part 3.

(b) Nam faciendo, i. e. opera externa à lege præscripta præstando putabant Legem periti & Pharisei se non tantum vitam temporariam felicem, sed & immortalitatem consequuturos. Vid. Mat. 5. 20. Grot.

(c) See sect. 70. of this ch. part 3.

Act. 16. 30, 31. But this Lawyer being desirous to justify himself, and to shew that he had kept the whole Law, and presuming (as it seems) more especially that he had kept the *first Table*,

(d) Deum satis à se amatum credens ob exactam ceremoniarum omnium observationem. Grot.

(\*) μετὰ πολλοῦ Adverbium πολλοῦ nominaliter usurpatum per idiotismum Hebræorum qui adverbium substantivo additum pro adjective habent.

(e) The Pharisees accounted none for a brother, but an Israelite by blood, and none for a neighbour, but such as was come into their Religion. Lightf.

(d) he seems only doubtful concerning a branch of the second, and therefore asks our Saviour, *who was his neighbour*: (\*) imagining he would have answered according to the *false Doctrine* of the Pharisees, *Matth. 5. 43.* That by the word *neighbour*, (e) is to be understood *friends, kinsfolks, neighbours by habitation*, and no others; and if so, then he would have concluded, he had exactly fulfilled the

Commandment. But Christ shews him how much he was mistaken, by the *Parable* of a man of the Jewish Nation, that fell among Thieves, by whom he was wounded and spoiled, and being not pitied or helped by the *Priest* and *Levite* (persons of his own Nation) that passed that way, was at length relieved and succoured by a *Samaritan*, notwithstanding the *Jews* and *Samaritans* were such professed enemies the one to the other. By which he declares, that even *professed enemies* and *strangers*, and every one that stands in need of our help and relief, is to be accounted our neighbour, and that our *Charity* should not be restrained only to *friends* and *acquaintance*. (f).

(f) In hac historia non solum præclarè

lucet pulcherrimus & plenissimus dilectionis modus dum nihil omittit eorum, quæ ad proximum juvandum requiri poterant, sed etiam mysterium lapsus, & reparationis humani generis, quod in eâ omnes per veteres annotarunt.

Luke 10. 25. And behold a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit Eternal Life?

26. He said unto him, What is written in the Law? how readest thou?

27. And he answering, said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self.

28. And he said unto him, thou hast answered right; this do, and thou shalt live.

29. But he willing to justify himself, said unto Jesus, and who is my neighbour?

30. And Jesus answering, said, a certain man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in Oyl and Wine, and set him on his own beast, and brought him to an Inn, and took care of him.

35. And on the morrow, when he departed, he took out two pence, and gave them to the Host, and said unto him, take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

36. Which now of these three, thinkest thou was neighbour unto him that fell among the Thieves?

37. And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise.

SECT.

SECT. XXVI.

**H**E is now come to *Bethany*, to the house of *Martha*, who busies her self to provide for his entertainment, whilst her Sister *Mary* attends upon his *Word* and *Doctrine*, as one that earnestly desired to *know* and *embrace* the way to salvation, the *one* (a) *thing* primarily and absolutely *necessary*, the benefit of which will continue to her to all eternity; and for this she is highly commended by Christ, and preferred before *Martha*.

(a) ἐν τῇ  
ἐκείνῃ.  
[scilicet, ἀπολύτως  
τῇ δὲ σῶσει  
ἀπὸ πάντων  
ἄλλων.]

*animum ad Doctrinam, & hoc studium perhibet bonæ partis Electionem. Cameracius. Martha hoc unum curabat ut Christo in externis Ministraret. Sed animæ cura d. bebat esse potior Maria ex multis curis eam elegit, & huic uni impense vacat, cuius fructus in æternum mensurus est. Cetera quæ curantur caduca sunt & epiphæra. Grot.*

- Luke 10 38.** Now it came to pass, as they went, that he entred into a certain Village; and a certain woman named *Martha*, received him into her house.  
39. And she had a Sister called *Mary*, which also sat at Jesus feet, and heard his Word :  
40. But *Martha* was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my Sister hath left me to serve alone? bid her therefore that she help me.  
41. And Jesus answered, and said unto her, *Martha, Martha*, thou art careful, and troubled about many things,  
42. But one thing is needful, and *Mary* hath chosen that good part, which shall not be taken away from her.

SECT. XXVII.

**O**NE of his Disciples now desiring him to teach them to pray, (b) as *John* taught his Disciples; whereupon he a *second* (c) *time* gives them the same breviary, or *pattern* of prayer (for substance) (d) which he had taught them before in his Sermon on the Mount, almost a year & half ago, *V. 1, to 5.* Then he stirs them up to pray *servently*, and with *importunity*, and gives them Arguments to strengthen their *Faith*, drawn from *two Parables*: The one of a *Friend* coming to his *Friend* at *midnight*, and by his importunity (e) obtaining his desire of him; whence he leaves them to infer, if an impudent Beggar can obtain so much from *man*, what cannot an humble, earnest, and daily *Petitioner*, obtain from *God*, if he ask the things agreeable to his Will? The other of a *Father*, who, if his Son asked bread of him, will give him bread, and what is good for him, and not instead thereof, that which may be hurtful to

(b) δὲ  
ἐν τῇ  
ἐκείνῃ.  
[scilicet, ἀπολύτως  
τῇ δὲ σῶσει  
ἀπὸ πάντων  
ἄλλων.]  
(c) δὲ  
ἐν τῇ  
ἐκείνῃ.  
[scilicet, ἀπολύτως  
τῇ δὲ σῶσει  
ἀπὸ πάντων  
ἄλλων.]  
(d) δὲ  
ἐν τῇ  
ἐκείνῃ.  
[scilicet, ἀπολύτως  
τῇ δὲ σῶσει  
ἀπὸ πάντων  
ἄλλων.]  
(e) δὲ  
ἐν τῇ  
ἐκείνῃ.  
[scilicet, ἀπολύτως  
τῇ δὲ σῶσει  
ἀπὸ πάντων  
ἄλλων.]

*Bi à Servatore tradita fuit hæc oratio : primò in Sermonè in Monte, cum non esset rogatus; & postea, cum rogatus, serè post sequeñtium, Luc. 11. In Matthæo adjecta est Coronis quia tuum est Regnum, &c. Apud Lucam, non ita*

*Hæc Christi oratio brevium totius Evangelii Tertulliano dicitur: cyprino, Cælestis Doctrinæ compendium. (c) see chap. 4. sect. 7.*

(d) Eodem est hæc oratio quantum ad substantiam cum eâ quam tradidit Servator, Matth. 6. Licet non omnino eadem quantum ad verba. Itaque ut disceremus in oratione non tam de verbis quam de rebus esse anxii ac de spiritu orationis, diversis verbis orationem tradidit, quam fidelibus quotidianam esse voluit. Janfen. Ipenfis in loc.

(e) Propter invecundiam [ἀναιδέϊαν] seu impudentiam, propter importunam, & molestam perseverantiam. Delectatur Deus sibi quodammodo vim ab orantibus inferri. Hæc vis Deo grata est inquit Tertullianus.

(f) Turbat  
nonnihil virum  
doctissimum  
quod Patri tri-  
buitur Epithe-  
ton, ὁ εἰς ὑπα-  
ρῶν; De Dieu  
ergo legendum  
putat expunctio

articulo ὁ, hoc modo αὐτῷ μόνῳ ὁ πατὴρ ὑμῶν, εἰς ὑπαρῶν δόξαι, &c. Quanto magis Pater vester dabit  
ē Caelo, &c. Sed idem est, ὁ εἰς ὑπαρῶν quod ὁ ἐν ὑπαρῶν & ὑπαρῶν, Confer 1 Cor. 15. 47, cum v. 48, 49.  
Opponitur enim τῷ ἐν τῷ τῷ ἡμῶν χαρακτὶσμοῦ. Vide Wallæi annotationes in N. T.

him; thereby intimating, that our heavenly (f) Father will give *good things* to them that earnestly beg them of him. And though many things men ask, be not *really good* for them, yet the *sanctifying Spirit* of God, and the *Graces* and *Assistances* thereof, are *so certainly such*, that they will never be denied to them that ask them of the Father.

- LUKE 11. 1. And it came to pass, that as he was praying in a certain place, when he ceased, one of his Disciples said unto him, Lord, teach us to pray, as *John* also taught his Disciples.
2. And he said unto them, when ye pray, say, Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done, as in Heaven, so in Earth.
3. Give us this day, our daily bread.
4. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.
5. And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, friend, lend me three loaves:
6. For a friend of mine in his Journey is come to me, and I have nothing to set before him.
7. And he from within shall answer and say, trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.
8. I say unto you, though he will not rise, and give him, because he is his friend, yet because of his importunity, he will rise, and give him as many as he needeth.
9. And I say unto you, ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.
10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.
11. If a Son shall ask bread of any of you that is a Father, will he give him a stone? or if he ask a fish, will he for a fish, give him a scorpion?
12. Or if he ask an egg, will he offer him a scorpion?
13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.

## SECT. XXVIII.

(g) Homine  
lingua non na-  
turaliter, sed  
Damonis male-  
ficio ligata fu-  
it: ergo ejecto  
Damone lo-  
quebatur. Lu-  
cas hic ipsum  
Damonium  
vocat mutum,  
scil. effectivè  
quia faciebat  
mutum.

(h) See sect. 22. of chap. 4. (i) V. 17. ἡ δὲ οἰκὴ ἐν τῷ οἴκῳ quod Ebraico more dictum est pro οἴκῳ ὅς ἐστιν οἶκον, antecedente posito pro relativo. Et domus adversus sese dissidens cadit. Nec alio sensu accipiendū strabs, qui utrumq; membrum sic effert, omne regnum, si dividatur, desolatur; aut domus contra domum, rum illa cadit. De Dieu.

HE now casteth out a Devil out of a man, that inflicted a disease upon him, that deprived him of his *speech*, (g) restoring the man to his speech again. Some hereupon *blasphemously* said, that he *cast out Devils through Belzebub* (h). Others, to make tryal of his power, desired him to shew them some sign or Miracle from Heaven, that might put it out of doubt, that *God had sent him*. From *Vers. 14. to 17.* To the *former* of these that thought he used the Devils power to cast out Devils, he replies, that if there be a division (i) among the evil spirits, and one Devil set

himself



himself against another, their Kingdom cannot long endure; such a division, wherein one Devil strives to eject another, and does his utmost to cast him and his Dominion out of the world, cannot be imagined among those that are of a conspiracy, but only among enemies bent to ruin one another, *Verf. 17, 18.* He further shews, that they had sundry *Exorcists* and *Magicians* among them (such as those mentioned, *Act. 19. 13, 14.*) who did cast out Devils, and they thought that they did it by the power of God: (k) Why then did they judge otherwise of him, who was not so obnoxious to be suspected of any compact with the Devil, as those Sorcerers were. But if he by the Spirit and Power of God did cast out Devils, and dispossessed them of the Tyranny they exercised over the souls and bodies of men, (as it was most evident he did) then they might know assuredly that the Kingdom of the *Messias* (which is not a *terrene*, and earthly, but a *spiritual*, and *heavenly* Kingdom) was begun among them, *Verf. 19, 20.* And they might be further satisfied that it was so, because the Devil will not be cast out of his possession, unless some person arm'd with the power of God, come and conquer him. And therefore his casting out Devils, was an Argument that he came with power greater than any the Devil had, *Verf. 21, 22.* And the Proverb [*Verf. 23. He that is not with me, (l) is against me; and he that gathereth not with me, scattereth*] would make it evident, that he that doth not assist and help, but casts out Satan, is an enemy of his, and doth not operate by power received from him. And therefore they that would not defend him, and actively take his part against such blasphemies as these, believing and acknowledging, that by the Power and Spirit of God he did these Miracles, they shewed themselves to be against him, and to take part with his adversaries. For in such cases, he that doth not assist him, is certainly against him, and for his enemy, and doth hinder his work. But to them that had received such Miracles of mercy (particularly that to have Devils cast out among them) and had made no better use of them, he shews them the danger they were in by another Parable, of the Devil's regaining possession after ejection; the explication of which, see sect. 14. of chap. 4.

(k) See sect.  
13 of chap. 4.

(l) See sect.  
15. of this ch.  
p. 2.

**Luke 11. 14.** And he was casting out a Devil, and it was dumb. And it came to pass, when the Devil was gone out, the dumb spake; and the people wondered.

15. But some of them said, he casteth out Devils through *Beelzebub*, the chief of the Devils.

16. And others tempting him, sought of him a sign from Heaven.

17. But he knowing their thoughts, said unto them, every Kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth.

18. If Satan also be divided against himself, how shall his Kingdom stand? because ye say, that I cast out Devils through *Beelzebub*,

19. And if I by *Beelzebub* cast out Devils, by whom do your Sons cast them out? therefore shall they be your Judges.

20. But if I with the finger of God cast out Devils, no doubt the Kingdom of God is come upon you.

21. When a strong man armed keepeth his Palace, his goods are in peace.  
 22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.  
 23. He that is not with me, is against me; and he that gathereth not with me, scattereth.  
 24. When the unclean spirit is gone out of a man, he walketh thorow dry places, seeking rest, and finding none; he saith, I will return unto my house, whence I came out.  
 25. And when he cometh, he findeth it empty, swept and garnished.  
 26. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

## SECT. XXIX.

AS he spake these things, a certain woman of the company, admiring (it seems) the Divine Wisdom she discerned in him, cryed out, *Blessed is the Womb that bare thee*; to whom he replieth, whosoever shall *bear* and *obey* the Word of God, is to me as dear, as Mother or Brethren. Intimating, that 'tis more blessed to bear him in the heart by believing in him, and obeying his Commandments, than to bear him in the Womb only (a).

(a) *Materna propinquitas nihil Maria profuisse nisi salicinus Christum corde quam carne gestasset: Beatior enim Maria percipiendo fidem Christi, quam concipiendo carnem Christi.* August.

- Luke 11. 27. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, *Blessed is the Womb that bare thee*, and the Paps which thou hast sucked.  
 28. But he said, yea, rather blessed are they that hear the Word of God and keep it.

## SECT. XXX.

NOW he comes to give answer to the second thing which was demanded of him, (sect. 28.) viz. a sign (b) from Heaven; and for that he tells them, that no other sign should be given them, than that of *Fonas*, that is, the *Wonder* of his Resurrection, *Verf. 29, 30.* And then he threatens them for *their obstinacy* and *impenitency*, which he aggravates from the example of the *Queen of the South*, and *people of Nineveh*, *Verf. 31, 32.* See sect. 14. ch. 4. He further shews, that though his Preaching found little good effect in that evil generation, by reason of their *perversefness* and *unbelief*, yet he would not hide the *light* which he brought into the world, nor conceal that *heavenly Doctrine*, which his Father had committed to him, to communicate to the children of men, *Ver. 33.* (c) Then intimating why that generation continued blind in so clear a light of the Gospel, (namely, because the eye (d) of their mind was darkened) he warns them to take heed of *an evil dark eye*, (e) that is, that the *eye of their mind* (viz. *their judgement*) be not *darkned*, or *vitiated* with *ambition*, *pride*, *envy*, *malice*, *covetousness*, and other wicked affections, whereby they may be hindred from receiving the Truth preached unto them, and instead thereof, be induced

(b) See sect. 7. of this chap.

(c) This similitude of *Light* he often used and accommodated to the Office of the Ministry, exhorting them to communicate their *Light* unto others, as a Candle does that is set on a Candlestick, *Mat. 5. 14, 15, 16.* Mark 4. 21, 22. Luk. 8. 16, 17.

(d) See sect. 7. of chap. 4.

(e) *V. 35. Considera an non lux tua tenebra sint?*

induced to oppose it, *Vers.* 34, 35. For if the mind be clearly enlightened by the *Word* and *Spirit* of God, *that light* will diffuse and spread it self like the bright shining of a Candle, upon all the faculties and affections, and will guide and direct all the outward actions, and whole conversation, and will diffuse it self also to the inlightning of others, *Vers.* 36.

**Luke 11. 29.** And when the people were gathered thick together, he began to say, this is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of *Jonas* the Prophet :

30. For as *Jonas* was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The Queen of the *South* shall rise up in the judgement with the men of this generation, and condemn them : for she came from the utmost parts of the earth, to hear the wisdom of *Solomon*, and behold a greater than *Solomon* is here.

32. The men of *Nineveh* shall rise up in judgement with this generation, and shall condemn it : for they repented at the preaching of *Jonas*, and behold a greater than *Jonas* is here.

33. No man when he hath lighted a Candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light : but when thine eye is evil, thy body also is full of darknes.

35. Take heed therefore, that the light which is in thee, be not darknes.

36. If thy whole body therefore be full of light, (a) having no part dark, the whole shall be full of light, as when the bright shining of a Candle doth give thee light. (a) See Mat. 6. 22, 23.

### SECT. XXXI.

**W**hen he had spoken these things, a certain Pharisee (a) desired him to dine with him (having invited, as it seems, several other *Pharisees*, and *Scribes*, and *Lawyers*, at the same time) possibly that he might see whether in the company of so many learned men, he would utter any thing whereof they might afterwards accuse him. Our Saviour accepts the invitation, and comes ; but not *washing* his hands before dinner (which the Pharisees held a religious Rite.) This carriage of his gives offence, and is much marvelled at by them : Hereupon he takes occasion sharply to reprehend them, and to pronounce a *wo* against them ; for several things.

I. For their *superstition* in observing many *external washings* not commanded by God, but neglecting the *inward purification* of their *souls* and *consciences* from sin and wickedness : Which was as if a man should wash the *outside* of his Vessels only, leaving the *insides* of them full of filthiness : Thus they washed their *bodies*, leaving their *souls* (\*) full of all *uncleanness* ; they washed their *hands*, and neglected their *hearts*, not considering that God made the *soul*, as well as the *body*, and requires

cujus præcipua pars est fides, & indicium sunt Eleemosynæ, aliaque bona opera, Ga. 5. 6. Describit igitur paenitentiam à consequente. Et hæc opera debita sunt non meritoria, Luc. 17. Vid. Drusium in præteritis ad b. L.

that

(b) See sect.  
71. of this ch.  
part 4.

(c) V. 40.  
Stulti] utitur  
increpatione  
tam acerbâ non  
convitiandi,  
sed reprehenden-  
dendi causâ ut  
animus eorum  
acrimoniam illâ

stimularetur ad considerandam fœderatam suam. Janfen. (d) Christus, rapina, & scelus, quæ impediebant quo minus isti purè vesci possent, opponit charitatem quâ futurum fuit, si sacrificetur quod intra pectus est, etiamsi ablutæ non fuerint patinæ, sicut admonet Daniel Nebuchadnezarem ut peccata redimat Eleemosynis, id est, pro eo quod tot regiones erat iniquissimè populatus, rapinas istis beneficentiâ pensaret, Dan. 4. 27. (e) τὰ ἐνὶ τῷ pro facilitatibus ita ut κατὰ subaudiatur, & τὸ ἐνὶ τῷ vocat τὰ παρὸντα sicut τὰ ὑπάρχοντα, τὰ ἐνὶ τῷ que insunt scil. in patinâ vel poculo, h. e. cibum et potum date pauperibus. Sic Piscalator.

2. For their strict and *scrupulous* observing the *lesser* things of the Law, as *tything Mint and Rue*, &c. But being *careless* of the *main* and principal duties they owed to God and man, *Verf. 42.*

(f) *Populus*  
terra, i. e. se-  
culares hominibus  
(inquinant) esse  
debent scabi-  
lum pedum  
Phrysiarum.

(g) Apud  
Matthæum,  
cap. 23. 27.  
comparantur  
sepulchris ap-  
parentibus, hic  
vero sepul-  
chris non ap-  
terram defossa  
excreant. W:  
de quo ignora  
omnia, que ne  
ratione. Ligh

3. For their *ambition, pride, and popularity*, afflicting the *uppermost seats* in the Synagogues, (f) and *salutations* in the Markets, *Verf. 43.*

4. For their *Hypocrisie*, being like *graves* (g) and *sepulchres* (grown over with grafs) which though they hold dead mens bones, and putrefaction, yet not appearing, (\*) men walked unawares over them, and so were polluted (h) by them; intimating that the inward filthy corruptions of the Pharisees not appearing unto men, they were easily deceived by their outward shews of sanctity, and so fell into a dangerous imitation of them, *Verf.* 44.

(i) The Scribes indeed were Lawyers, but it was known by

2. He reprehends the *Doctors* and *Expositors of the Law*, (*i*) pronouncing a *wo* unto them also.

(k) Frequentissima illa oratio est in Gemara, h. e. Rabbi Jehuda:

1. For their *rigid* and *imperious* exaction of obedience to the whole *Ceremonial Law* (*which Peter calls a yoke, which neither they, nor their Fathers were able to bear, Act. 15. 10.*) And charging the people with many *burdensome* (*k*) *traditions*, and in the mean time favouring and dispensing with themselves, *Verf. 45, 46.*

2. For their readineſs to tread in the ſteps of their Fore-fathers, who killed the Prophets. For though they adorned the Sepulchres of the Prophets, ſlain by their Anceſtors, yet at the ſame time they ſhewed themſelves like unto their Fathers by their hatred to the Meſſengers of God ſent unto them, and by their perſecuting



securing of him the true *Messias*, and thirsting after his blood. And he who is the *Eternal subsisting Wisdom* (1) of the Father, [Prov. 8. 12. 1 Cor. 1. 24. compared with *Matth.* 23. 34.] Who certainly knows all things, and cannot be mistaken in his predictions, tells them, that he shall send them Prophets, and Teachers, and Apostles among them, and some of them they shall kill, and some of them chase away by persecution: So that they continuing in the sins of their Fathers, and of all bloody men that have been before them, when they had filled up the measure of their sins, by crucifying of him, and persecuting his Apostles, God would no longer forbear them, but would bring upon such a bloody generation *all that destruction* which he may justly inflict for the shedding of all those holy mens blood which hath been shed from the blood of righteous *Abel* (a) (whose blood cryed unto the Lord, *Gen.* 4. 10. unto the blood of *Zacharias*, whom they stoned between the Altar and the Temple, *2 Chron.* 24. 20. whose dying words were, *The Lord look upon it, and require it.* And this prediction of our Saviour was fulfilled on that generation in that woeful destruction of *Jerusalem*, of which see *Matth.* 24. from *V.* 47, to 52.

3. For their *usurping* and *appropriating* to themselves the sole power and skill of *understanding*, and interpreting the *Scriptures*, captivating mens consciences to their opinions, and keeping them by their *false glosses* and interpretations from the means of knowing the true sense of the Word of God (which is the key (b) whereby an entrance into Heaven is opened unto men, which being taken away, that entrance is as it were shut up) and keeping them from embracing the Gospel now preached to them, and being so far from receiving and embracing *Christ* themselves (who is the *Way, the Truth and the Life*, *Joh.* 14. 6.) That they hindered those that were inclinable to receive him as much as they could, *Perf.* 52.

rum; ita & cognitionis clavem ac scientie si vultis vos per arrogantiam cum sui vindicabant. Heinf. *vouuad* 11. Videtur fuisse quos Hebræi חכמים vocant, h. e. sapientes qui legem quidem interpretabantur, sed in scholis, privatum: quod videtur posse colligi ex his Christi verbis, sustulistis clavem scientiæ. Nam olim insignis Doctoratus apud Judeos fuit clavus cum pugillaribus. Et tollebat scientiam vel cognitionem legis quia per verba exponbant 1.

(b) Quemadmodum in Germania ad Saabedrin, tres dicuntur esse claves que Ministris non sunt date, Parturientis nempe Imbris, ac Resuscitationis mortuorum.

The Scribes and Pharisees were exceedingly enraged at these sayings (c) of his, and began captiously to question with (d) him about many things, hoping they should at length catch something out of his words, whereof to accuse him; but in that they failed of their expectation and design.

memoriam relinquunt. Heinf. *cæperunt* undiqueque ipsi imminere *servos* *ἐνέχοντες* & *incombere* sicut qui de corpore eliciunt pendet, nec inde avelli potest ut malum ipsi creet: hoc revera est *servos* *ἐνέχοντες*. De Dieu. Graviter insistere, i. e. vehementer instando eum urgere. Jansen. (d) *ἀπορωπαικόμενοι* is ordinarily to recite without Book: but here by an Hebraism of using the active voice in the sense of the Hebrew Hiphil, it signifies to make recite. Agreeable to this did they here ask Christ *Question*, and pose him, seeking an occasion against him. Dr. Hammond in loc. *cæperunt* Pharisei facere eum loqui, seu ad loquendum allicere, de multis urgere eum ad loquendum. V. d. Glaff.

(c) Quæ enim ita ex vero dicuntur acrem (ut ille ait) & duntaxat plenamque posse

*Luke* 11. 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.
39. And the Lord said unto him, now do ye Pharisees make clean the outside of the cup, and the platter; but your inward part is full of ravening and wickedness.
40. Ye fools, did not he that made that which is without; make that which is within also?
41. But rather give Alms of such things as you have; and behold, all things are clean unto you.
42. But wo unto you Pharisees; for ye tithe Mint, and Rue, and all manner of herbs, and pass over Judgement, and the love of God: these ought ye to have done, and not to leave the other undone.
43. Wo unto you Pharisees; for ye love the uppermost seats in the Synagogues, and greetings in the Markets.
44. Wo unto you Scribes and Pharisees, Hypocrites; for ye are as graves, which appear not, and the men that walk over them, are not aware of them.
45. Then answered, one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.
46. And he said, wo unto you also, ye Lawyers; for ye lade men with burdens grievous to be born, and ye yourselves touch not the burdens with one of your fingers.
47. Wo unto you, for ye build the Sepulchres of the Prophets, and your Fathers killed them.
48. Truly ye bear witness, that ye allow the deeds of your Fathers; for they indeed killed them, and ye build their Sepulchres,
49. Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute.
50. That the blood of all the Prophets, which was shed from the foundation of the world, may be required of this generation.
51. From the blood of *Abel*, unto the blood of *Zacharias*, which perished between the Altar, and the Temple: verily I say unto you, it shall be required of this generation.
52. Wo unto you Lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in, ye hindered.
53. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:
54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## SECT. XXXII.

**A**N innumerable company of people being now (as it seems) gathered together about the house of the Pharisee (where Christ had dined, that they might hear him) he comes forth to teach them, but principally directs his speech to his Disciples, whom he instructs (a) in several particulars. As,

(a) Here our Saviour rehearseth many things he

had spoken before: the same doctrine being needful to be inculcated over and over, though to the same Auditory; much more when new Auditors were still coming in. Therefore Christ, towards his latter end, did like *Moses*, make his *Deuteronomium* rehearse the doctrine that he had taught before.

I. To beware of the affected and hypocritical ostentation of holiness, by which the *Pharisees* did set forth themselves among the people, and endeavoured to win authority and belief to their false

false Doctrine; which he compares to *leaven*, because it *swelled* and *puff'd* them up into a great opinion of their own sanctity, and *sew'd* them towards others that were not of their way. This he bids (*b*) them beware they were not deceived by, and to take heed of following their example.

(b) μαγε-  
δονος μαγ-  
num. Nam  
Phariseos im-  
monet, ita hic

primis populus admirabatur. Sicut autem alibi à Commentis Phariseorum ut sibi caveant, ne personatos illorum mores imitentur.

2. He enjoins them to deliver his Doctrine *sincerely*, and to abstain from all *fraud* and *hypocrisie*, both in their *sayings* and *doings*, seeing all things in their time shall be brought to *light* (*c*) and made manifested before *God*, and *Angels*, and *Men*; therefore they ought to do all things *uprightly* and *candidly* according to the prescript of *God's Word*, that their works may bear the light, as *being done in God*, Joh. 3. 21. Vers. 2, 3 \*.

(c) Hec ora-  
tio frequenter  
usurpabatur à  
Scribis &  
Magistris ve-  
teribus in do-  
ctryna præcep-  
tis tradendis :

Cum Discipuli privatè rogabant Magistros sententiam aliquam ipsi autem privatè respondissent, dicere solebant, quod auditis in cubiculo, dicite in plateis; id est, hoc ego non solum privatè sentio, sed publicè profiteri possum, atque meo nomine etiam edi volo. Ar. Mont. v. 3. supra recta] è testis quæ plura erant, alloquebantur populum. \* These Proverbial Sentences are elsewhere used by our Saviour to another purpose, as *Matth. 10. 26*. When he sent out the Apostles, see *chap. 14. sect. 25*. And *Mark 4. 22*. in his discourse of the fourfold seed.

3. He bids them not be *afraid of men*, in publishing the true Doctrine of their *Lord and Master*, which he inforceth by two Arguments. 1. The folly of running into a greater danger to avoid a less, [*fearing those who can only kill the body, and not fearing him who can cast both body and soul into Hell.*] 2. From the Providence of *God* (*d*) (which extendeth to the smallest things in the world, and to every event) and therefore in a more especial manner continually watcheth over them to preserve them. From *Vers. 4, to 8*.

(d) See ch. 4.  
sect. 25.

4. He shews, that they that *own* and *profess* him and his Gospel before men, shall be owned by him at the day of Judgment: But such as deny him here, (except they repent) shall be disclaimed by him hereafter. *Vers. 8, 9*.

5. He declares, that such as speak against him, and deny him to be the *Messias*, through *ignorance* and *unbelief*, it shall be forgiven them (when they repent, and effectually receive him) as *Paul's blasphemy* was, *1 Tim. 1. 13. Who was before a blasphemer, and a persecutor, and injurious: But obtained mercy, because he did it ignorantly in unbelief.*) But they that attribute his works of Power (his Miracles done visibly by the finger of God) to the working of the *Devil* in him, and so *blaspheme the Holy Spirit* (by whose power he wrought those Miracles) and this out of meer malice *knowingly* and *willingly*, this sin (in so devilishly opposing the supernatural work of the Holy Ghost) he shews shall never be forgiven, because they that fall into it, never repent, the Spirit withdrawing his Grace from those who so maliciously oppose him and his work, and contumeliously reproach and speak evil of it. *Vers. 10*. See *Sect. 13. of chap. 4*.

6. Lastly, He exhorts them not to be solicitous what to answer

(e) See ch. 4.  
sect. 15. part 9.  
and sect 73. of  
this chap.

answer (e) when they should be brought before the *Consistories* or *Councils* of the Jews, or the *Tribunals* of Heathen Magistrates; for they should be instructed by the Holy Ghost at such times what they ought to say. *Vers. 11, 12.*

**LUKE 12. 1.** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his Disciples, first of all, Beware ye of the leaven of the Pharisees, which is Hypocrisie.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.

4. And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do.

5. But I will forewarn you whom you shall fear; fear him, which after he hath killed, hath power to cast into Hell, yea, I say unto you, fear him.

6. Are not five Sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the very hairs of your head are all numbred: fear not therefore, ye are of more value than many Sparrows.

8. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God.

9. But he that denieth me before men, shall be denied before the Angels of God.

10. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11. And when they bring you unto the Synagogues, and unto Magistrates, and Powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12. For the Holy Ghost shall teach you in the same hour, what ye ought to say.

### SECT. XXXIII.

**W**Hilst he is discoursing of these *Divine Matters* appertaining to salvation, one of the company (being more intent, as it seems, upon his *Temporal* than his *Eternal* concerns) desired him to speak to his Brother, to *divide* the inheritance with him. To whom he replieth, *Who made me a Judge (a) or a Divider over you?* 'Tis not within the compass of my Calling, for I came to accomplish the work of man's Redemption, and not to *divide Inheritances*, which belongs to the Civil Magistrate. *Vers. 13, 14.*

Then upon this occasion he admonishes all, to *beware of Covetousness*, (\*) the fountain of contention, (*The love of money being the root of all evil*, 1 Tim. 6. 10.) For neither the *continuance*, nor the *happiness* of man's life, consists in the abundance (b) of his wealth, which he further illustrateth (shewing the

(a) Non tantum negat se Judicem esse, sed nec Arbitrari esse cupit. Grot.  
Majoribus intentio, non est minoribus obstringendum. Ambros.

(\*) Cavendum ab omni avaritia tam occultam quam manifestam, tam retinendi cupidum, quam

appetendi aliena. August. (b) P. 15. ex eis qui non possunt vivere sine divitiis Aliqui existimant idem significare quod et non negatorem divitiarum, i. e. cum quispiam abundat. Aliqui subaudiendum putant et avaritiam. Non in abundando cuiquam, vel, cum abunde est alicui, vita ejus est ex his, quae possidet.

vanity



vanity of riches without grace) by the *Parable of the rich man* solacing (c) himself in his wealth, and contriving to live still in security and plenty, not thinking of that sudden and unexpected change that came upon him, whereby he was taken from all his worldly delights, and his soul brought by the evil spirits (d) before God's Tribunal. And such (he shews) is the case of all *graceless Worldlings*, that eagerly seek after riches, but not to be rich (e) towards God in faith and good works. From *Verf. 15, to 22.*

(c) O dementiam singularem! (inquit Basilus) si porcinam animam habuisses, quid ei aliud enunciarere potuisses.

(d) Deus repositur animas

per Angelos suos bonos suos malos tanquam executores iudicii sui. Janf. Stulte hac nocte animam tuam repetunt abs te scil. Spiritus mali, vel repetetur anima tua à te. Et sic est idiotismus Ebraeus quod tertia persona activa pro passiva ponitur, & personale pro impersonali. ut boni Angeli animas piorum asportant in sinum Abrahæ, Luc. 16. 22. Sic mali Angeli animas impiorum haud-dubie asportant in gehennam. Piscat. (e) sic ὁ οὐδὲ πλουτῶν hoc est ὁ πλουτίζων ac proinde sic οὐδὲ idem est quod πλούσιος. Intelliguntur illi qui sibi in terris opes cumulant, sed non laborant ut apud Deum opes repositas habeant, opera scil. misericordie, quas ὁ πλουτίζων in ἑσπερῷ, alibi Christus vocat Matth. 6. 20. Atque etiam hic infra, v. 33. vid. 1 Tim. 6. 18. Grot.

2. He teaches his Disciples that they should not be anxiously careful and solicitous for the things of this life; as for meat, or cloaths, or the like; for the life is more excellent, and of a more value than meat, and the body than rayment, (f) and God who hath given them the greater, will not deny them the lesser, namely, such things as are necessary for the preservation of their lives. And to strengthen their faith, they might consider how he feeds the *Ravens*, (g) and cloaths the *Lillies*, therefore certainly much more would he provide for them, made after his own Image. Neither would all their carking or caring avail them to any the least purpose, except God add his blessing. And if they cannot do the least things without God's assistance and blessing, why should they take thought for other things, that are greater, and in proportion harder? namely, to preserve their *Life and Being*, which depends upon the good pleasure of God alone. Their thoughts therefore should not be *distracted* and *disturbed* (driven *this way* and *that way*, like Clouds in the Air) with care about temporal necessities, the things that *Heathen people* (who worship Idols, and acknowledge not a Divine Providence) are anxiously solicitous about. But they should depend on God, who knows they have need of these things; and as a *tender Father*, will take care to supply their wants in due time, as long as he affords them life. Their main care should be, *to seek the Kingdom of God*, and his Righteousness; and for the necessities of this life, God will take care they shall be brought in unto them. And seeing their heavenly Father hath prepared for them (i) an Everlasting Kingdom, he will not fail to allow them here their portion of those things that are useful for them. From *Verf. 22, to 33.*

(f) See ch. 42  
sect. 7. part. 6.

(g) Albertus magnus in historia animalium narrat pullos corvorum deserti à Parentibus immani acribus. Infantia rerum omnium inopia vermiculos quosdam aut ex stercorebus enatos sua sponte se ingerere in rostra biantia pullorum; & hoc modo mirabiliter eos alit.

(h) μη μαρασθῆναι (εὐδὲ) ne vagamini animo ut solent meteora in aëre, quæ nullam habent constantiam. Ne sitis anxii, & irrequieti, cuius vitii

radix est diffidentia. (i) Omnes eos affatur qui Discipline sua serid se tradiderant, aut tradicuri essent. Quos μακρόν αἰώνιον vocat, ut Deum non communi tantum modo, sed peculiari suum esse Passorem meminerint. Videtur alludere ad locum, Psal. 43. 14. Parvum autem Gregem vocat, i. e. contemptum, pauperem, minime munitum iis praesidiis quibus ceteri confidunt. Grot.

3. He exhorts them to *Thanks-giving, Alms-giving*, (k) and (k) *Da Eleemosynam*, qui

to be so far from distrusting the care of their heavenly Father over them, that in the case of *extreme Necessity*, they should be willing to *sell their goods* to give to others, when there is no other way to relieve those that are to be relieved by them; [which accordingly they afterwards did, as we read, *Act. 4. 34.*] And so by their *Charity* to the poor, they shall deposit riches in God's hands (who will bountifully repay them) and shall lay them up more safe and secure, than the care of any worldly man can possibly do; and if they do thus lay up their *Treasure in Heaven*, by liberal Alms-giving, their minds and affections will be drawn up thitherward; whereas if their Treasures be here below in the things of this world, their hearts will be drawn down to them. *Verf. 33, 34.*

4. He commands them to be very *vigilant* and *diligent* in their places, like good Servants, who (with their garments girt up about them, and their lamps lighted) carefully expecting the return of their Lord from a Wedding-Feast (which used to be kept by night) whom their Lord will extraordinarily honour and reward for that their diligence. By which he intimates how highly he will reward in his coelestial Kingdom, and with what unspeakable love, distribute his heavenly favours to those faithful Servants, whom he finds diligent, and employed (as he would have them) when he comes to call for them out of this world, even as if a Master should vouchsafe (which is an unusual (1) favour) to wait upon his own Servants at the Table. And by another similitude of a Thiefs (a) secret and unexpected coming in the night, he shews they ought continually to be ready, and hourly to expect his coming, lest they should be surprized unawares. From *Verf. 35, to 41.*

(1) Honorem illi exhibebit novum & insolitum. Neq3 ultra premenda partes comparationis. Grot.

(a) See sect. 73. of this ch.

Simon Peter here steps in, and desires to know of him, whether he spake this Parable only to *them* his constant attendants, or to *all Christians*; he directs his answer principally to *them*, as the *Teachers* of his Word, and *Dispensers of the spiritual food of the soul*, injoining them *faithfulness* and *prudence* in the exercise of their function, so as may tend to the conversion and edification of the people. And by a figure taken from

(b) See sect. 73. of this ch.

men who prefer Servants (b) whom they have found very faithful, to a higher dignity, namely, to be *Over-seers of their whole estates*, (as Joseph was over Potiphar's; Gen. 39. 4, 6.) He points at the high degrees of glory, to which *faithful Ministers* shall be exalted in the Kingdom of Heaven, above the *ordinary members* of the Church, as is intimated, 1 Pet. 5. 4. *When the Chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.* But he further tells them, that if any of them, like *evil Stewards* growing secure by the patience and forbearance of God, shall *tyrannize over*, and *oppress* their fellow-servants, the Lord will cut off such impious Servants, (c) and separate (d) them from the number and society of those that shall be saved, and will give them their

(c) See sect. 58. of this ch. par. 6.

(d) V. 46. *ὁ ὅτις ἐκ τῆς οἰκίας τοῦ κυρίου αὐτοῦ διώκεται, ἢ ἐκ τῆς οἰκίας τοῦ κυρίου αὐτοῦ ἐκτείνεται, ἢ ἐκ τῆς οἰκίας τοῦ κυρίου αὐτοῦ ἐκτείνεται, ἢ ἐκ τῆς οἰκίας τοῦ κυρίου αὐτοῦ ἐκτείνεται.* Freid. lib.

portion

portion with Hypocrites and Unbelievers. And as any Servants have known (e) their Masters will *more or less*, or have had *more or less* committed to them, accordingly they shall be reckoned (f) with by God. From *Vers.* 41, to 49.

(e) Ignosci aliquatenus ignorantia potest: contemptus veniam

non habet. Salvianus. (f) Iste servus δαῖμονος νόμος, scil. τῆς ἀνυψ. Idiotismus Ebraeus quo tantum adjectivum ponitur & commodum substantivum requiritur. Cum augentur dona, rationes etiam crescent donorum, Gregor. Homil. 9. in Evang.

5. He forewarns them of *persecution* and *trouble* that would arise upon the preaching and publishing his Gospel, which though in it self a Doctrine of *Peace*, yet through the wickedness of men, and malice of Satan, would occasion the *fire* (g) of *divisions* and *calamities*, and this will be a means of exploring and trying who are *faithful*, and who are not; and therefore he was so far from wishing this otherwise, that he rather desired it were already kindled and begun. But he himself was to bear the *first part of it*, to be immersed in most bitter afflictions, [see *Matth.* 20. 22. *Mark* 10. 38.] and to undergo the cursed death of the Cross; and till this were accomplished upon him, he was in great streights, terrified like a woman with child, with the apprehension of the pangs approaching, [ *Matth.* 26. 39.] being very willing to be delivered, and to *do* and *suffer* that whereunto he was appointed. He further shews them, what intestine *fends*, and *quarrels*, and *divisions*, would arise concerning him and his Gospel, soon after his death, which he foretells them of, that when they came to pass, they might not be offended thereat. From *Vers.* 49, to 54.

(g) See ch. 4. sect. 25. part. 17. Ignem veni mittere in terram, & τὸ ὄνειδος ἵδὲ ἀνθρώπων] Grocius existimat. & idem valere quod utinam [sic ut in Luc. 19. 42. & 22. 42.] Et reddit utinam jam jam accendatur, scil. ignis ille exploraturus & purgaturus Christi gregem. Vox est turbati animi cujus parallelam videre est, Job. c. 12. v. 27.

Nunc anima mea turbata est, καὶ τὸ ἔλεος; & quid dico vel dicam? Pater, libera me ab hac hora, sed propterea veni in hac horam. Seipsum revocat. Similiter hoc loco, ignem veni mittere in terram, i. e. persecutionem. nam in hac horam veni ut perfectio foret in terrâ, & in me, & in sanctos meos, καὶ τὸ ὄνειδος & quid volo, vel quid velim dicere; si jam accensus est; uti jam accensum noverat in cordibus Judæorum & prædeterminatione Patris. Baptisma habeo baptizari, i. e. ut Beza baptismo me oportet baptizari, non est quod disputem, vel me retraham, propterea in hac horam veni, non alio sine in carnem veni, καὶ ἡσυχία, & quomodo constringor usque dum perficiatur. D. Nort. Knatchbull. in loc.

Lastly, Directing his speech to the people, he tells them, that seeing they had many waies of presaging what weather (h) it would be, which seldom failed them, he advised them to consider the *condition of this time*, wherein happened so many signs of the presence of the *Messias* (which is called afterward the *time of their Visitation*, Luk. 19. 44.) And to discern the Judgements that are near approaching towards their Nation, if they do not suddenly repent, and receive and embrace him for the true *Messias*; and therefore urges them to use the same *prudence* in divine matters, which they were to use in humane worldly contentions. For in such cases, when they see an action (i) coming against them, wherein they are sure to be cast, their best way is presently to seek to reconcile their adversary, and make their peace with

(h) See sect. 7. of this ch.

(i) See ch. 4. sect. 7. V. 57. δίκαιος ὁ λόγος ἢ hic non proprie est quod justum dicitur, sed quod fieri convenit, quodq; rationi est consentaneum. Grot. V. 58. δὲ ἐργασίας] de operam, omni

modo hoc age, ut libereris. Noli funem contentionis temerè cum adversario trahere: ἐργασία primò & proprie significat operam & officium; secundariò, & ex consequenti quædam ex operâ vel officio provenientem. Ergo alii qui sic vertunt de quæstione ut libereris ab illo. Salmasius per ἐργασίας intelligit usuram, q. d. Si rueris ad judicem à creditore tuo, usuram illi persolve ut ab eâ molestiâ & importuno exactore te liberet; ἐργον enim ait, & ἐργασία usura est quæ pro sanerata pecuniâ exigitur.

him,



him, that so they may escape the danger. Therefore they should be wise, and do so here [*Matth. 5. 25.*] and lay hold on the present opportunity of mercy now offered them, because 'tis a dreadful thing to die without reconciliation with God. From *Verf. 54.* to the end.

- Luke 12. 13.** And one of the company said unto him, Master, speak to my Brother that he divide the Inheritance with me.
- 14.** And he said unto him, Man, who made me a Judge, or a divider over you?
- 15.** And he said unto them, Take heed and beware of covetousness; for a mans life consisteth not in the abundance of the things which he possesseth.
- 16.** And he spake a Parable unto them, saying, The ground of a certain rich man brought forth plentifully.
- 17.** And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- 18.** And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.
- 19.** And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry.
- 20.** But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?
- 21.** So is he that layeth up Treasure for himself, and is not rich towards God.
- 22.** And he said unto his Disciples: Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on.
- 23.** The life is more than meat, and the body is more than rayment.
- 24.** Consider the Ravens, for they neither sow, nor reap, which neither have store-house, nor barn, and God feedeth them; how much more are ye better than the Fowls?
- 25.** And which of you with taking thought, can add to his stature one cubit?
- 26.** If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 27.** Consider the Lilies how they grow, they toil not, they spin not; and yet I say unto you, that *Solomon* in all his glory, was not arrayed like one of these.
- 28.** If then God so cloathe the grass, which is to day in the field, and to morrow is cast into the Oven; how much more will he cloathe you, O ye of little Faith?
- 29.** And seek not ye what ye shall eat, or what ye shall drink, neither be ye doubtful of mind.
- 30.** For all these things do the Nations of the world seek after; and your Father knoweth that ye have need of these things.
- 31.** But rather seek ye the Kingdom of God, and all these things shall be added unto you.
- 32.** Fear not little flock, for it is your Father's good pleasure to give you the Kingdom.
- 33.** Sell that ye have, and give Alms: provide your selves bags which wax not old, a Treasure in the Heavens, that faileth not, where no Thief approacheth, neither Moth corrupteth.
- 34.** For where your Treasure is, there will your heart be also.
- 35.** Let your loins be girded about, and your lights burning.
- 36.** And ye your selves like unto men that wait for their Lord, when he will return from the Wedding, that when he cometh, and knocketh, they may open unto him immediately.

37. Blessed



37. Blessed are those Servants, whom the Lord when he cometh, shall find watching : Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those Servants.
39. And this know, that if the good man of the house had known what hour the Thief would come, he would have watched, and not have suffered his house to be broken thorow.
40. Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.
41. Then *Peter* said unto him, Lord, speakest thou this Parable unto us, or even to all ?
42. And the Lord said, Who then is that faithful, and wise Steward, whom his Lord shall make Ruler over his household, to give them their portion of meat in due season ?
43. Blessed is that Servant, whom his Lord when he cometh, shall find so doing.
44. Of a truth, I say unto you, that he will make him Ruler over all that he hath.
45. But and if that Servant say in his heart, My Lord delayeth his coming ; and shall begin to beat the Men-servants, and Maidens, and to eat, and drink, and to be drunken :
46. The Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
47. And that Servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes :
48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes : for unto whomsoever much is given, of him shall be much required ; and to whom men have committed much, of him they will ask the more.
49. I am come to send fire on the earth, and what will I if it be already kindled ?
50. But I have a baptism to be baptized with, and how am I straitned till it be accomplished ?
51. Suppose ye that I am come to give peace on the earth ? I, tell you, nay, but rather division.
52. For from henceforth, there shall be five in one house divided, three against two, and two against three.
53. The Father shall be divided against the Son, and the Son against the Father : the Mother against the Daughter, and the Daughter against the Mother ; the Mother-in-law against her Daughter-in-law, and the Daughter-in-law against her Mother-in-law.
54. And he said also to the people, when ye see a cloud rise out of the West, straightway ye say there cometh a showre, and so it is.
55. And when ye see the South-wind blow, ye say, there will be heat, and it cometh to pass.
56. Ye Hypocrites, ye can discern the face of the Sky, and of the Earth ; but how is it, that ye do not discern this time ?
57. Yea, and why even of your selves judge ye not what is right ?
58. When thou goest with thine adversary to the Magistrate ; as thou art in the way, give diligence that thou mayest be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into prison.
59. I tell thee nay, thou shalt not depart thence, till thou hast paid the very last mite.

SECT.

## SECT. XXXIV.

When he had spoken these things, there were some there present; that told him of certain *Galileans* (followers probably of *Judas of Galilee*, of whom *Gamaliel* makes mention, *Act.* 5. 37. And who are reported to hold, that *no man is to be called Lord*, and that the Jews ought not to pay tribute to the Roman Emperour) who having conspired (as it seems) and entered into a league to vindicate their liberty) *Pilate* set upon them, as they were sacrificing, (a) and so mingled their blood with the blood of the beasts they offered. Our Saviour discerning their thoughts, and how they concluded those to be the greatest sinners on whom such dreadful outward punishment fell, he corrects their erroneous opinion in this matter, shewing them that God doth not presently smite all great sinners, but he makes some exemplary, (b) that others may be warned. And illustrates it by another instance of those eighteen upon whom the Tower of *Siloa* (c) fell, declaring that this is the use they ought to make of such example, not too rigidly to censure such sufferers, but to remember that the same Judgements, or the like, hang over themselves, if by speedy repentance they prevent them not (d). And that he might the more excite them to take this course, and to bring forth such fruits as might evidence a true repentance, he sets forth God's long-suffering, and patience towards them by the Parable of a barren Fig-tree, whom the Master of the Vineyard had for three (e) years together expected fruit from, &c. intimating to them thereby, that God had given them space to repent, had sent his Son to dress and manure them, and if all this do not work upon them, there is nothing to be expected but destruction and excision.

(a) Hierosolymis sunt hec acta, quod Galilei sacrificanda causa veniebant.

Pasce preteritum. Hos sacris intentos (agros puta Paschali) in ipsa rerum novarum molitione oppressi Pilatus, sicut postea ab Alexandro Procuratore oppressi sunt Judaei filii. Grot.

(b) Placuit quidam, quod ceteri corrigantur: Exempla sunt omnium, tormenta paucorum. Cyprianus.

(c) Existimandum est ad ipsam piscinam Siloam fuisse ex Jerusalem Turrim quandam aut ipsum aqueductum castellum quod repente prostratum aliquot homines occidit, sub hoc tempore quo Christus hunc habuit sermonem. Beza. (d) Which threatening was fulfilled on several of the impenitent Jews about forty years after, when multitudes of them were slaughtered in the Temple, when the City was taken by Titus. Others of them perished in the ruins of the whole City, as These of the Tower. See Joseph. lib. 6. c. 11. & lib. 7. c. 17. (e) Tertius jam agebatur annus predicationis Christi quo toto tempore sterilis ficus permanerat.

- Luke 13. 1.** There were present at that season, some that told him of the Galileans, whose blood *Pilate* had mingled with their sacrifices.
2. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?
  3. I tell you, nay: but except ye repent, ye shall all likewise perish.
  4. Or those eighteen, upon whom the Tower in *Siloam* fell, and slew them, think ye that they were sinners above all men that dwelt in *Jerusalem*?
  5. I tell you, nay: but except ye repent, ye shall all likewise perish.
  6. He spake also this Parable: A certain man had a Fig-tree planted in his Vineyard, and he came and sought fruit thereon, and found none.
  7. Then said he unto the dresser of his Vineyard, Behold, these three years I come seeking fruit on this Fig-tree, and find none: cut it down; why cumbereth it the ground?
  8. And he answering, said unto him, Lord, let it alone this year also, till I dig about it, and dung it:
  9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.

SECT.

## SECT. XXXV.

HE now teaches in one of the Synagogues of the Jews on a *Sabbath day*, and seeing a woman that had a sore disease inflicted on her by the (a) Devil for the space of *eighteen years* together, by which she was almost bowed together, and forced to stoop exceedingly, he called her unto him, and laying his hands (b) upon her, immediately she was made streight, and glorified God. The Ruler of the Synagogue was hereat extremely offended (c) that he had wrought this cure on the Sabbath day (d), Christ reproving him sharply for his hypocrisie (e) justifies himself in this action from their own practice in loosing their *Oxen and Asses* from the stall on the Sabbath day, and leading them to water. From whence he infers, that it was much more reasonable that this woman, being descended of the stock of *Abraham* (f) (and belonging to the Covenant which God made with *Abraham* and his posterity) who had been bound eighteen years together with the bonds of Satan in great affliction and misery, should be loosed from these bonds (f) of the Devil on that day? At this his adversaries were ashamed, and the people rejoiced for the power and mercy of God shining forth in these Miracles wrought by him. From *Vers. 10, to 18.*

(a) *Non ex causis naturalibus orta, sed à spiritu impuro allata erat opprobria ista mulieris. Quæ infirmitas dorsum suum incurvaverat, ut necesse habuerit demissa semper vultu ad terram inclinere.*  
(b) Which external sign he used when it seemed good unto him; for it was not necessary, seeing many were healed by his

Word only. (\*) *Vera indignationis causa erat invidia gloriæ Christi ut observat Cyrill. in Catenâ ei prætexit sollicitudinem Religionis.* (c) See sect. 1. of ch. 4. and sect. 22. and 39. of this chapter. (d) *Merito audit à turba quia summam sanctimoniam in ritibus collocabat. Nam illam fabulam optime agunt, quibus in animo, ne mica quidem est vera dilectionis.* Grot. (e) *Filia Abrahæ naturâ, vel saltem imitatione, sicut Apostolus Filios Abrahæ vocat qui ejus fidem imitantur.* (f) *Allegorice explicat istam evellionem August. Ep. 156. Et Ambros. Serm. 8. in Psal. 118. quod Christus vinculis peccatorum in terrâ curvatos erigat ad caelestia.*

Then (that he might animate and encourage those who seemed so affected with his Miracles, and keep them from being offended at the mean and small beginnings of his Kingdom) he compares the *Gospel* (by which his Kingdom is set up) to a grain of *Mustard-seed*, which being one of the least seeds that are, yet in that Country grows into a Tree, with boughs large enough for Birds to roost and lodge in: He also likens it to *leaven*, which quickly diffuseth it self through the whole mass and lump, shewing thereby of what a spreading nature the *Evangelical Doctrine* would be, notwithstanding all the malice and opposition of wicked men. From *Vers. 18. to 22.*

- Luke 13. 10.** And he was teaching in one of the Synagogues on the Sabbath.  
 11. And behold, there was a Woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self.  
 12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.  
 13. And he laid his hands on her: and immediately she was made streight, and glorified God.  
 14. And the Ruler of the Synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six daies in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.  
 15. The Lord then answered him, and said, Thou hypocrite, doth not each

- one of you, on the Sabbath day, loose his Ox or his Ass from the stall, and lead him away to watering?
16. And ought not this Woman, being a Daughter of *Abraham*, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?
17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.
18. Then said he, unto what is the Kingdom of God like? and whereunto shall I resemble it:
19. It is like a grain of Mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great Tree, and the Fowls of the Air lodged in the branches of it.
20. And again, he said, whereunto shall I liken the Kingdom of God?
21. It is like leaven, which a Woman took and hid in three measures of meal, till the whole was leavened.

## SECT. XXXVI.

OUR Saviour having stayed some time, and preached in the Villages and Towns about *Jerusalem*, after he had departed from thence at the Feast of Tabernacles (of which see

(a) *Dedicatio Templi triplex reperitur, quarum duæ priores in sacris literis, tertia vero extræ eas reperitur. Prima fuit Templi primi à Solomone exstructi quæ 1 Reg. 8. capite toto describitur. Secunda fuit Templi secundi post reditum ex captivitate Babylonica Exr. cap. 6. v. 16, 17. Tertia, Judæ Maccabæi. Festum hoc ad sua usque tempora solenniter observatum fuisse declarat Josephus Antiq. lib. 12. cap. 11.*

sect. 20.) he now comes thither again, at the *Feast of Dedication*, (a) which began on the *five and twentieth* of the month *Chislew*, and lasted eight daies, which fall out about the middle of our *December*. This *Feast* was first instituted by *Judas Maccabæus*, when he had vanquished the forces of *Antiochus Epiphanes*, and renewed the *Altar*, and purged the *Temple* by him prophaned [as we find recorded, 1 *Macc.* 4. 59. Moreover *Judas and his Brethren*, with the whole *Congregation of Israel*, or-

dained that the daies of the *Dedication of the Altar*, should be kept in their season from year to year, by the space of eight daies, from the *five and twentieth day of the month Cassue* with mirth and gladness.] Our Saviour coming now to the *Temple* at this time,

(b) Though that built by *Solomon* was destroyed by the *Chaldeans*; yet this other that was built afterwards, retained the ancient name,

(possibly to take the opportunity of the great concourse of people at the Solemnity, to publish his *Doctrine*) and walking in that part of it, which was called *Solomon's* (b) *Porch, Gallery, or Walk*, (in which the people used to meet, see 1 *King.* 6. 3.) The Jews came about him, and desired him to tell (c) them plainly whether *he were the Messias or no*. He tells them, he had already cleared that matter abundantly both by his *Doctrine* and *Miracles*, and had told them plainly enough *who he was*, [Joh. 6. 51, 53, 54. and chap. 8. 12. 24, 58.] From *Verf.* 22, to 26.

*Act.* 3: 11. — All the people ran together unto them in the *Porch* which is called *Solomon's* — edificata in loco, & ad similitudinem ejus, quam olim Salomo edificaverat. *Glaff.* (c) *V.* 24. ἐπεὶ ὄρετιν Ἰουδῶν ἠκούον αἰγείας] αἰγεία hic est quod ὑπερωσιγέειν, *Luc.* 12. 29. *Suspensum tenere in dubio, q. d. quamdum nos suspensos & dubios tenendo enecas?*

Then he points out to them the true cause of their *infidelity*, which was not the *obscurity* of his *Doctrine*, but their not being of



of his *sheep*, that is, not as yet *converted*, *Verf. 26*. And this he further proves by shewing they had not the *properties* of his *sheep*. For his *sheep* give up themselves to his *teaching* and *direction*, and follow him, and imitate him, and he hath an especial care of them, and love to them, *Verf. 27*. And he gives them *Eternal Life* *initial* in this world, by infusing his grace into them, and carrying on a *work of Sanctification* in their hearts, which is an *Earnest* of that glory which is to follow, [*Joh. 5. 24. and Joh. 3. 36.*] And he takes care of their *perseverance*, till they come to a full possession of *Eternal Life*; so that neither *Satan*, nor the *World*, nor their own *Flesh*, shall pluck them (d) out of his hand, or wrest them out of his power, *Verf. 28*. He confirms this from his *own* and his *Fathers* power, which is employed about them for their preservation, and which is above all opposition; and he joyns his own power with the *Fathers* in this work, because *He* and *the Father* are *one in essence*, and consequently have the *same power* and *will*; and therefore as none can pluck them out of the *Fathers* hand, so none can pluck them out of *his*, *Verf. 29, 30*. Upon this answer the *Jews* attempt to stone him (as they had done before (e)). Hereupon he upbraids them for dealing so with him, and rewarding him *evil* for the many *good works* he had wrought among them. But they alledged it was for *blasphemy*, that they were angry with him, in that he being (as they supposed) a *meer man*, had declared himself to be *true God*, equal with the *Father*. Our Saviour by *two Arguments* vindicates himself from the imputation of blasphemy.

1. Because the Old Testament (which was their *Law* (\*) and *Rule*, and which cannot be contradicted or denied) gave to *Magistrates* and *Judges*, the *Title of Gods*, as *Psal. 82. 6. I have said, ye are gods; and all of you are the children of the Most High*. Upon which ground he argues, not barely that he may call himself *God* in the same sense, that they are so called. but he reasons from the less to the more, thus. If they may be called *Gods* to whom *God speaks* (\*) in that *Psal.* mainly, *Judges* and *Magistrates* (as being *God's Vicegerents*, and bearing some stamp of his authority and dominion) much more is it due to *him*, who being from *Eternity* with the *Father* in *Heaven*, was sanctified, (f) separated and ordained for a *Mediatour*, *King* and *Head* of his *Church*, which *Office* cannot be assumed or executed by any *meer creature*, but only by the *Eternal Son of God*; who being first consecrated to this *Office*, before he was sent into the world, did certainly *subsist* and *was*, before his incarnation. And being the *son of God*, all

(d) Non peribunt in æternum propria aliqua voluntatis mutabilitate vel defectu; sic enim illis dabitur vita eterna ut ne quidem per proprium velle ab ea excidere possint: nam eis perseverandi possibilitas & voluntas Divinae gratie largitate donatur ut latius August. de corrept. & gratia cap. 12. Et non rapit eas quisquam non fur, non latro, non mundus, non caro, non demones, non prospera, non adversa: de manu mea] id est de potestate quâ protegentur, quod addit ne aliena vi, fraudibus aut insidiis à Christo avelli possent putarentur. Janſen. in loc.

(e) See sect. 21. of this chapter.

vehementer officii neglecti reprehendit Deus, tamen dignitatis causa Deos dixit: Cur vos enim qui à Patre separatus ab eterno ac sanctificatus in terram missus est, blasphemum judicatis quod se Dei dicat Filium. Heinf. in Aristarch. Sacr. c. 23. (f) Quem Pater sanctificavit] sanctitatem quâ ipsemet sanctus est communicando ei; hoc est, sanctum per essentiam gignendo, prout exponit Augustinus. Nam hæc sanctificatio videtur præcedere missionem in mundum, quam subiungit; & proinde non videtur ita convenienter intelligi de sanctificatione humanæ nature, sive per gratiam, sive per unionem divinæ nature cum humanâ sicut aliqui interpre-  
tantur. Janſen.

the gods must worship him, even *Angels* as well as *Rulers*, and *Magistrates*, as is enjoined, *Psal. 97. 7.* — *Worship him all ye gods,* and *Heb. 1. 6.* And again, *when he bringeth in the first begotten into the world, he saith, Let all the Angels of God worship him,* *Verf. 12.* But to which of the *Angels* said he at any time, *Sit on my right hand, until I make thine enemies thy footstool.* From *Verf. 31,* to 37.

2. He proves it no blasphemy to call himself *God*, because he did those divine and miraculous works, (g) which flow from that power, which is common to him with the Father; and therefore they ought by these works to be led to acknowledge and believe him to be the true God, one in *Essence* with the Father, and that however the person of the Son, be distinct from the person of the Father in respect of *Order or subsistence, properties, and order of working*, yet the Divine *Essence* is *undivided*, and there is a mutual *in-existence* (\*) of one person in the other, so that the Father is in him, and he in the Father, and the Father and he are one (f). *Verf. 37, 38.*

(g) *Via argumenti in eo sita est, quod quorum eadem sunt numero opera, illi unum idemque sint necesse est.*

(\*) *Esse Filium in Patre, & Patrem in Filio, id est, utriusque simul & idem esse unum*

*declarat, Beza. (f) Natura nempe sive essentia τὸ αὐτὸν εἶναι, & eodem in volendo & agendo consensu, distincti tamen personis; quamobrem etiam dicit plurali numero sumus ut recte observant Patres. Beza. Illa verba Pater in me est, & ego in Patre, idem continent quod illa superiora, Ego & Pater unum sumus. Nam personae quae se mutuo sunt ratione unius individuae essentiae. Janf.*

The Jews hearing these things, attempt again to seize upon him, but he escapes out of their hands, and goes to *Bethabara* beyond *Jordan*, whither many resorted to him, and finding that he so much surpassed *John Baptist* (who never wrought any Miracle among them) and that *John's* predictions concerning him were true, many there believed on him. From *Verf. 39.* to the end.

*Luke 13. 22.* And he went thorow the Cities and Villages, teaching and journeying towards *Jerusalem.*

*John 10. 22.* And it was at *Jerusalem* the Feast of the Dedication, and it was Winter.

23. And Jesus walked in the Temple, in *Solomon's* Porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? if thou be the Christ, tell us plainly.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Fathers Name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me.

28. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29. My Father which gave them me, is greater than all: and none is able to pluck them out of my Fathers hand.

30. I and my Father are one.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, many good works have I shewed you from my Father: for which of those works do you stone me?

33. The Jews answered him, saying, for a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thy self God.

34. Jesus answered them, is it not written in your Law, I said ye are gods?

35. If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken.
36. Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
37. If I do not the works of my Father, believe me not.
38. But if I do, though ye believe not me, believe the works: that ye may know, and believe that the Father is in me, and I in him.
39. Therefore they fought again to take him, but he escaped out of their hand.
40. And went away again beyond *Jordan*, into the place where *John* at first baptized, and there he abode.
41. And many resorted unto him, and said, *John* did no Miracle: but all things that *John* spake of this man, were true.
42. And many believed on him there.

## SECT. XXXVII.

**W**Hilst he abode there, a certain man moves a curious (a) question to him, concerning the number of those that should be saved, whether it should be great or small. To whom our Saviour gives no direct answer, but instead thereof turns his speech to the people, and exhorts them to *strive to enter in at the strait gate*, intimating that the number of those that shall be saved, will be but *small* in comparison of those that will be eternally lost. Which he more plainly expresses, *Matth. 7. 13. Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat, Vers. 14. Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* And therefore he advises them not to follow the example of the *multitude*, who neglected the present opportunity and season of Grace, and after would not find admission, when the gate of Grace and Salvation was once shut, *Vers. 23, 24.* This he further illustrates by an elegant comparison of a *Master of a Family*, who having invited guests to his house, he sits before his door expecting them; when some are come (perceiving he does but in vain expect the rest) he rises up and enters in with those that are come to the Feast, and then shuts the door, and if any of those loitering persons, that were invited come afterwards, though they knock (b) never so earnestly, he takes no notice of them, and refuses to let them in: Hereby he represents to the Jews, the great danger they were in, if they neglected the *present season of Grace* now offered to them, and shews them how little it would profit them at the day of Judgement to alledge they had *eaten or drunken* (c) in his presence on the Earth, or had heard him preach, &c. nay, had been by him enabled to *work Miracles*, [*Matth. 7. 22.*] Except they now forsake their sins, and really believe in him. He tells them, that then it will be a most *heart-cutting grief* to them, to see the *Patriarchs*

(a) Solet Christus curiosas  
questiones sine  
responsis rejicere ut hic &  
Act. 1. 7. No-  
stra refert sci-  
re quales ser-  
ventur, non  
quot servandi  
sint.

(b) V. 25.  
2. agōnōs  
ἐξω σείρας]  
& coeperitis  
foris stare,  
i. e. sibi  
Incipiendi  
verbum hic  
pleonasticum  
est. Vid. Luc.  
3. 8. Act. 1. 1.  
Sic incipietis  
dicere idem  
est quod dice-  
tis.

(c) V. 26. Edimus coram te & bibimus] i. e. admodum familiariter tecum viximus. Quod sicut Judaeos qui cum Christo vixerant non sublevarunt, ita nec Christianis non Christiane viventibus quicquam proderit. Mens Domini fuisse participes: imo aggravabit hoc ipsum eorum damnationem ut Paulus docet ad Corinth. 1. Ep. c. 11. v. 29. Edimus, & bibimus coram te) cum scilicet multa simul millia panibus suis miraculose refecti fuimus. Janf.

and

and *Prophets*, and other Jews in celestial bliss, and themselves cast out. Nay, it will aggravate and increase their torment, to see some of the *Gentiles* from all quarters and Nations (whom they thought accursed) to be received into the Kingdom of Heaven, and themselves excluded. Lastly, he adds, that the *Gentiles*,

(d) *Gentiles*  
qui erant no-  
vissimi seu  
ultimi, i. e. à  
Regno Dei  
alienissimi  
erant in se-  
culo futuro primi, i. e. inter primos, & Judæi qui primi erant cognitione Dei, & promissionum jure, erant  
ultimi in alio seculo, i. e. nulli, & excluduntur Regno Dei. Luc. Brugenf.

(d) which were *afar off*, and *aliens* from the Common-wealth of *Israel*, shall receive and imbrace the Gospel, while the *Jews* for their impenitency, obstinacy and unbelief, shall be cast off. From *Verf.* 25, to 31.

**Luke 13. 23.** Then said one unto him, Lord, are there few that be saved? and he said unto them,

24. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are.

26. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not, whence you are: depart from me, all ye workers of iniquity.

28. There shall be weeping, and gnashing of teeth, when ye shall see *Abraham*, and *Isaac*, and *Jacob*, and all the *Prophets* in the Kingdom of God, and you your selves thrust out.

29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

30. And behold, there are last, which shall be first, and there are first which shall be last.

### SECT. XXXVIII.

**B**Eing now come back (as it seems) into *Galilee*, and instruct the people, and doing Miracles there, some of the *Pharisees* being unwilling the people should thus see his Power, and hear his Doctrine, were very desirous to have him gone; and for a pretence, suggested to him the danger (a) he was in from *Herod*, if he should stay any longer in that place which was under *Herod's* Jurisdiction. But Christ sleights the danger, bidding them go tell *Herod that crafty Fox*, (b) that he *cast out Devils*, and *cured diseases* for the present, and after a while, when his work was finished, (c) he was to suffer death, and be offered up

(a) *Verisimile*  
est Herodem  
voluisse Chri-  
stum in jectio  
nem arecere à  
finibus suis,  
quia passum  
testimonium  
perhibebat innocentie Johannis, & Phariseos invidia gloriæ Christi, eum à se amotum voluisse

(b) *Herodes à Christo Vulpes vocatur; quia erat cavillosus & composuit ad Romanum tunc Imperatorem exemplum, qui nullam ex virtutibus suis magis quam dissimulationem diligebat. Sed quare Christus vocat Herodem Vulpem; cum dicatur, Exod. 22. 28. Principi populi hic non maledices. Vid. Act. 23. 5. Resp. Intelligendum est istæ locum de eo qui malum dicit de Principe ex contemptu Principis. At Christus ab eo crimine immunus fuit. Docet enim se autoritate Patris nixum non timere Vulpinam Herodis astutiam, quia veram omnem religionem, maxime verò Evangelium, subvertere conabatur. Sharpius. Vide etiam Grotium in loc. qui dicit Prophetarum munus fuisse Reges ipsos magnâ cum libertate reprehendere, & Christum Prophetam munus hoc loco sibi aperte vindicare, &c.*  
(c) *V. 32. Et tertia die consummabor [enallage presentis pro futuro] b. e. consummabor, id est occidat: mors enim fuit extrema pars sanctissimi Christi officii, in carne pro peccatis peragendi. Gladii. V. 33. Si me non perperet & auctor oportet me hodie, & cras, scil. ipse &c. &c. Ellipsis infinitivi.*

for





(d) *Opportune*  
Christus sana-  
to corporis hy-  
drope, sanare  
etiam aggredi-  
tur duplicem  
animi hydro-  
pem, superbie  
tumorem, &  
pecunie sitim.

(e) Pro. 25. 7.

(f) Christus  
convivatori  
suo benigne  
gratiam re-  
pendit, scil.  
mysteriis  
divi sapen-  
tior.

(g) Non pro-  
hibet Christus  
hic mutua in-  
ter divites  
amicitia testi-  
monia; sed  
opera miseri-  
cordie multo  
præfert, ut que  
sine spe hu-  
mane vicis,  
Dei causâ  
præstentur.

Intelligendus enim hic locus ut alii multis, per comparisonem. Cicero de Officiis 1. In collocando beneficio hic maxime officii est, ut quisque maxime operis indigeat ita ei potissimum opitulari: quod contra sit à pleiisque: à quo enim plurimum sperant, etiam si ille his non eget, tamen ei potissimum inserviant. Plinius lib. 9. Epist. 30. Volo eum qui sit verè liberalis tribuere amicis, sed amicis dico pauperibus; non ut isti, qui iis potissimum donant, qui donare maxime possunt. (h) Ex hoc Christi monito nata ἀγάπη quibus divites Christiani, Christianos pauperes fraternè excipiebant; quem morem corruptum, cum scorsum Divites epularentur, castigat et Corinthios Paulus. Grot.

place, (d) (the effect of pride, and occasion of many breaches of charity) he labours to cure them of this tumour of ambition, and under the coverture of a *civil Precept*, (e) exhorts them to *true humility* before God and man, *to be little in their own eyes*, [1 Sam. 15. 17.] and in lowliness of mind, *to esteem others better than themselves* [Phil. 2. 3.] Which hath a promise annexed to it of being certainly exalted. From *Verf.* 7, to 12.

Having thus instructed the Guests, he now directs his speech to the *Pharisee* (f) that invited him (who, it seems, he observed, invited only the *rich*, and persons of quality, passing by the poor) and exhorts him not only to feast his *friends, kindred*, or *rich neighbours*, out of a vain-glorious ostentation, or expecting a requital from them, but rather the *poor* (g) and *impotent*; and though they could not requite him, yet God of his free grace would abundantly recompence (h) it to him (if he did it in a right manner, and for right ends) at the day of Judgement. So that civil courtesies and entertainments of kindred and friends, for the maintaining and preserving love and concord, are not hereby forbidden (the lawfulness whereof may appear from *Gen.* 21. 8. and *chap.* 43. 25. *Job* 1. 4.) but the practice of the Pharisees is condemned, who neglected the *poor* and *needy*, whom they ought to have relieved. From *Verf.* 12, to 25.

**Luke 14. 1.** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him.

2. And behold, there was a certain man before him which had the dropie.
3. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day?
4. And they held their peace. And he took him, and healed him, and let him go:
5. And answered them, saying, Which of you shall have an Ass or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath day?
6. And they could not answer him again to these things.
7. And he put forth a Parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,
8. When thou art bidden of any man to a Wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
9. And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
11. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12. Then

12. Then said he also to him that bade him, When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.
13. But when thou makest a Feast, call the poor, the maimed, the lame, the blind:
14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

## SECT. XL.

ONE of them that sat at meat with him, hearing him speak of being recompensed at the resurrection of the just, repeated that known saying among the Rabbins, *Blessed is he that shall eat bread in the Kingdom of God*; by which they understood, *shall be partaker of the joys of Heaven*. To whom for answer he utters the Parable of the great Supper, and the several excuses (a) made by those that were invited, (b) intimating to those there present, that though they seemed greatly to prize the Kingdom of God, yet the love of the world, the profits and pleasures thereof, and worldly avocations and employments would hinder them from hearkening to the gracious invitations & calls of God by his Ministers, and from imbracing the Doctrine of the Gospel, and so exclude them from Heaven. Yet notwithstanding God would furnish (c) himself with guests, even of the most despicable among the Jews, and of the miserable Gentiles, drawing them by the powerful instances of his Word, and the effectual motions of his Spirit to embrace the Gospel, though the generality of the Jews, the principal designed guests slighting and neglecting the invitation, would perish by their own obstinacy and unbelief.

(a) V. 17. Apparet morem fuisse ut vocati sub ipsam cenam horum iterum appellarentur; qui mos etiam nunc multis in locis viget.

(b) V. 18. Et caperunt d. & d. m. c. ab una se excusare omnes, scil. ydolis aut potibus aut alijs m. c. senonius voce & consilio. Etsi enim diversas causas adduxerunt, tamen in eo conveniunt omnes quod sua negotia preterunt, ne ad cenam adsum. Glaff.

(c) V. 23. compelle intrare] non parvis corporalibus aut minis panarum, sed importuna flagitatione. Grot.

Luke 14. 15. And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the Kingdom of God.

16. Then said he unto him, A certain man made a great Supper, and bade many:

17. And sent his Servant at Supper-time to say to them that were bidden, Come, for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of Oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a Wife, and therefore I cannot come.

21. So that Servant came, and shewed his Lord these things. Then the Master of the house being angry, said to his Servant, Go out quickly into the streets and lanes of the City, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the Servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the Servant, Go into the high-ways and hedges,

hedges, and compel them to come in, that my house may be filled.  
24. For I say unto you, that none of those men which were bidden, shall taste of my Supper.

## SECT. XLI.

**C**Hrist seeing now great multitudes to follow him, and knowing with what unsound minds many of them did it, he plainly tells them, that all that will be his Disciples in good earnest, must prefer him above all others, though never so near and dear unto them; and that [be that loveth (a) Father or Mother more than him, is not worthy of him: and he that loveth Son or Daughter more than him, is not worthy of him, Matth. 10 37.] That life (b) it self (if the glory of God require it) is to be laid down as a sacrifice for him and his Gospel. [Mark 8. 35. For whosoever, taking a contrary course, shall seek to save (c) his life, shall lose it: and whosoever will lose his life for his sake and the Gospels, shall save it.] That those that will undertake his Discipleship, must have minds seriously prepared (d) to part with all, rather than renounce him, and must be ready and willing after his example, and for his sake, to take up their Cross, and to suffer persecution and affliction. And that they may not warp in the day of tryal, he advises them to cast up before-hand, what a real profession of Christianity may cost them: As a man that intends to build a Tower, must first cast up whether he be able to defray the charges thereof; and as a King that goes to war with another King, must first consider whether he hath a power sufficient to fight him, or no, and is provided of all necessities for such an undertaking. These things he foretells them of, as requisite to be considered by them, before they enter into his Discipleship, that they may not rashly undertake it. And he further tells them, that having once listed themselves for his Disciples, they must labour to express the power of his Doctrine in the holiness and purity of their conversation, and in zeal for his honour and glory, and must be as the Salt (e) of the Earth, good and savoury (f) in themselves, and by their example and good exhortations, must endeavour to season others with the Salt of Grace. But if these things be not in them, and they relapse from their profession, they will be like Salt, that hath lost its savour, good for nothing, and so being unsavoury in themselves, they will be useless and unprofitable to others.

(a) V. 26. Qui non prior odit Patrem, &c. Id Matth. 10. 37. sic exponitur qui amat Patrem plus quam me, sic Joh. 12. 25. & prior qui odit animam suam, i. e. qui minus diligit vitam suam quam Christum. Ita Lea musus dicitur, cui Rachel preferitur Gen. 29. 31. i. e. minus amari. (b) See sect. 10. of this ch. (c) See sect. 47. of this ch. (d) unusquisque Christianus paratus animo esse debet universo mundo, & proprie etiam vite vale dicere, si cum preceptis Christi servari nequeant. Janf. Non hic altus designatur, sed affectus animi istae omnia infra Christum ducentis, & parati eamittere si salutem pietate retinere nequeant. (e) See sect. 15. of this chapter, p. 2. (f) Sal dum salis naturam retinet optimum est; idem si naturam suam exuat peius glebae & fimo; neque per se fructus profert, neque alteri ad fructum prodest.

Luke 14. 25. And there went great multitudes with him: and he turned, and said unto them,

26. If any man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own life also, he cannot be my Disciple,

27. And whosoever doth not bear his Cross, and come after me, cannot be my Disciple.

28. For



28. For which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
29. Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,
30. Saying, This man began to build, and was not able to finish.
31. Or what King going to make war against another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
33. So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my Disciple.
34. Salt is good; but if the Salt have lost his favour, wherewith shall it be seasoned?
35. It is neither fit for the Land, nor yet for the Dunghil; but men cast it out. He that hath ears to hear, let him hear.

## SECT. XLII.

OUR Saviour had sometime before invited all that were *weary and heavy laden* to come unto him (as we have seen, sect. 10. of chap. 4.) And had declared, that those that being invited to the celestial Supper, and refused to come, should never taste of it (as we have seen, sect. 40. of this chapter.) Hereupon many *Publicans* (namely, all (a) those that were thereabout) and other sinners, now come unto him (as sick persons to a Physician) to hear his *Doctrine*, and receive instruction from him. The *Scribes* and *Pharisees* (who were puffed up with a vain opinion of their own Righteousness) take offence at this, and calumniate him for admitting sinners into his company, and eating with them. Hereupon he declares God's tender care for the recovery of poor *lost sinners*, and how ready he is to receive any that repent and return; and how they that are truly converted themselves, are so far from envying the conversion of others, that they heartily rejoyce at it. All which he sets forth in *three eminent Parables*.

(a) V. i: *uidentes] nempe qui non procul aberant ab eo loco, ubi cum Dominus fuit.*

1. The Parable of the *lost Sheep*.

First, Of a *man*, (\*) who, though he hath many sheep, yet if he *lose one*, he diligently seeks it, and having found it, rejoyces, and carries it home upon his shoulders, (a) and calls upon his friends to rejoyce with him. Thereby declaring how *God*, and the *holy Angels* (b) in Heaven rejoyce (as joy is taken for an affection arising from some fresh and new good) for one sinner that repenteth, and recovers from his lapse, and returneth from his wandering, more than for many righteous persons, which went not so astray [as 'tis *Matth. 18. 13.*] But having continued

(\*) Est eadem fere parabola, Matth. 18. Sed sine paulo diverso proposito: ibi, ne in cursu ad pietatem offendamus eos quos Deus tan-topere vult servatos; hic ne eos crudeliter aversemur

quorum Deus miseretur. (a) Quod exemplar humanissima pietatis tanti fecerunt veteres, ut hanc imaginem Pastoris, Ovem in humeris reportantis sacris calicibus insculperent. Teste Tertul. de pudicitia. c. 7. & 10. (b) Lachryma penitentium, Vinum Angelorum. Bernard.

(c) Qui non indiget penitentiâ] i. e. quibus non est opus de toto vita genere migrare. Grot. Majus in celo gaudium est de uno solo peccatore penitente, quam de multis justis perseverantibus; intellige gaudium novum & præsens, quia nova ac singularis ratio gaudendi occurrat de illo, quæ non occurrat de his. Mens salvatoris est, si tantum est in celo gaudium de penitentiâ unius peccatoris, tum ego velle facio qui hic in terrâ modis omnibus laboro, ut peccatores ad penitentiam, & salutem adducam. Luc. Brugenf.

in the right way, need (c) no repentance as to such a particular exorbitancy: Just as a Father is touched with a more sensible joy, for the recovery of one of his Sons, who was dangerously sick, than for the health of all the rest, who were in no such danger, though he love all his children very well, and desires the health and prosperity of them all. From *Verf.* 1, to 8.

## 2. The Parable of the lost Groat.

Secondly, Of a Woman lighting a Candle and seeking diligently her *lost Groat*, which having found, she rejoyces, and invites others to rejoyce with her for it. As people usually rejoyce more at the finding of *one thing* they gave up (in a manner) for lost, than for many other such things, which they still enjoy. The scope of this Parable is the same with the former. *Verf.* 8, 9, 10.

## 3. The Parable of the lost Son.

Thirdly, Of a Father graciously receiving and rejoycing at the return of his *Prodigal Son*, (d) which his *other Son* repined at. In the two former Parables is held forth the great pains and care Christ takes for the recovering of lost sinners. In this is shewed with how much readiness, willingness, and gladness our heavenly Father receives repenting (e) and returning sinners. By the Father therefore here we are to understand God; by the Prodigal Son, all sorts of sinners; by the other Son, the Scribes and Pharisees, who (presuming on their own merits and Righteousness, (f) and being as high-minded, as if they had never sinned, and as unthankful, as if God had never done any thing for them worthy of their service, as is intimated, *Verf.* 29.) murmured at Christ for conversing with sinners, though to bring them to repentance; which graciousness and mercy, they should have been so far from being discontented at, that it should have been matter of great rejoycing to them. From *Verf.* 11. to the end.

(d) Inter omnes Christi Parabolas hæc sanè eximia est, plena affectuum, & pulcherrimis picta coloribus. Grot.

(e) V. 19. Non sum dignus] Accusatoris primum partibus fungere, deinde iudicis, novissimè deprecatoris, inquit Seneca.

(f) Tertullianus de pudicitia postquam hujus loci meminisset, posuit ergo illos (Judæos) in Parabolas, et si non quales erant, sed quales esse declinabant.

**Luke 15. 1.** Then drew near unto him all the Publicans and sinners for to hear him.

2. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3. And he spake this Parable unto them, saying,

4. What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5. And when he hath found it, he layeth it on his shoulders, rejoycing.

6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth,

- penteth, more than over ninety and nine just persons that need no repentance.
8. Either what, Woman having ten pieces of silver, if she lose one piece, doth not light a Candle, and sweep the house, and seek diligently till she find it?
  9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.
  10. Likewise I say unto you, There is joy in the presence of the Angels of God, over one sinner that repenteth.
  11. And he said, A certain man had two Sons.
  12. And the younger of them said to his Father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
  13. And not many daies after, the younger Son gathered all together, and took his Journey into a far Country, and there wasted his substance with riotous living.
  14. And when he had spent all, there arose a mighty famine in that Land; and he began to be in want.
  15. And he went and joyned himself to a Citizen of that Country; and he sent him into his fields to feed Swine.
  16. And he would fain have filled his belly with the husks that the Swine did eat: and no man gave unto him.
  17. And when he came to himself, he said, How many hired Servants of my Fathers have bread enough and to spare, and I perish with hunger!
  18. I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee,
  19. And am no more worthy to be called thy Son: make me as one of thy hired Servants.
  20. And he arose, and came to his Father. But when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
  21. And the Son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.
  22. But the Father said to his Servants, Bring forth the best Robe, and put it on him, and put a Ring on his hand, and Shooes on his feet.
  23. And bring hither the fatted Calf, and kill it; and let us eat and be merry.
  24. For this my Son was dead, and is alive again; he was lost, and is found. And they began to be merry.
  25. Now his elder Son was in the field; and as he came and drew nigh to the house, he heard musick and dancing.
  26. And he called one of the Servants, and asked what these things meant.
  27. And he said unto him, Thy Brother is come, and thy Father hath killed the fatted Calf, because he hath received him safe and found.
  28. And he was angry, and would not go in: therefore came his Father out, and intreated him.
  29. And he answering, said to his Father, Lo, these many years do I serve thee, neither transgressed I at any time thy Commandment, and yet thou never gavest me a Kid, that I might make merry with my friends:
  30. But as soon as this thy Son was come, which hath devoured thy living with Harlots, thou hast killed for him the fatted Calf.
  31. And he said unto him, Son, thou art ever with me, and all that I have is thine.
  32. It was meet that we should make merry, and be glad: for this thy Brother was dead, and is alive again; and was lost, and is found.

## SECT. XLIII.

HE now propounds to his Disciples and Followers, the Parable of a *rich man*, who being informed of the unfaithfulness of his *Steward*, called him to give up his accounts, resolving to put him out of his place. Hereupon the *Steward* cunningly and politickly contrived to make himself friends aforehand among his Masters Debtors (that they might receive him into their houses) by giving unto them his Masters goods. This coming to his Masters knowledge, he commends the *wit* and *policy* (though not the *falseness* and *injustice*) of his Servant thus to provide for himself against the future; shewing that worldly men are commonly more provident and prudent for *their own generation*, (a) and to make provision for themselves for time to come, and the remainder of their frail life here, than pious men are to provide for their eternal happiness. The scope of the Parable therefore is, to shew that men are but *Stewards* of the *goods*, *riches*, and other *gifts* they have received from God; that to him they must be *accountable* for them. That they out to imploy them so, as may tend to his glory, the good of others, and their own comfort; and particularly, that they ought to distribute to the *poor*, and so use a prudent and careful providence for their *future eternal safety* and *bliss*, when God by death shall take from them their Stewardship. For if the *unjust Steward* made to himself friends, by giving them his *Master's* goods (who were ready thereupon to receive him into their houses, when he was turned out of his Office) much more shall *they* be received into everlasting habitations above, who (in conjunction with other graces) are free in distributing to the poor according to their ability, especially *God's poor*, who will pray for them here, and hereafter bless them before God, and bear witness of their charity, and liberality shewed unto them: So that by liberal Alms-giving, and distributing of their *Mammon* to the poor, they shall (as it were) make to themselves friends, (b) to receive them into the glorious mansions of Heaven. Not that they shall merit to find favour with God by their Alms; but of his *free mercy*, (\*) according to his promise, he will reward them for their liberality. From Vers. 1, to 10.

(a) ἐπονομα-  
τιστοὶ οἱς τὴν  
γῆν καὶ τὴν  
σαυτῶν.

(b) Facite vo-  
bis amicos ex  
Mammonā ini-  
quitatis ut  
cum defecerit-  
is, recipiant  
vos in aeterna  
habitalia.]

Opus hoc receptionis in aeterna habitacula solius Dei est, & Servatoris Jesu Christi. Tribuitur autem pauperibus, quia ipsi sententiam Christi iudicis de salvatione piorum in vultu approbabit, & beneficentia (qua fidei fructus est) testes erunt. Per eos qui recipiunt in aeterna habitacula, nonnulli intelligunt sanctos Angelos qui in die iudicii pios colligent, & in caelum recipient. Gloss. ἱερὰ τὰ ἐκείνητα. Aliqui existimant omnia hic esse verbum transiivum, & significare derelinquere, deserere, & sic interpretantur haec verba, ut cum defeceritis scilicet illum fallacem Mammonem, illi vos recipient, scil. pauperes in aeterna tabernacula. Baldu. Wallrus. Μαμωνᾶς vox est Syriaca derivata ab ἰδῶν multitudo seu copia opum. Hinc lingua Aramea loco ἰδῶν substituit ὁ, & additā finali N facit Mamona, & pro more Graecorum additā terminatione s fit μαμωνᾶς, V. 9. dicitur μαμωνᾶς ἀδίκησας, V. 13. μαμωνᾶς ἀδίκησας, ubi τὸ ἀδίκησας opponitur ἀνδρείως; ἀδίκησας enim & ἰσχύς saepe in versione LXX. senum, sunt οὐδένως, intelliguntur ergo divitiae quae non sunt verae, sed mendaces & fallaces. Some think that Riches are here called Mammon of unrighteousness, because they are often (though not always) either unrighteously got, or kept, or used. (\*) Beneficentia non est causa receptionis, sed tantum notari-  
cipiendorum, non meritum, sed testimonium & signum quod ipsi egeni in die extremo exhibebunt. Unde sensus est si des benignus pauperis, & sic fidem in Christum demonstres externis factis, per Christum in communionem sanctorum caelestium recipieris, & omnes sancti, Christi amici, latius illic ingredientem te recipient. Vid. Melfurenum in Vind. Evan. And



And having shewed them the benefit they shall reap, if they be faithful in a right imploying those *temporal good things* God hath betruſted them with, he now ſhews them the detriment and damage that will redound to them if they do otherwiſe. For (as 'tis ordinarily ſeen among men) he that is found unfaithful in a *little*, will not be truſted with *much*; but he that hath approved himſelf truſty in a *little*, will be truſted with *much*. So, if they uſe *ſecular things well*, and in a right manner (whereof God hath made them Stewards for a time) he will give unto them *heavenly* and *eternal riches*, *Verſ. 10.* But if they be not faithful in a right imploying their *temporal* riches (which are but perishing and deceitful) how can they hope that God will intruſt them with the *ſpiritual* and *heavenly*, which are *true riches*, *Verſ. 11.* And if they be not faithful in thoſe *external* good things, which God intruſts them with, but for a time, to uſe not only for *themſelves*, but for the good of *others* alſo, and which they muſt afterwards leave to others, how can they expect that God will give them thoſe *ſpiritual* good things, which are never taken away from them, (c) to whom they are given, and which alwaies profit them, and never leave them. *Verſ. 12.*

And that they might be more free to theſe duties of *charity* and *beneficence*, to which he had been exhorting them, he further cautions them, to take heed of *earthly-mindedneſs*, and the love of the world, and ſetting their hearts too much upon riches: For no man can ſerve two ſuch contrary Maſters as *God* and *Mammon* are. He that ſerves riches, and makes *wealth* his *God*, is an Idolater, and will have his heart drawn away from the true God. *Verſ. 13.*

The covetous *Phariſees* (that, as it ſeems, thought few men happy but thoſe that were rich) *derided* this Doctrin. (d) Whereupon he ſharply reproveſ them for their horrible pride and hypocriſie, and affectation of the opinion and eſteem of men, ſhewing them that *many things that are highly eſteemed among men, are abominable in the ſight of God.* *Verſ. 14, 15.*

And this perverſeneſs and obſtinacy of theirs was the more culpable, becauſe they lived in ſuch times wherein the Goſpel was preached, and the Evangelical Adminiſtration begun, by *John's* Miniſtry was carried on by the Meſſias himſelf. For before *John's* preaching, and baptizing, (e) the Prophets foretold, and the Ceremonial Law prefigured the coming of the Meſſias, but *John* pointed him out, and ſhewed him *to be come*, and that his ſpiritual Kingdom was begun. And ſince his Goſpel (whereby his Kingdom is ſet up) began to be preached, and proclaimed, multitudes (f) of people with ardent affections, and zeal, ran to it, and embraced it, preſſing into the Kingdom of the Meſſias, and ſeeking after ſalvation by him with as great earneſtneſs, as thoſe that do by force ſeek to take a Town. Yet notwithstanding this great efficacy of the Goſpel upon others, they, the Scribes and Phariſees neglected and deſpiſed it, *V. 16.*

Yet, leſt whileſt he ſpoke thus highly of the *Goſpel*, they ſhould calumniate

(c) τὸ οὐκ ἐπιδοῦν ἰδ quod hominibus ἀναγκαῖον. Grot.

(d) Non poterat avaris non ingratis eſſe tam ſevera liberalitatis præſcriptio. Amara ſunt vitiis & malis viventibus præcepta juſtitiae. Laſtan.

(e) See ſect. 10. of chap. 4. *Matth. 11. 13.* 'Tis ſaid, *all the Prophets and the Law prophesied until John.* Here, *the Law and Prophets were until John.*

(f) *V. 16. 1 Omnes* id eſt, ſere omnes, pique, multi. Piſc.

calumniate him (as they often had done) as a destroyer of the *Law*, he shews that as all that was fore-signified and prefigured by the *Ceremonial Law* should certainly be accomplished, so the *Moral Law* should still continue in force, which (for all their pretended zeal for the *Law*) was by them violated, as particularly the *seventh Commandment*, which they brake by permitting and pra-

(g) See ch. 4. *stifing divorces* (g) upon unjustifiable grounds, [see *Matth.* 3. 31, 32.] *Verf.* 17, 18.

(h) *Credo ego nec solum historiam, nec solum parabolam esse, sed mixtum quiddam ex utraque; qualis apud poetas Tragicomedia esse dicitur:*

atque hac ipsa est *Iustini* sententia. *Maldonat.* in loc. *Scriptor* responsum ad *Oribodoxos* ait, nec fabulam proprie esse nec historiam, sed *ὑποπόπῳ* potiùs. Ita solent eloquentie Magistri appellare narrationem quibus res vera coloribus verisimilibus depingitur. Narrant autem illi non tantum quae facta, sed et quae dici aut fieri potuisse probabiliter creditur. *Grot.* (i) *Lazarus* is frequently used in the *Jerus. Talm.* for *Eleazer*, which word signifies, *God help me*, or *God is my help.* (\*) *V.* 22. Factum est autem ut moreretur mendicus, & aspiciatur ab Angelis in sinum *Abrahami.* En subita mutatio! Qui modò non hominum modò, sed & canum ludibrium fuerat, repente Angelorum Ministerio honoratur. Erat autem vetus *Judaeorum* traditio, piorum animas ab Angelis deduci & *παραδόντων.* *Paraphrastes Chaldaeus* ad *Canticum* 4. 12. In sinum *Abrahami* Christus: guardia post hanc vitam more tunc recepto sub conviviis specie describit. In conviviis autem solebant dilectissimi in sinu ejus recumbere qui conviviis princeps esset. *Vid.* *Joh.* 13. 23. (k) Non accusatur hic dives rapina, nec quod inutili auro incubaret, ut *Hesperidum Serpens*, sed quod deliciis afflueret cum aliis consumeret egestas, & accusatur ut veteris non ut novae ejusque perfectionis legis violator. Quomodo igitur panem huic divitiis infusum evadet pars magna Christianorum? *Grot.* (l) *Lazarus* huic *Lazaro* cognominem vita reddidit Christus. An ed magis mortuis Christi obtemperant *Pharisaei*? Imò potiùs quàm id facerent, operam dederunt ut & Christum & *Lazarum* trucidarent. (m) See *Deut.* 15, from 7, to 12. *Isa.* 58. 7.

*Luke* 16. 1. And he said also unto his Disciples, There was a certain rich man which had a Steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy Stewardship: for thou mayest be no longer Steward.

3. Then the Steward said within himself, What shall I do? for my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed.

4. I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their houses.

5. So he called every one of the Lords Debtors unto him, and said unto the first, How much owest thou unto my Lord?

6. And he said, an hundred measures of Oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? and he said, An hundred measures of Wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the Lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to your selves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.

10. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11. If therefore ye have not been faithful in the unrighteous Mammon, who will commit to your trust the true riches?
12. And if ye have not been faithful in that which is another mans, who shall give you that which is your own?
13. No Servant can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.
14. And the Pharisees also who were covetous, heard all these things: and they derided him.
15. And he said unto them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.
16. The Law and the Prophets were until John: since that time the Kingdom of God is preached, and every man presseth into it.
17. And it is easier for Heaven and Earth to pass, than one tittle of the Law to fail.
18. Whosoever putteth away his Wife, and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her Husband, committeth adultery.
19. There was a certain rich man, which was clothed in Purple and fine Linnen, and fared sumptuously every day.
20. And there was a certain Beggar named *Lazarus*, which was laid at his gate full of sores,
21. And desiring to be fed with the crumbs which fell from the rich mans table: moreover, the Dogs came and licked his sores.
22. And it came to pass that the Beggar died, and was carried by the Angels into *Abraham's* bosom: the rich man also died and was buried.
23. And in Hell he lift up his eyes, being in torments, and seeth *Abraham* afar off, and *Lazarus* in his bosom.
24. And he cried, and said, Father *Abraham*, have mercy on me, and send *Lazarus* that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
25. But *Abraham* said, Son, remember that thou in thy life-time receivedst thy good things, and likewise *Lazarus* evil things: but now he is comforted, and thou art tormented.
26. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.
27. Then he said, I pray thee therefore Father, that thou wouldest send him to my Fathers house:
28. For I have five Brethren; that he may testify unto them, lest they also come into this place of torment.
29. *Abraham* saith unto him, They have *Moses* and the Prophets; let them hear them.
30. And he said, Nay, Father *Abraham*: but if one went unto them from the dead, they will repent.
31. And he said unto him, If they hear not *Moses* and the Prophets, neither will they be persuaded, though one rose from the dead.

## SECT. XLIV.

HE now turns his speech to his Disciples again, acquainting them that it cannot be expected (\*) (if the malice of the Devil, the corruption of men, and God's righteous permission and judgement be considered) but that offences (a) will come, (\*) yea,

vine impediuntur scandala. Coningere non potest, ut non, &c. pro quo Græci usitate dicunt ἀδελφότης ἔστι. (a) See sect. 15. of this chapter. (\*) Ἦν οὐκ ἀπολύτως ἀπολύτως, sed consequentia quando ex præsuppositione certarum causarum aliquid sequitur.

M

and

(\*) ἀδελφότης ἔστι, non convenit, non expedit ut vi potentia di-

(b) The nature of scandal is not only to grieve another, but edificare ad delictum. Theophylact calls scandals τὰ καλύματα τῆς ἀγνοίας καὶ ὁσιότητος, hinderances to a good and godly life. (c) Maximum hoc est ei à quo lapsus fuit, adde non wastet, ut etiam salutem ejus consulat, & quidem cum summâ equitate, ac placiditate. Hoc qui recte præstare poterit, neque alios ipse offendet, neque in officio suo circa alios, à quibus est injuriâ provocatus, negligens erit.

and that one Brother will give occasion of scandal and offence to another. And therefore adviseth them to take heed of *doing*, or *speaking*, or *teaching* any thing whereby they may offend any of the little ones; that is, whereby they may draw even the least among the faithful to sin (b) or apostasie, or discourage them *in*, or draw them *from* their Christian course. But on the other side, they should be careful to do their utmost to *reduce* (c) any Christian that offendeth, and in order thereunto, he exhorts them to *admonish* and *reprove* a Brother that trespasses against them, and upon his *Repentance* and Reformation to pardon him, how oft soever he hath offended.

- LUKE 17. 1.** Then said he unto the Disciples, It is impossible but that offences will come; but wo unto him through whom they come:
2. It were better for him that a Millstone were hanged about his neck, and he cast into the Sea, than that he should offend one of these little ones.
  3. Take heed to your selves: If thy Brother trespass against thee, rebuke him; and if he repent, forgive him.
  4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

#### SECT. XLV.

(a) Utrumque & credere, & operari Dei est, quia ipse præparat voluntatem; & utrumque nostrum, quia non fit nisi volentibus nobis, August. (b) Our Saviour useth this expression upon three several occasions. 1. When his Disciples could not cast out the Devil. Matth. 17. 19. 2. Upon drying up the fig-tree, Mark 11. 20. 3. In this place, where a saving justifying faith seems to be intended; in the first place he speaks of the Faith of Miracles; in the second both of that, and justifying faith also; of the one primarily, of the other secondarily. (\*) Per miracula operata significantur symbolice miracula interiora, stupenda scilicet opera dilectionis quorum magis segetem proferre solet fiducia in Deum. Grot.

**T**HE Apostles apprehending this, as also his former injunctions, to be something hard and difficult, intreat him to *increase their Faith*, (a) that they may depend on him for power to perform them. Our Saviour tells them, that if they have but the least dramm of true *justifying Faith*, even as much as a *grain of Mustard-seed*, (b) *lively, sharp, and active*, they shall be inabled to do these things as by a small degree of miraculous Faith they have been inabled to do such wonderful things as are above the strength of nature, and are as highly supernatural, as the removing of Trees and Mountains, (\*) seems to be, [see Mark 9. 23.] Yet when they shall be inabled by grace and strength derived from him to do these things, and obey him in these injunctions, they must not think they *merit* any thing at his hands, but have done only that which was their bounden duty, and justly required of them. Which he further illustrates by the *Parable* or *Similitude* of a *Servant*, or *bond-slave*, who must not think it sufficient to do *that one business*, to which he was commanded (as plowing or keeping Sheep, &c.) but must set himself chearfully to such other services which his Master shall require of him (as waiting at the Table, &c.) And though he serve never so diligently, he is not to expect his Master will thank him, as if he were be-

holding



holding to him. So they, when they do the things enjoined them (c) ought not to think they do deserve any thing at God's hand, but must persevere on in the duties required of them to the end, remitting with all humility, (d) the reward to God's good will, who gives it out of *meer grace*, and not as a *thing due*.

(c) Sic & vos oray cum feceritis omnia &c. h. e. si feceritis.

Nemo enim ad eam perfectio-

nem in hac vitâ pervenire potest. Conditionaliter igitur Christus loquitur, quod si possibile id esset ut omnia qua debuerunt, fecissent, tamen deberent se agnoscere servos inutiles. Gloss. Manifestus locus unde error Pontificiorum de operibus supererogationis confunditur. Freid. lib. Dei spiritus nos excitat ut bene agere velimus, & bene agentes adjuvat. In nullo gloriandum, quando nostrum nihil est. Cyr. (d) Facilius sine operibus (ait Chrysostomus) humilis animus hominem ad salutem perducit, quam cum operibus conjuncta superbia. Nesci jactes si bene servisti: obsequitur Sol, obtemperat Luna. Vid. Job 35. 7. Rom. 11. 35.

**Luke 17. 5.** And the Apostles said unto the Lord, Increase our Faith.

6. And the Lord said, If ye had Faith as a grain of Mustard-seed, ye might say unto this Sycamine-tree, Be thou plucked up by the root, and be thou planted in the Sea; and it should obey you.

7. But which of you having a Servant plowing, or feeding Cattel, will say unto him by and by; when he is come from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thy self and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that Servant because he did the things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable Servants: we have done that which was our duty to do.

## SECT. XLVI.

**D**Esigning now to go up to Jerusalem to suffer (which he had had his thoughts much upon before, as a *time drawing near*, as appears, *Luk. 9. 51.*) He went thitherward passing between *Galilee* and *Samaria*; (a) and in a certain Village, as he passed along, there met him *ten Lepers*, (b) who cried to him for help. He intimates to them, they shall be healed, bidding them go and shew themselves to the Priests (c) which by the Law they were required to do when the cure was wrought) that he may pronounce them clean, and offer the sacrifices prescribed for them, as is enjoined, *Levit. 14.* And accordingly it fell out, as they were on *their way*, they were all healed. Yet only *one* (\*) of them returned back to him, to give him thanks, (and to ascribe glory unto God by confessing that Christ had cured him by his divine Power) and he was a *Samaritan* (d) who humbly prostrating himself at his feet in token of thankfulness,

(a) Sensus est christum, quum in Galilea esset condescendisse Hierosolymam, itinere facto inter Samariam, & eam orientalem Galileam partem qua Samaria continetur, terminus est, hoc est per locum inter Samariam & Galilaam medium. De Dico.

(b) Vid. sect.

16. of chap. 3. (c) Quo dicto tacite pollicebatur sanitatem in itinere obventuram. Grot. (\*) The ingratitude of the Nine was sacrilegious, inasmuch as their silence robbed God of his honour due, and Christ of the glory of his Miracle. Taxat ingratitudinem eorum Novem Christus, quod divinam erga se beneficentiam clam habere, & tantum Dei beneficium celare, clanculumque quasi suffragari studuerint. Solam Samaritanum quod Deo, & Christo debebat professus, religiosâ gratitudine Judæos vicit: ut nullus Gentilis desperet inquit Theophilus, & nullus de sanctis parentibus gloriatur. Luc. Brugens. (d) It seems their disease and common misery brought them acquainted, and united them in petitioning Christ, though otherwise the Jews had no commerce with the Samaritans, Joh. 4. 9. Morbi communio eos inter se conciliaverat, & commune studium sanitatis ut simul omnes quasi factâ manu, Christi benevolentiam expugnarent. Luc. Brugens.

(c) Fidei Samaritani, non fidei, ascribit Christus Miraculum: non quod ipse non fuerit precipuus auctor, sed quod fides fuerit cooperata, preparans Samaritanum, & capax reddens tanti beneficii. Idem.

Christ raises him up, and dismisses him, commending his *faith*(e) and *gratitude*.

Luke 17. 11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain Village, there met him ten men that were Lepers, which stood afar off:

13. And they lifted up their voices and said, Jesus, Master, have mercy on us.

14. And when he saw them, he said unto them, Go shew yourselves unto the Priests. And it came to pass that as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on his face at his feet, giving him thanks, and he was a Samaritan.

17. And Jesus answering, said, Were there not ten cleansed? but where are the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way; thy Faith hath made thee whole.

## SECT. XLVII.

Being now asked of the Pharisees (who expected the Messiah should be a temporal Prince, and should deliver them from the Roman yoke under which they groaned) *when the Kingdom of God* (of which he had so often spoken) *would come*, or when he would (if he were the *Messias*) take upon him Regal Authority? He answers that the *Kingdom of God*, or of the *Messias*, comes not with *observation*, (a) or

(a) Id est, cum externo quopiam Majestatis splendore, ex quo posset agnosci. Alioquin ex manifestis etiam multis signis potuit intelligi, Christum esse Messiam illum, cujus Regnum tam diu fuit expetitum. Wallæus.

outward pomp and splendor (as they expected) but was brought unto them by the Ministry of *John*, of *himself*, and of *his Disciples*; that he, the true *Messias*, was now among them, and his Kingdom was set up by the secret operations of the Spirit of God in the souls of men, through

the Preaching of the Gospel, which was the Scepter of his Kingdom, which is *spiritual*, and not obvious to mens eyes, or observation; so that they shall say, *Lo here, or, lo there is the seat of his Empire*; for 'tis not confined to any one place. *Vers* 20, 21.

2. Having spoken these things to the *Pharisees*, he turns to his Disciples, and acquaints them what daies of tribulation should come on that Nation, after his departure out of the world, and then they should wish for his bodily presence again among them (b) for their defence and comfort, though now they did not prize it as they ought, *Vers* 22. Yet he warns them, that they

(b) Venient tanta calamitates in orbem Judaicum, ut homines desideraturi sint, vel unum tantum diem me videre, & auxilio meo frui, non tamen sint voti sui compotes. Bengt. in h. l.

should

should not by such a desire be induced to believe those seducers

(c) that would at that time arise, putting them in hope of a deliverer, pretending there is a Messias in this or that place. These he charges them they should not go after nor follow. *Verf. 23.*

Store of *Seducers*, some of which called them out into the desert; others into the Mount of Olives, and pretended they would be their deliverers: among whom also may be reckoned that Egyptian, *Acts 21. 38.* *Lib. Antiq. c. 4. & belli Jud. lib. 2. c. 12.*

3. He shews them that his coming to execute vengeance on his enemies (*viz.* these obdurate Jews by the Romans) would be sudden, like lightening in the Air. But he must first be rejected and crucified by them. Then some time after that (when they shall be in deepest security, (d) as it was with the Old World in the daies of *Noah*, and with the City of *Sodom* in the daies of *Lot*) shall sudden destruction (\*) come upon them. From *Verf. 24, to 31.*

4. He advises them, that when they shall see Judgement thus breaking out upon them, that every one that is in *Judea*, should make all possible speed to get out of it, as *Lot* and his Family did out of *Sodom*, and to take heed of imitating *Lot's* Wife, who looking back, became a pillar of Salt, (e) [*Gen. 19. 26.*] *Verf. 31, 32.*

5. He declares that he that shall then take any unchristian course to preserve his life (f) by denying him and his Gospel, he shall lose the true life, which is *Eternal Salvation*; but he that shall lose his life for his sake and the Gospels, instead of a mortal, shall enjoy an immortal life in bliss and glory.

*munis impiorum exitio involutus; quod omnibus illis accidit qui cum Christianis in Montana aut Pellam versus fugere noluerunt. Grot. (coronatos auribus) in vitam generabit: Etiam si mortem corporis obeat, tamen vitam sibi parabat, veram scilicet ac solidam, qualis altera non fuerat, i. e. immortalem & eternam. Luc. Brug.*

6. He further shews, that in that terrible time (which may well be called a night (g) of calamities) there will be much of God's distinguishing mercy and providence discerned in rescuing one from that calamity, whereby another shall fall, (h) some staying in *Judea*, others (as by an invisible hand of providence) being hurried out of (i) it, and so escaping the danger. *Verf. 34, 35, 36.*

7. His Disciples hearing him speak of such tremendous calamities, ask him where these things would happen? he answers them, that *Wheresoever the carcass is, thither will the Eagles be gathered together*, (k) by which proverbial speech he gives them to understand, that *Jerusalem*, and the obdurate Nation of the Jews, was that carcass which the Roman Armies (whose ensign is the Eagle) would quickly find out and seize upon, and that *Judea* would be the stage of these tragical miseries. *Verf. 37.*

*que interfectioni maturam, cadaveris instar projecti, tradiderit Deus, advolabunt illi milites Romani, aquilarum instar, cum aquila suis, atque eam dilacerabunt, & exedent. Atque hac etiam quadrat responsio Christi Luc. 17. ult. Cum post eadem dicta que dicuntur in hoc capite, quaeretur, Ubinam hæc, Domine? respondit ille ubicunque est cadaver, &c. tacite hoc innuens, Hierosolymas gentemque impiam, quam per totum caput depinxisset, cadaver illud futurum, quo convolutura essent aquile avidæ & voraces illud comestura. Dr. Lightfoot in v. 28. c. 14. Matthæi.*

(d) See sect. 63. of this chap. part 5.

(\*) Interim memoria tenebre debemus omnia illa localia judicia, imagines, & pignora esse judicii universalis. Grot.

(e) At alias suo exemplo conditæ. Aug. 8.

(f) See sect. 10, and 41. of this chap.

Qui parabit vitam suam conservare, amittet, com-

(g) Solent Hebræi noctis & tenebrarum nomine magnas ærummas denotare.

(h) See sect. 73. of this chap.

(i) Ubi est periculo educetur velut apprehensa manu, & aliter relinquetur communi exitio.

(k) Subitanea vindicta Christi revelabitur; nam cum ardeat gentem-

- Luke 17. 20.** And when he was demanded of the Pharisees, when the Kingdom of God should come; he answered them, and said, The Kingdom of God cometh not with observation.
- 21.** Neither shall they say, Lo here, or, lo there: for behold the Kingdom of God is within you.
- 22.** And he said unto the Disciples, The daies will come when ye shall desire to see one of the daies of the Son of man, and ye shall not see it.
- 23.** And they shall say to you, See here, or see there: go not after them, nor follow them.
- 24.** For as the lightning that lightneth out of the one part under Heaven, shineth unto the other part under Heaven: so shall also the Son of man be in his day.
- 25.** But first must he suffer many things, and be rejected of this generation.
- 26.** And as it was in the daies of Noe, so shall it be also in the daies of the Son of man.
- 27.** They did eat, they drank, they married Wives, they were given in marriage, until the day that Noe entered into the Ark: and the flood came and destroyed them all.
- 28.** Likewise also as it was in the daies of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:
- 29.** But the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all:
- 30.** Even thus shall it be in the day when the Son of man is revealed.
- 31.** In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
- 32.** Remember Lot's Wife.
- 33.** Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.
- 34.** I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
- 35.** Two women shall be grinding together: the one shall be taken, and the other left.
- 36.** Two men shall be in the field; the one shall be taken, and the other left.
- 37.** And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the Eagles be gathered together.

## SECT. XLVIII.

(a) dixit iis  
Parabolam  
πεὶς τὸ δὲ  
ad oportere, id  
est, ad docen-

**N**OW he encourages his Disciples to *servency, importunity, and perseverance* (a) in prayer, and not to *faint*, from the Parable of the *importunate Widow* prevailing with an unjust

dum quod oporteat semper orare, hoc est, quam sapientissime; opponitur enim intermissione ex tedio aut desperatione, ut ex consequenti a τῶν δούλων conspicitur: καὶ μὴ ἐκκαθῆναι, & non segnescere, seu elanguescere, & quasi ὁ τοῦ κακῆς νικῆσαι, a malo vinci, seu malis succumbere, qua videtur esse vii verbi. Sensus est, non esse fatiscendum in precibus, sed orandum ut Paulus monet, 1 Thess. 5. 17. ἀδιαλείπτως indefinenter. Quod si ἀσπλῆ in hanc vocem πᾶν τὸ ἐκ τῆς ἐλπίδος, de oratione mentali, & serii affectus cordis, Deo jugiter verā fide adherentia, & continuo ad eum suspirantis, hac verba intelligenda. Glass. V. 5. Ne perpetuo veniens eis τίλθῃ ἐκ τῆς ἐλπίδος ad verb. valet in finem seu ad finem usque id est indefinenter. Est Hellenistica locutio ex Hebræo עולם in seculum, semper, perpetuo in ἀσπλῆ. ὁ πᾶν τὸ ἐκ τῆς ἐλπίδος, proprie d. cuntur pugiles cum pugnis aut castibus antagonistam obtundunt, unde ὁ πᾶν τὸ ἐκ τῆς ἐλπίδος dicuntur vulnera ex commotione accepta ex quibus facies aut alia pars corporis redditur livida collecto ad cutim sanguine. Inde factum ut accipiat pro domare, & quasi validis ictibus subicere reluctantem, vide 1 Cor. 9. 27. Hic ergo de eā molestiā intelligitur quam sustinet quispiam cujus aures ab importuno aliquo flagitatore quasi verberantur. V. 7. Vociferantes ad eum die ac nocte] His verbis vehementissimæ & perseverantissimæ preces significantur. καὶ μὴ ἐκκαθῆναι ἐπ' αὐτοῖς] καὶ pro καὶν seu καὶ νέας etiam si iram differat super istis; hoc est, quamvis tardior videatur in ulciscendis ipsorum injuriis. V. 8. Cui vindicabit eos ἐν τῇ ἐλπίδι] licet Deus interdum suos patitur ad tempus improborum injuriis vexari, tamen illud tempus quod longum videtur ferentibus, reverā exiguum est, imò momentaneum, unde τὸ ἀγαυὴ τῆς ἐλπίδος dixit Paulus, 2 Cor. 4. 17. Adde quod ipsa illa dilatio causas habet ipsi ferentibus saluare, quanquam sæpe non conspicuas. Vid. Abac. 2. 3. Iustus suā fide vivet. Et in Apocal. velle junguntur ὁ πᾶν τὸ ἐκ τῆς ἐλπίδος καὶ τῶν ἀγίων, c. 13. 10. Grot. Quod dare vult Deus, differt, ne vilescat cito datum. Aug.

Judge;



Judge; (b) which if she could do, they might conclude that they should prevail with God, who is a just avenger of those that fear him, though he may seem slow in vindicating and righting of them. Therefore they should not give over earnest seeking of him, nor suffer their faith or fervency to fail: Yet he intimates, that when he shall come to take vengeance on the obstinate Jews, and to destroy their City, he shall find but little of this faith, and patient waiting for help from God, in the Land of Judea, and consequently little importuning him with incessant cries and supplications, as this poor Widdow did the unjust Judge.

(b) Ne qui miretur impium & iniquissimum Judicem cum Deo comparari: Hoc loco paria non inter se conferuntur, sed minus cum majore, q. d. si etiam ab iniquissimis Judicibus per im-

portunitatem ipsa obtinetur quanto magis piorum assidue preces apud Deum valent? Deus ille justus, ille misericors an non arcebit injuriam, non ab iis quos contemnit, sed quos diligit, non ab iis qui molestiam ipsi exhibent, sed quorum preces magni assilant?

- Luke 18. 1. And he spake a Parable unto them, to this end, that men ought alwaies to pray, and not to faint;
2. Saying, There was in a City a Judge, which feared not God, neither regarded man.
  3. And there was a Widdow in that City, and she came unto him, saying, Avenge me of mine adversary.
  4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
  5. Yet because this Widdow troubleth me, I will avenge her, lest by her continual coming she weary me.
  6. And the Lord said, Hear what the unjust Judge faith.
  7. And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them?
  8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

SECT. XLIX.

HE now reproves the pride and arrogant opinion of the Scribes and Pharisees, and other self justiciaries, who trusted in their own righteousness, and despised others, by the Parable of two persons going up to the Temple to pray, the one a Pharisee, (a) the other a Publican. The Pharisee magnifying himself, and his own merit, and confessing no faults, addressed himself unto God, in this manner, (\*) God, I thank thee, I am not such a sinner as other men are; (b) I fast twice a week, (c) and I pay

(a) Pharisaeus sabbatis prout erat] stans seorsim, i. e. totus in seipsum versus, sibi ipsi

tantum intentus, & nihil nisi seipsum spectans. Freid. lib. (\*) προσευχεται] at is qui sequitur sermo est ex eorum genere quos Graeci δεσποζοντας vocant. Sciendum autem προσευχων nomine generalius accepto comprehendere id quo Deum compellamus. Paulinus in Epistola ad Augustinum de hoc Phariseo, Non orans ut exaudiretur, sed exigens quasi debitum meriti pro operibus bonis quidem, sed ingratis Deo, quia quod iustitia edificaverat, superbia destruebat. (b) Bis peccat; primum quod in magna laude ponit non esse in sceleratissimorum numero; deinde quod de hominibus ceteris quorum maximam partem non novit, tam proterve judicat. (c) Jejuno bis, Sabbato] i. e. in hebdomade, (vox Sabbathum Synecdochice pro tota septimana ponitur.) Nempe die secundo & quinto, h. e. Lunae & Jovis. Volumina jejunii, fol. 54. col. 2. Amplius decreverunt Magistri nostri, ut jejunaretur diebus secundo & quinto, propter tres res, videlicet propter destructum Templum, propter legem conflagram, & propter probum divini Numinis. Vide Casaub. in exercit. contra Baron. pag. 63. Dies illi rursus antiquissimi erant ut videtur Epiphanius, & Theophilactus explicant, dies secundus, & quintus, consentientibus Hebraeorum libris. Christiani veteres, ne qua in parte Judaeis concederent, ex quo facta erat per totum orbem a Judaeis secessio, in horum dierum locum surrogarunt diem hebdomadis quartum, & sextum, quos pagani vocabant Mercurii & Veneris. Tertullianus ait, Stationibus quartam & sextam Sabbati dicimus. Grot.

tithes

(d) ἀποδε- tithes (d) of Herbs, and every thing which others make doubt  
κατὸ νόμον (it being not determined by the Law) whether they are titheable  
ἢ κατὰ τὴν  
ἴσιν κτλ. μὴ  
Omnia valet  
res omnis ge-  
neris : Non illatantumque vulgus solet decime subijcere, poma, & fruges, sed & ea quæ controversi sunt  
juris, præ minoræ opera, ova, lac, caseum, potius meis commodis aliquid detrahens quam ut quicquam faciam  
contra τὰς παραδόσεις. In minutis illis aliquid extra Legem præstare perfacile est, in quo tamen Pharisei sum-  
mam ponebant singularis cujusdam sanctimonie, cujus & nomen præferebant. Grot. De decimis extat dictum  
Aqubæ. Decimæ sepimentum divitiarum, quod sumptum forte ex Prov. 3. 9, 10. Dicunt etiam Decima, ut  
dives sis. (e) He mentioneth two things of which the Pharisees much boasted, v. 2. Fasting, and paying  
Tithes, see Matth. 9. 14. and 23. 23.

(f) Mos fe- (f) (where all sorts of people, Publicans and strangers might  
rebat ut Pub- come, 1 King. 8. 41, 42.) in deep humility, and sense of his own  
licani in atrio unworthiness and contrition for his sins, not daring to lift up his  
Gentilium, eyes to Heaven, smote on his breast, saying, Lord be merciful to  
Pharisei in me a sinner. (g) This man being truly penitent, (h) and humbly ab-  
in atrio Israelita- horring himself, was justified, (i) and found mercy, and acceptance  
rum starent. with God; whereas the other did not, who justified himself, and  
(g) Oravit was so far from forsaking his sins, that he did not so much as  
paucis, sed af- confess them.  
fectu multo.  
Bucer.  
(h) Melior est  
in malis factis  
humilis confes-  
sio, quam in bonis superba gloriatio. August. Publicanus ille qui non tantum prece, sed & vultu humilitatis &  
desectus orabat, justificatus Phariseus procacissimo discessit. Tertullianus. Itaque magis probata erat Deo, magis-  
que placuit humilis Publicani quamvis in peccata prolapsi deprecatio, quam externa illa Pharisei sanctimonia cum  
superbâ quâdam confidentiâ conjuncta. Grot. (i) Descendit hic (Publicanus) δὲ πίστευσεν & iustificatus in  
domum suam ἢ ἐκεῖν & quæ ille (Phariseus) h. e. magis justificatus. Vir clarif. sxt. Amama in Gramm. Heb.  
lib. 2. pag. 199. b. l. addit, ἢ ἐκεῖν & quæ ille, id est, non autem ille, ut n non inepte illic exponas per  
ἐ ποῖ, atque ita supplementum illud magis non est necessarium. Sic veteres exposuerunt illud Homeri sine ellipsi  
τὸ μᾶλλον : βάλον ἐγὼ λαὸν σὺν ἑμμεῖσι ἢ ἀπολέσω, id est, ἐ δὲ ἀπολέσω. Sic Psal. 118. 7. So-  
lum est in Domino confidere, quam in hominibus, hoc est, non in hominibus.

The Publican, standing afar off in the Court of the Gentiles,  
(f) (where all sorts of people, Publicans and strangers might  
come, 1 King. 8. 41, 42.) in deep humility, and sense of his own  
unworthiness and contrition for his sins, not daring to lift up his  
eyes to Heaven, smote on his breast, saying, Lord be merciful to  
me a sinner. (g) This man being truly penitent, (h) and humbly ab-  
horring himself, was justified, (i) and found mercy, and acceptance  
with God; whereas the other did not, who justified himself, and  
was so far from forsaking his sins, that he did not so much as  
confess them.

his, quam in bonis superba gloriatio. August. Publicanus ille qui non tantum prece, sed & vultu humilitatis &  
desectus orabat, justificatus Phariseus procacissimo discessit. Tertullianus. Itaque magis probata erat Deo, magis-  
que placuit humilis Publicani quamvis in peccata prolapsi deprecatio, quam externa illa Pharisei sanctimonia cum  
superbâ quâdam confidentiâ conjuncta. Grot. (i) Descendit hic (Publicanus) δὲ πίστευσεν & iustificatus in  
domum suam ἢ ἐκεῖν & quæ ille (Phariseus) h. e. magis justificatus. Vir clarif. sxt. Amama in Gramm. Heb.  
lib. 2. pag. 199. b. l. addit, ἢ ἐκεῖν & quæ ille, id est, non autem ille, ut n non inepte illic exponas per  
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τὸ μᾶλλον : βάλον ἐγὼ λαὸν σὺν ἑμμεῖσι ἢ ἀπολέσω, id est, ἐ δὲ ἀπολέσω. Sic Psal. 118. 7. So-  
lum est in Domino confidere, quam in hominibus, hoc est, non in hominibus.

Luke 18. 9. And he spake this Parable unto certain which trusted in them-  
selves that they were righteous, and despised others :

10. Two men went up into the Temple to pray, the one a Pharisee, and the  
other a Publican.
11. The Pharisee stood and prayed thus with himself, God, I thank thee,  
that I am not as other men are, extortioners, unjust, adulterers, or even as  
this Publican.
12. I fast twice in the week, I give tithes of all that I poss. ss.
13. And the Publican standing afar off, would not lift up so much as his eyes  
unto Heaven, but smote upon his breast, saying, God be merciful to me  
a sinner.
14. I tell you, this man went down to his house justified rather than the other:  
for every one that exalteth himself, shall be debased, and he that humbleth  
himself, shall be exalted.

## SECT. L.

(a) Venit in HE now departs from Galilee, and crossing Jordan, goes thorow  
fines Judææ those Coasts towards Judea, (a) and many from all parts  
itinere habito; thereabouts resorting unto him, he taught them, and healed  
à Galilæâ per those that were sick among them.  
Trans-Jorda-  
micam, Lightfoot. Scil. per Regionem quæ Perea dicitur, cum posset per Samariam, non trajecto lacu, in  
Judæam pervenire. Glass.

**Matth. 19. 1.** And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the Coasts of Judea, beyond Jordan: 2. And great multitudes followed him, and he healed them there.

**Mark 10. 1.** And he arose from thence, and cometh into the Coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

## SECT. LI.

**T**HE Pharisees now came to him with this question, to in-  
snare him: *Is it lawful for a man to put away his Wife for any cause (a)?* That is, for such common and ordinary causes, as hatred, or dislike, conceived against her, as the manner of the Jews was then to do: They thought by this question to intrap him. For if he answered affirmatively, then he would contradict his former doctrine (b). If negatively, then they should have matter enough against him, for seeming to cross the doctrine of Moses, as also for opposing himself against the common practice of the times, which would bring him into hatred with the people. To whom he replies, that they cannot but remember the strict union and conjunction betwixt man and wife, ordained by God in the Creation, Gen. 1. 27. and Gen. 2. 24. (c) And that which hath been thus instituted by God, must not by man be altered. Therefore 'tis utterly unlawful (unless in case of falseness (d) to the Husbands bed, Matth. 5. 32.) to put the Wife away (e). The Pharisees demanded then an account of that precept in the Law, wherein Moses appointed the Husband (in that case by him mentioned, Deut. 24. 1, 2.) to give a bill of divorce unto the Wife, and so permitted him to put her away. Christ answers, that God in the Mosaic Economy, knowing the Jews to be so obstinately bent to their own wills and lusts, that in case they were obliged to live with hated Wives, and not permitted divorces, it would probably

(a) *Quamvis exhibita fuerat lex de adulterio morte mulcendo, Deut. 22. v. 22. Levit. 20. 10. Eoque tamen delicta, ne dicam enervata est lex ista, per legem de dando libello repudii, Deut. 24. 1. &c. ut non licuerit solum marito, uxori adultera ignoscere, atque ad Synedrium non exigere, sed vix potuerit si vellet, morti subicere. Quorsum enim aliter indultus est libellus repudii? Lightf. in Mat. pag. 10.*

In adulterio detecto lata est lex Lethalis, Deut. 22. 22. In causa etiam adulterii detecti data est lex de repudiis, Deut. 24. Nam in ista causa tantum, eaque detecta, locum obtinere divortia, plane patet ex glossa Salvatoris, atque etiam ex concessione quorundam e Rabbiniis: At quomodo inter se consistunt Lex Lethalis, & repudiatoria? Respondetur non ita inter se consistere, ut utrumque vim suam retineat; sed propriam per posteriorem ex parte enervata, ex parte non. Concessit isti genti quidem Deus legem de repudiis, ob duritiam cordis eorum, tantum permittit, Matth. 19. 8. De qua tamen permissione gloriantur illi, ac si indulta est merito privilegio. Providens misericors Deus quam duriter, arrepta à lege Lethali ansa, cedere possit feminis ob virorum asperitatem, in alias feminas forte anhelantium & nauseantium uxores suas, lege istam leniente contra uxoricidia istiusmodi mitius cavet, permisso in eadem causa, de qua data fuerat lex illa Lethalis, adulterii scilicet, uxoris repudio. Non aridet mihi illud quod à non nomine dicitur, Repudio non locum fuisse ubi capitali supplicio dirimi potuit matrimonium: Nam repudio locus erat eo fine, ut locus non esset capitali supplicio. Lex quidem ista adulterum tenuit irritum, & de eo poenam capitalis exegit, & sic in terrorem suis à lege est cautum; & fami a; vasis fragiliori, lenius est consultum, ne de eâ inhumaniter triumpharet crudelitas Mariti. In suspitione ergo adulterii, & re non detectâ, licuit marito si vellet aquis amaris uxorem experiri; vel licuit, si vellet, convivere. In causa adulterii detecti, licuit marito uxorem dimittere, sed vix licuit morte mulcare, eo quod ipsissimo eo sine data est lex repudiatoria, ut femine consuleretur à duritia cordis mariti. Lightf. in cap. 19. Matth. (b) See sect. 7. cap. 4. (c) Hic V. 5. [Et dixit] Ascribitur Deo, quod Gen. 2. 23, 24. ascribitur Adam, quia per Adamum, sanctum suum organum, Jehovah legem hanc γαμίζω promulgavit. Glaff. (d) εἰ μὴ ἐστὶ νόσος. Nisi ob scortationem hic pro adulterio sumitur. Synecd. generis. Pro discrimine materialium quæ tractantur, eadem ipsa vocabula aliter atque aliter sumenda sunt. (e) Magna est conjunctio inter Parentes & liberos, cum liberi quasi pars sint Parentum. Assensus major ex instituto divino inter conjuges, non sine mystica significatione ut nos Paulus docet, Eph. 5. 32. Si igitur sine gravi culpa κατὰ νόμον ἀρτία amicitia cetera dissui non possunt, quanto minus ista quæ tot pignorum vinculo continentur, unde pendet honesta tum propagatio, tum educatio nobilissimi animi mariti creati ad divinam imaginem.



cause in them some greater sin (as murdering the Wife, or the like) for the preventing hereof, he tolerated divorces, and took so much pity of the oppressed hated Wife, as to provide this kind of relief for her. But this was very far from the appointment of God in the *first institution* of Marriage. And accordingly he declares, that *that liberty* is not to be made use of, but only in the case of fornication, (*viz. incontinency committed by the Wife after marriage*) by reason of the strait union there is between man and wife, and that by Gods own Ordinance from the beginning, *Vers. 7, 8, 9.* Hereupon his own Disciples began to object, that if marriage brought such an inseparable conjunction with it, and subjected a man to such possible inconveniences; 'twere better not to marry at all. To this he answers, that all are not capable of *single life*, but those only whom God hath fitted for it by some special gift, *1 Cor. 7. 7.* For some (*f*) live *chastly*, unmarried, as being *naturally* inabled so to do, and that without any great difficulty. Some as being by men *disabled* (of which sort there were very many among the Heathens ordinarily called *Eunuchs*) some by *abstinence* and *temperance*, by fasting, and prayer, and a strict watchfulness, have gotten that mastery over themselves, (\*) that they can live *chastly* in a single life, and *do so*, on purpose that they may have fuller leisure, to set themselves apart for the duties of Christianity. Now he that finds this agreeable to his condition, shall do well and wisely in disposing of himself accordingly.

(f) Plerique inuolati corporis virginitate fruuntur potius quam gloriantur. Minut. Felix de Christianis.

Quot spado-nes voluntarii, quot virgines Christo maritatae? Tertul. de Resurrectione.

(\*) Loquitur Christus de iis qui abstinent conjugio non in eum finem ut velint sibi promereri Regnum Caelorum (non enim operibus nostris meremur vel minimum, Luc. 17.) sed ut aptiores reddantur Ministerio Evangelii. Nec fit hoc cum contemptu conjugii. Freid. lib.

*Matth. 19. 3.* The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5. And said, For this cause shall a man leave Father and Mother, and shall cleave to his Wife: and they twain shall be one flesh.

6. Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let no man put asunder.

7. They say unto him, Why did *Moses* then command to give a writing of divorcement, and to put her away?

8. He saith unto them, *Moses*, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9. And I say unto you, Whosoever shall put away his Wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10. His Disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

11. But he said unto them, All men cannot receive this saying, save they to whom it is given:

12. For there are some Eunuchs, which were so born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men; and there be Eunuchs, which have made themselves Eunuchs for the Kingdom of Heavens sake. He that is able to receive it, let him receive it.



**Mark 10. 2.** And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3. And he answered and said unto them, What did *Moses* command you?

4. And they said, *Moses* suffered to write a bill of divorcement, and to put her away.

5. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6. But from the beginning of the Creation, God made them male and female.

7. For this cause shall a man leave his father and mother, and cleave to his wife,

8. And they twain shall be one flesh: so then they are no more twain, but one flesh.

9. What therefore God hath joyned together, let not man put asunder.

10. And in the house his Disciples asked him again of the same matter.

11. (a) And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12. (b) And if a woman shall put away her husband, and be married to another, she committeth adultery.

(a) *μηχανα  
ειν αυτην*  
Mattheus  
*ποιν αυτην  
μηχανα.*  
Facere deli-

*Etum dicitur qui causam dat delinquendi sua causa: Illi enim delictum meriti imputatur. Ita apud Deum adul-*

*terii tenetur qui expulsa praebe impudicitia occasionem: in αυτην, id est, isto facto quod in ipsam committit.*

(b) *Et si mulier demiserit virum] Fecit id Salome Herodis Regis, Antipatri filii, soror, quae prima omnium teste Josepho Scaligero libellum repudiij misit Costabaro marito suo Idumaea, & Gaza praefecto, quod tamen Jo-*

*sephus non secundum Leges Judaicas factum esse ait, cum uxori id licitum non esset. Ex eodem Josepho elicitur,*

*Herodiam pariter maritum suum sponte reliquisse, & divorcio soluisse matrimonium: Et ex eo quod hic dicitur*

*à Christo, elicitur, usum utique inolevisse aliquem ejusmodi divortionem.*

Whereas the Apostle saies, 1 Cor. 7. 15. If the unbelieving depart, let him depart. A Brother or Sister is not under bondage in such cases, &c. He speaks there of the case of malicious and wilful desertion, when one of the married parties being an unbeliever, that is, a Pagan or Gentile, and the other a Believer (being after Marriage converted to the Christian Religion) the unbeliever doth forsake the Believer by departing from him or her, and obstinately refuses to dwell or live with the party so forsaken; and that out of hatred of Christianity. In this case the Apostle shews the Believer is not in subjection, but at liberty to marry with another; provided he have first used all good means to gain the unbeliever to the true Faith, and to live with him, and no means will succeed. In this case the Believer doth not divorce himself, or seek to be divorced, but is a meer Patient, suffering himself to be unjustly forsaken of the unbeliever. Therefore this place proves not, that there is any other just cause of divorcement besides adultery. See Mr. Peter in his Comment on *Mark*.

## SECT. LII.

**A**Bout this time some brought their little children to him,

(a) to be blessed by him, it being the custom for Parents to desire and seek to have their children in this manner blessed, by such persons as were of eminent graces, gifts and authority. Thus

*Gen. 48. 12, 13, 14, 15. Joseph* brought his two Sons, *Ephraim* and *Manasseh*, to be blessed by *Jacob* his Father in time of his sickness.

These Parents probably seeing how ready and forward Christ was to do good to those that came unto him, persuaded themselves, that by his prayers, and laying his hands (b) on their children, they should be preserved from bodily diseases, and from Satans power, and that he would confer on them all needful blessings, spiritual and temporal. But his Disciples thinking it unfit (as it seems) that their Lord and Master should be interrupted and troubled

(a) Non ad morbi alicujus sanationem; nam si hic fuisset finis propositus, quare eos discipuli prae omnibus aliis repellerent, aut illos de eorum accessu objurgarent? Non filios eos fuisse Judaeorum infidelium credere possumus cum vix probabile sit illos doctrinam, & personam Christi despectui habentes, benedictionem ejus ambire velle. Adduxerunt ergo aliqui à credentibus infantes suos ut peculiari recognitione Christus eos in discipulatum suum cooptaret, ac pro suis sua consignaret benedictione. Nimiam officiosam religionis forsitan autumarunt hoc esse discipuli, aut Magistri suo nimium molestia cedere, atque hinc eorum reluctatio: at rem foveat Christus, refovetque doctrinam istam, quam cap. 18. Exhibuerat, infantes scilicet credentium aequè discipulos esse, atque Regni Colorum participes, ac parentes. Light, in *Mark*, p. 221. (b) Manuum impositio apud Judaeos indicabat invocationem divinae potentiae. Unde

*motus tñs xepodovias ad Christianos transfr,* Grot.

with such little Infants and Children brought unto him, especially at such a time, when he was imployed in those serious and weighty matters of preaching and working miracles, they re-

buked those that brought them. Our Saviour (\*) (who had testified his love to little children not long before, by calling one of them, and taking him in his arms, and setting him in the midst of them, (c) as a pattern of humility, *Mark* 9. 36.) was much offended with his Disciples for this, and commands them to suffer little children to be brought unto him, and asserts them for such to whom the *Kingdom of Heaven*, that is the Gospel priviledges belong (d). And further declares, that those that are of riper years (if they will be his Disciples) must be so changed, converted and renewed by the effectual work of grace in their hearts, that they

must resemble little children in temper and disposition, and in those properties wherein they may be patterns to us, viz. in *humility* and *innocency*, *harmlessness*, *freedom from malice*, *teachableness*, *cleaving unto*, and *dependance on their Parents*, and *preferring them before all others*, and *contentedness with their own condition*. Then he took those little children, that were brought unto him, in his arms, and the more to confirm the faith of their Parents, and assure them of his good-will to them, and of his readiness to do them good, he put his hands on them, and blessed them. Which blessing of them implies two things. 1. That he commended them to God in prayer (e) as he was *man*, and as he was *Mediator*. 2. That he actually conferred on them those spiritual blessings which he prayed for. And this he did *as he was God*.

*Matth.* 19. 13. Then were there brought unto him little children, that he should put his hands on them, and pray: and the Disciples rebuked them.

14. But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the Kingdom of Heaven.

15. And he laid his hands on them, and departed thence.

*Mark* 10. 13. And they brought young children to him, that he should touch them, and his Disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put his hands upon them, and blessed them.

*Luke* 18. 15. And they brought unto him also Infants, that he would touch them: but when his Disciples saw it, they rebuked them.

16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the Kingdom of God.

17. Verily

(\*) Christus istam quoque aetatem à suis beneficiis non rejicit. Imò ostendit gratum sibi esse si pueri, quasi designati sanctitatis, ac per hoc etiam salutis, quomodo loquitur Tertullianus, à primis vitæ initiis addicantur Christianæ educationi. Huic Christi dicto inter cætera innuitur mos pueros etiam infantes baptismo tingendi: quem Augustini temporibus per omnes Ecclesias fuisse receptum hoc ipso satis constat, quod Pelagiani, cum eo argumento ab Augustino atque aliis premerentur, negare id ipsum nunquam ausi fuerint. Idem.

(c) See sect. 15. of this chap.

(d) For the children of believing Parents (as 'tis probable these were) are within God's Covenant, *Gen.* 17. 7. *Act.* 2. 39. And therefore they have right to the external priviledges of it.

(e) Habebat quidem Christus potestatem dona conferendi, etiam sine precibus, sed exemplum nobis præbens plerumque preces interponebat. Idem.

17. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.

## SECT. LIII.

**J**ESUS now going from the private house where he was before, and where he had answered the Pharisees about the matter of divorce, and whether the young children had been brought to him to be blessed by him, as he was in the way, a *young man* of great authority among the Jews, (a) and very rich, in great zeal to be resolved, came running after him, and in great humility and reverence kneeled to him, asking him, *Good Master, What must I do (b) to inherit eternal life?* He seems to move this question out of a good intent, and to learn of Christ, and not to intrap him as that Lawyer or Scribe, is said to have done whom we met with before at sect. 25. of this chapter; though he was much tainted with an erroneous opinion of his own righteousness, and a conceit of obtaining eternal life by his own good works, Matth. 19. vers. 16.

Our Saviour tells him, that his calling him *good*, without conceiving him to be *God (c)* as well as *man*, (which it seems he did not, but only a very holy man) was not right. For there is none perfectly, originally, and immutably good, but only God, who is goodness itself. But for answer to his question, he tells him, if he look to obtain eternal life by his own good works, he must then keep the Commandments of the Moral Law fully and perfectly, and particularly refers him to the duties of the Second Table, (d) mentioning the substance of them (not standing curiously upon the order) and enlarging something upon the eighth, *Thou shalt not steal*, by adding, *Defraud not*, that is, wrong not thy neighbour in his goods or outward estate. Under which Commandment Covetousness is forbidden, to which this man was too much addicted, as appears afterwards. And he sends him to the Second Table, because many Hypocrites more easily conceal their impiety, by making great shews of obedience to the First, and performing outward duties of Religion towards God, but are discovered by failing in duties of Charity and Justice towards men required in the Second Table. He sends him therefore to these Commandments, requiring him to keep them perfectly, if he would enter into life, that so by this means he might bring him to a sight of his sins, and the imperfection of his obedience to the Law, and thereupon to seek for salvation by faith in him, the true Messiah, Vers. 17, 18, 19. Mark 10. 18, 19.

(a) unus oppidi sui Senatorum ceterum etate juvenis, v. 20. De hoc ἀρχόντων genere accipiendum putat illud, Joh. c. 12. v. 42.

(b) Sicut Philosophi de quibus Epist. 5. agit Augustinus, qui beatam vitam ipsi sibi fabricare voluerunt, potiusque parandam quam impetrandam putaverunt, cum ejus Dator non sit nisi Deus. Grot.

(c) Quid me interrogas de bono mentionem faciens, seu me bonum dicens? unus est bonus, Deus. Aut me bonum non vocas, aut me verum Deum, & θεοῦ ὄνομα esse crede. Christus vult altius erigere ejus animum, qui tanquam ad purum hominem accesserat, ut scilicet intelligeret, & crederet se esse Deum. Recte me appellabis bonum si me noveris Deum. Non enim te facit bonum, nec beatum, nec boni factorem, nisi bonum immutabile, quod solus est Deus. Janfen. Optime Ambrosius, inquit Dominus, Quid me dicis bonum, quem negas esse Deum? quid bonum dicis, cum bonus nemo nisi unus Deus? Non ergo bonum se negat, sed Deum signat.

(d) V. 18. νόμος; videtur juvenis quare ad quæ potissimum mandata debeat attendere. Christus ad interrogatum respondet ea potissima esse mandata, quæ in officii mutui, non quæ in ritibus consistunt. Grot. Observatione dignum est, iterum, iterumque in Novo Testamento, factâ mentione totius Legis in secundâ Tabulâ tantum exemplificari: prout hoc loco, ita etiam Rom. 13. 8, 9. Jacob. 2. 8, 11. Charitas erga proximum est signum indubitatissimum amoris erga Deum. Lightf.



The young man replies, he had kept all these from his youth, that is, he had not lived in an outward, or manifest violation of any of them. Jesus looking on him, shewed some signs of a kind inclination and pity (e) towards him, as a person solicitous about attaining eternal happiness, and whose outward behaviour had been so fair; and yet deceived himself with an opinion of his own righteousness. Knowing therefore his *Covetousness* (that he might touch the secret sore of his mind) he gives him this extraordinary command to try him, and make his imperfection appear; he bids him (if he would approve himself to God, to be perfect, as he vainly dreamed) to go and sell all, and give to the poor (f). This is no *Evangelical Counsel* of perfection, (as the Papists call it) but a *special command* given by Christ at this time to this man, to convince him of his secret *Covetousness*; that his disobedience thereunto might discover to him that he loved not God above all, which is the principal thing in the Law, nor his neighbour, as he ought, seeing at the command of Christ, he was unwilling to part with his goods to relieve the poor. And by the breach of one Commandment, the authority of God, the Lawgiver is contemned as well as by the breach of all, *Verf. 21.*

(e) V. 18. Dilexit eum] id est, misertus est illius, quod scilicet se ipse deciperet, falso sibi persuadens, se observasse enumerata illa Dei praecepta; ac proinde vel jam perfectum esse, vel certe non procul à perfectione abesse. Pise.

(f) Cum Christus vendere omnia, & dare pauperibus perfectionem vocat, secundum idioma gentis loquitur, quibus hoc ita visum; divitemque hunc de exaltâ suâ legi præstatione jactantem experitur, an ad vitam æternam aspirare præ se ferens, ad perfectionem istam aspirare velit, quam laudant sui. Non quod vel hinc Christianos voluntaria paupertati devovent, nec quod istum in perfectione Pharisaicâ ultimâ quiescere hortetur; sed ut animam ejus ad abnegationem mundanorum elevari, ad eam, ex ipsâ doctrinâ Pharisaicâ, quam ipse professus est, provocet. Lightf. in loc.

Christiani omnes parati esse debent sua amittere, tibi Deus id exigit, ut in temporibus vexata Ecclesie. Ideo sicut alios rebus enatis, ita hunc verbum explorat Dominus an in id paratus sit. Grot. Papista ex hoc loco tres errores per falsam expositionem deducunt. 1. Quod hic proponatur consilium perfectionis id est operum boni à Christo non imperati, sed demonstrati, non mandati, sed commendati ut definit Bellarminus de monachis, Col. 1528. Et quidem Consilium generale seu omnibus Christianis propositum. 2. Quod dare omnia pauperibus mereatur in signum premium. 3. Quod paupertas voluntaria rectè voventur. Hæc sophismata refutat Piscator copiose in observationibus suis super hunc locum, pag. 104. Ostendens hoc sive consilium sive præceptum esse speciale, datum certæ personæ, videlicet isti adolescenti, & non dari omnibus.

The young man hearing this, went away sorrowful, for he had a great estate, *Verf. 22.*

Then our Saviour turning to his Disciples, and expressing his tender love to them, by calling them *Children*, (g) shewed them, how difficult a thing it is for a covetous rich man, that trusts in his riches [Mark 10. 24.] And in whose heart the love of worldly wealth doth reign, to be saved [1 Cor. 6. 10.] Nor thieves, saies the Apostle, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God] Which he further sets out by that proverbial speech, *It is easier for a Camel to go thorow the eye of a Needle, than for a rich man to enter into the Kingdom of God* (\*). *Verf. 23, 24.*

His Disciples being startled at the severity of this Doctrine, and considering with themselves, how common and natural to all men the sin of *Covetousness* is, began to ask, *Who then can be saved?* He therefore mollifies the harshness of it, by shewing them, that the thing is very possible, by the assistance of *Grace*, (\*) and the sanctifying Spirit of God, working in those, that were covetous worldlings, a change of heart, and a willingness to forsake their sin, and to come out of this dangerous snare of the Devil (as we see

(g) Love is αγάπη διδομένη &c. a great Doctor or Teacher, as Chrysost. calls it, Hom. 33. in 1 Cor. 13. (\*) Est hoc proverbium Judæis familiare, ut ex Talmude probat Caninius quo rem ἀνυπότακτον expriment.

(\*) Quod difficillimum est spectato communi rerum cursu, id facile efficit Deus, cum ipsi libet insolita efficacitate uti. Grot.

see



see in the examples of *Matthew the Publican*, and *Zachæus*) and not only so, but *preparations of mind* also, to forsake not only *riches*, but *life* it self, for *Christs* sake, and the *Gospels*, if he call them to it, *Matth.* 19. 25, 26.

The Apostles having heard him bid the young man, *Go sell all and give to the poor, and he should have treasure in Heaven.* Peter in his own name, and the names of the rest, declares that *they had left all*, and followed him, (b) and therefore desired to know *what recompence* they should have for it. And they seem to be not so much *solicitous* about the reward that should be given them in *Heaven*, as about some reward they hoped for on *Earth*, dreaming still of an earthly Kingdom *Christ* should have, wherein they looked for eminent dignities, which favoured of a mercenary mind, *Verf.* 27.

(b) They had left their goods, as to the use, not as to the possession, See *Mat.* 4. 20. *Luk.* 5. 28. And after *Christs* Resurrection, *Joh.* 21. 3.

They returned to the use of them again. *Cum & Curam verum suarum, & altem, cujus fructu se, & familiam sustentare solebant, reliquissent ut Christum sequerentur, fecerant non minus quam facturus erat juvenis, si bona non necessaria vendidisset, Christus pro sua bonitate spem illorum fovit, atque non carituram peculiari honoris premio, istam qualisemque jacturam tolerantiam.* Grot.

For answer, *Christ* makes a twofold promise; one peculiar to the Apostles, the other, common to all that have left any thing for his sake.

1. He promises the Apostles, instead of earthly preferments, (which they too much hankered after) that in the *Regeneration*, (a) that is, the *Resurrection*, (b) when the faithful shall be perfectly renewed both in soul and body [*Act.* 3. 21. *1 Cor.* 15. 42, 43. *Phil.* 3. 20, 21.] They shall sit on *twelve Thrones*, judging the twelve Tribes of *Israel*. All the Saints shall give their voice, and approve *Christs* righteous Judgement, *1 Cor.* 6. 2, 3. But the Apostles, above all the rest, shall sit as it were on the bench with him, and *Christ* shall give Judgement according to their Doctrine preached in the world, *Luk.* 22. 28, 29, 30.

(a) *August.* Lib. 20. de Civ. Dei. cap. 5. Quod ait in Regeneratione, proculdubio mortuorum Resurrectionem, nomine voluit Regenerationis intelligi. Sic etiam Cai

nostra regenerabitur per incorruptionem quemadmodum anima nostra regenerata est per fidem. (b) Hec de eximia quadam gloria & prerogativa quam in judicio extremo præ reliquis sanctis Apostoli habebunt, intelligenda sunt: quod nimirum proximi adfuturi sint Judici orbis terrarum, & suo calculo atque testimonio judicaturi homines, à quibus accepti vel abiecti fuerunt, & à quibus recepta vel contempta fuit doctrina eorum divina: tum & testificaturi, quod serè & fideliter Israelitis monuerint de penitentia ac ratione adipiscenda salutis, adeoque offensuri infidelibus, merito eos damnari, cum iam obviam salutem arripere noluerint. Glasius in loc. Sæpè honorificè gloria illa Cælestis, & eximia intelligitur, quam præ reliquis sanctis Apostoli, in judicii extremi panegyrii splendidissimam habebunt: Judicatione verò duodecim tribuum Israelitis illa gloriosa actio indicatur, quam Christus verbo suo tribuit, *Joh.* 12. 44. Sermo, quem loquutus sum, ille judicabit ipsum (incredulium) in novissimo die. Confer *Rom.* 2. 16. Quia verbum Christi judicabit impios, ideo etiam Apostolis, qui verbum illud mundo proposuerunt, & manifestarunt, ea actio tribuitur. Idem. Per Synecdochen totius seu integri aliquid dicitur de multis conjunctim quod tamen non spectat ad singulos præcisè, *Gen.* 35. 26. Hi sunt filii Jacobi qui nati sunt ipsi in Mesopotamia. Hoc non pertinet ad Benjamin qui reliquis, v. 28. annumeratur: natus enim in suis in via prope Ephraim, v. 16. Sic hic sedebitis super duodecim Thronis] hoc Jude Iscarioti non convenit, respicit Christus ad decedat hanc divinitus ordinatam. Et si enim Judas intrevit, alius tamen in ejus locum successurus fuit, *Act.* 1. 26.

2. He promises to all other Christians (who had forsaken any thing dear to them in this world for his sake, and the Gospels) an hundred-fold (c) recompence, even in this life, *Mark* 10. 30. For in the midst of their persecutions (d) and losses, they shall be an

(c) Pro carnalibus cognatis, familiaritatem & fraternitatem cum Deo

habebunt pro agris Paradisum & pro lapideis adibus caelestem Hierosolimam. Theoph. (d) Non permittit persecutiones Dominus, quod absurdum esset, sed fore dicit, ut in mediis etiam persecutionibus centuplo sint feliciores quam unquam antea, qui Christum omnibus hujus vite commodis anteposuerint. Beza.

hundred-

(e) *ἐκατόντα πλάσιον* id est, quæ centies tantum sunt, si modo illa non ex cupiditate nostrâ, sed ex Dei voluntate metiamur. Itaque periculosum erat Julianus Apostata cum hunc locum exagilians, quæretet num centum etiam uxores habuerit essent Christiani? Summa igitur promissionis est, quod qui sua propter Christum deseruerit, longe felicius erit, etiam in hoc sæculo, quam si sua retinisset, & maxime in futuro. Jansenius cum aliis exponit centuplum non de solis spiritualibus bonis, sed etiam de corporalibus; dicit enim accepturum centuplo plures domos, fratres, matres, &c. id est, reperiturum plurimos fideles, qui amorem, curam, opem, solatium tantum illis impendant, quantum centum fratres, pueri, matres, &c. impendere possent. (f) Solatia promittuntur, non deliciae. Salvianus quanto magis religiosi, & sancti viri miseri non putandi sunt, qui & presentis fidei oblectamenta capiunt, & beatitudinis futura pramia consequuntur.

Lastly, Our Saviour observing *Peter*, and the *other Apostles* too well conceited of themselves, and their obedience, shewed, in forsaking all, and following of him (as we heard before) he gives them a serious *admonition*, not to be over-confident of themselves, and of their good beginnings, but to be *humble-minded*, and to look to it, that they *persevere* and be constant in their Christian course, lest otherwise they lose the reward promised: For he admonishes them, that many of those who have begun well, and for the present seem forward in an outward profession of the Gospel, and consequently nearest the Kingdom of Heaven, and eternal life, and to have best right to the reward promised, will afterwards *fall away*, discovering their hypocrisy and unsoundness, and so will manifest themselves to be *last* and *hindmost* of all, as to the truth of Christianity, and consequently as to any right and title to the Kingdom of Heaven, from which they shall be utterly excluded (g): And though these persons were possibly in their *own eyes*, and before men *first*, yet they shall be found *last*, that is, of no esteem with God. And on the contrary, some that seem *hindmost* (as it were) as to the profession of Christ, being not yet called thereunto, and so seem farthest off from any right and title to eternal life, shall in time come to be called to the true and sincere profession of the Gospel, and shall shew themselves very forward therein, and outstrip others that seemed to be far before them, and consequently shall be *first in the Kingdom of Heaven* that is, partakers of it before *those*, who in time past were before them in an outward profession of Christianity, and seemed before men to be *Children of the Kingdom*, Vers. 30. See *Luk.* 13. 30.

(g) Primi respectu Regni Cælorum dicuntur, qui ejus sunt participes; ultimi, qui ejus possessione excludunt. Gloss. Multi hominum judicio primi, erunt coram Deo novissimi; & multi hominum judicio novissimi, erunt Dei judicio primi; nam apud Lucam, cap. 13. 28. Manifestum est novissimos apud Deum intelligi qui foras expellentur. Eritus. Occurrit Jesus tacita Apostolorum suorum objectioni: poterant enim illi apud se cogitare quæ esset verisimilitudo harum promissionum ut ipsi idiote vilesque homunciones sederent aliquando iudices duodecim tribuum Israel. Quibus respondet multorum qui in hoc seculo sunt primi viribus divitiis, scientiâ Legi, opinione sanctitatis in altero illi aeterno seculo erunt ultimi, id est, nulli contemptentur, abjiciuntur, alienissimi erunt, & remotissimi a vitâ aeternâ; contra multi qui in hoc seculo sunt ultimi, nulliusque sunt, in altero primis potiantur; eruntque inter primos. Luc. Brugenf.

*Matth.* 19. 16. And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the Commandments.

18. He

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;
19. Honour thy Father and thy Mother: and, Thou shalt love thy neighbour as thy self.
20. The young man saith unto him, All these things have I kept from my youth up: What lack I yet?
21. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me.
22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.
23. Then said Jesus unto his Disciples, Verily I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven.
24. And again I say unto you, It is easier for a Camel to go thorow the eye of a needle, than for a rich man to enter into the Kingdom of God.
25. When his Disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
26. But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.
27. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?
28. And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.
29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life.
30. But many that are first, shall be last, and the last shall be first.

**Mark 10. 17.** And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? there is no man good, but one, that is God.
19. Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
20. And he answered and said unto him, Master, all these have I observed from my youth.
21. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven, and come, take up the cross, and follow me.
22. And he was sad at that saying, and went away grieved: for he had great possessions.
23. And Jesus looked round about, and saith unto his Disciples, How hardly shall they that have riches enter into the Kingdom of God!
24. And the Disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the Kingdom of God?
25. It is easier for a Camel to go thorow the eye of a needle, than for a rich man to enter into the Kingdom of God.
26. And they were astonished out of measure, saying among themselves, Who then can be saved?



27. And Jesus looking upon them, saith, With men it is impossible, but not with God : for with God all things are possible.
28. Then *Peter* began to say unto him, Lo, we have left all, and have followed thee.
29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospels;
30. But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31. But many that are first, shall be last : and the last, first.

**Luke 18.** 18. And a certain Ruler asked him, saying, Good Master, what shall I do to inherit eternal life ?

19. And Jesus said unto him, Why callest thou me good ? none is good, save one, that is, God.
20. Thou knowest the Commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy Father, and thy Mother.
21. And he said, All these have I kept from my youth up.
22. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing : sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in Heaven, and come, follow me.
23. And when he heard this, he was very sorrowful, for he was very rich.
24. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the Kingdom of God.
25. For it is easier for a Camel to go thorow a needles eye, than for a rich man to enter into the Kingdom of God.
26. And they that heard it, said, Who then can be saved ?
27. And he said, The things which are impossible with men, are possible with God.
28. Then *Peter* said, Lo, we have left all, and followed thee.
29. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of Gods sake,
30. Who shall not receive manifold more in this present time; and in the world to come life everlasting.

**Luke 22.** 28. Ye are they which have continued with me in my temptations.

29. And I appoint unto you a Kingdom, as my Father hath appointed unto me :
30. That ye may eat and drink at my table in my Kingdom, and sit on Thrones, judging the twelve Tribes of *Israel*.

#### SECT. LIV.

**F**OR the further opening unto them the meaning of what he had immediately before said [*many that are first, shall be last, and the last first*] and to keep his Disciples from any conceit of merit in the services they had done for him, he makes use of the Parable (\*) of an householder hiring labourers at several hours of the day into his Vineyard, and some but an hour before Sun-set,

(\*) Similiter  
se habet acqui-  
tas divina  
dispensationis

circa Regnum Caelorum, ac si quis Paterfamilias exiret, &c. Hac fabella non habet etiam arrum & ludum, sed & ejus loco γινώσκον τριτην usq. communem, quæ est inchoat, et claudis narrationem. Grot.



and yet paying them every one a penny, (a) which occasioned some that were hired *in the morning*, to murmur, that they that were hired last, were made equal with them in their pay. The scope of which Parable (b) is to shew, that God freely calls whom and when he will; that those that are called *first* in time, should not boast over others; for those that are called *afterward*, shall be rewarded by him, as well as those that were called before: That those that are *conceited* of the *merit* of their works, are in no estimation with him: That those labourers who esteemed *much* of their labour, notwithstanding they had wrought longer than others, yet were *last* taken notice of, and *least* esteemed of; but such as had no confidence in their *own works*, (c) were *first* rewarded, and *liberally* dealt with: For Gods *rewards* and retributions spring from his own *goodness*, and gracious promise, not mans *deserts*. Thus the *last* (d) shall be *first*, and the *first*, *last*. Hereby he gives them to understand, that it is a *mercy* to be *employed* by him, and a *greater mercy* to have a low estimation of our selves, and whatsoever we *do* or *suffer* for him. And possibly hereby he intended also to *suggest*, that the *believing Gentiles* (e) that were called *after the Jews*, shall have their *penny*, as well as the *believing Jews*. Therefore the Jews, though they were Gods People before the Gentiles, yet ought not to murmur, that God hath equalled the Gentiles with them, as to the priviledges of the Covenant of Grace, and an interest in Christ. For many among the Jews of *high esteem* and reputation for Religion in the worlds account (such as the *Pharisees*) (f) will be shut out of Heaven, when *despised ones* among the Gentiles, that are truly converted, shall be rewarded with eternal glory. Neither need this seem strange, for many are *outwardly* (g) called by the preaching of the Word, who have not the *internal Call* added to the *outward*, whereby God by his holy Spirit *effectually* touches the heart, works a real conversion in us, and thereby manifests to us our *Election*, and declares us to be his children.

(a) A penny is of our money, seven pence half-penny.

Denarius diurnum stipendium Tacito. Denarium hic est obedientie ipsius premium significare intelligimus. Hilarius.

(b) Parables must not be extended beyond their scope and main intention, many things being added, as fillings up, and ornaments.

In Parabolis non oportet nimiam in singulis verbis curam perangi; sed cum quid per Parabolam intendatur didicerimus, inde utilitate collecta, nihil ulterius anxio est conatu investigandum, inquit Chrysostomus. Cetera enim tanquam emblemata, historia obsoletæ causæ adjecta esse, tenendum est.

(c) Primi erant

minores operis duratione, at majores animi demissione & humilitate. (d) Fidentes gratiâ Dei, plus sunt accepti, quam ausi fuerint petere. Hypocritæ sunt mercenarii paciscentes cum Deo pro mercede. Dii & veri Dei cultores, nullo interveniente passo, totis viribus Deo serviunt, & quicquid ille dat, suscipiunt non ut debitum, sed ut gratuitum donum. Scientes quod merces Dei non juxta modum operum, sed juxta bonitatem ejus proveniat. Hoc male habet eos, qui operibus suis confisi plus speraverunt accipere propter corporum suorum castigationem, jejuniâ, celibatû, & hujusmodi externa opera, murmurantes contra Patrem familiam quod non respexerit ad opera eorum. Hi qui primi reputati sunt, & visi sunt habere multa merita, erunt novissimi apud justum Judicem. Munsterus in loc. (e) So the learned Mede interprets it. (f) Hesselius hanc Parabolam non male ex mente Salvatoris ad Judæos reprobor, & Gentiles Electos accommodat; quia Judæi receperunt quod suum est, id est denarium temporalem; Gentiles autem denarium æternum. Et ita osum habet utraque sententia erunt novissimi, primi, &c. Et multi vocati, pauci verò Electi. Sic & Janfenius, certum esse dicens quod hic sit Germanus Parabolæ sensus. (g) Quando Christus dicit, multos vocatos, paucos autem electos, loquitur de eâ vocatione quâ veritas hominibus annunciat, non autem corda commoventur ad sequendum Christum vocantem. Hæc corda commotio est gratia Dei electio, à quâ pendet ut quis vocetur in Vineam Domini, operetur dignè in ea, atque mercedem tandem referat. Non enim est volentis aut currentis, sed miserentis Dei. Alioquin Hi qui hic commemorantur multum laborasse, rejecti non fuissent, si operibus nostris Regnum Dei posset acquiri. Munsterus.

Matth. 20. 1. For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his Vineyard.

2. And when he had agreed with the labourers for a penny a day, he sent them into his Vineyard.

3. And he went out about the third hour, and saw others standing idle in the Market place,
4. And said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you. And they went their way.
5. Again, he went about the sixth and ninth hour, and did likewise.
6. And about the eleventh hour, he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?
7. They say unto him, Because no man hath hired us. He said unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive.
8. So when even was come, the Lord of the Vineyard said unto his Steward, Call the labourers, and give them their hire, beginning from the last unto the first.
9. And when they came that were hired about the eleventh hour, they received every man a penny.
10. But when the first came, they supposed that they should have received more, and they likewise received every man a penny.
11. And when they had received it, they murmured against the good-man of the house,
12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.
13. (a) But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
14. Take that thine is, and go thy way, I will give unto this last, even as unto thee.
15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
16. So the last shall be first, and the first last, for many are called, but few chosen.

(a) *ἐταδὺς* est  
 & apud Hip-  
 pocratem &  
 alios hæc com-  
 pellatio leuiter  
 notis ac om-  
 modata. Vid.  
 cap. 21. 12.

## SECT. LV.

(a) See sect.  
 11. of chap. 4.  
 (b) *Lachrym*  
*hoc miraculum*  
*de Lazari re-*  
*suscitatione*  
*solus narrat*  
*Johannes. Cum*  
*sua scriberent*  
*Matthæus,*  
*Marcus, &*  
*Lucas, superflus*  
*etiamnum erat Lazarus:*  
*Eoque periculum ei creassent, si historiam istam signassent literarum monumentis. Quippe*  
*vixit Lazarus post resurrectionem annis XXX. ut accepimus ex Epiphanio, qui sine dubio è priorum traditione istoc*  
*hauserat. De periculo, quod inde Lazaro posset creari, argumento fuerant illa ipsius Johannis verba cap. 12. 10, 11.*  
*At Johanne scribente, Lazaro periculum erat nullum, quia is jam defunctus foret. Gerard. Voss. Harm.*  
 Evang. p. 3.

**L**azarus of Bethany being now sick, his Sisters (a) send to Christ in his behalf, acquainting him that *he whom he loved was sick (b)*. He hearing of it, tells the messenger, *this sickness shall not bring upon him such a death as they feared*, and then staies two daies where he was, that in the mean time Lazarus might die, and so God might be the more glorified, and his Son believed on as omnipotent and *true God*, and equal with the Father, by working such a wonderful miracle, as was the raising him to life again.

*etiamnum erat Lazarus: Eoque periculum ei creassent, si historiam istam signassent literarum monumentis. Quippe vixit Lazarus post resurrectionem annis XXX. ut accepimus ex Epiphanio, qui sine dubio è priorum traditione istoc hauserat. De periculo, quod inde Lazaro posset creari, argumento fuerant illa ipsius Johannis verba cap. 12. 10, 11. At Johanne scribente, Lazaro periculum erat nullum, quia is jam defunctus foret. Gerard. Voss. Harm. Evang. p. 3.*

- Joh. 11. 1.** Now a certain man was sick named Lazarus of Bethany, the Town of Mary and her sister Martha.
2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)
  3. Therefore his sister sent unto him, saying, Lord, behold he whom thou lovest is sick.
  4. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
  5. Now Jesus loved Martha, and her sister, and Lazarus.
  6. When he had heard therefore that he was sick, he abode two daies still in the same place where he was.

SECT.

## SECT. LVI.

**H**E now sets forth from beyond *Jordan* into *Judea* (strictly so called) and being upon his last Journey towards *Jerusalem*, he acquaints his Disciples, what would happen to him *there*, how he should be *put to death*, and *rise again* the third day. He had *twice* (a) before intimated the same to them, [*Mark* 8. 31. and *chap.* 9. 31.] And now he acquaints them therewith again, the better to arm and prepare them against the scandal of his cross. They being full of *thoughts* and *fears* concerning their own, and their Masters *safety*, dissuade him from going thither, putting him in mind of the danger he lately there escaped of being *stoned* by the Jews. To whom he replies, that as he that walks in the *day*, having the light of the Sun to guide him, is in no danger of stumbling, or falling, or hurting himself, but only in the *night*, when that light is gone, he is in danger: So, as long as he had a call from God, (b) and time allowed him to exercise his function in, (which was now but short) there was a divine providence about him, that would secure him against all danger: And till *that time* be past, and *that providence* withdrawn, he should be safe even to the time of his passion, which he calls *night*, and the *power of darkness* [*Luk.* 22. 55.] For 'tis not in the power of any man to *precipitate the day*; nor to *bring on the night* before the appointed time. But his Disciples (as it seems) still dreaming of a *temporal Kingdom*, did not for the present, understand, how that which he spake concerning his *death* and *passion*, could consist with that temporal greatness they expected, he should be possessed of.

(a) See sect. 11. and 13. of this chap.

(b) See sect. 38. of this chap.

**Matth.** 20. 17. And Jesus going up to *Jerusalem*, took the twelve Disciples apart in the way, and said unto them,

18. Behold we go up to *Jerusalem*, and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death.

19. And shall deliver him to the Gentiles, to mock, and to scourge, and to crucifie him: and the third day he shall rise again.

**Mark** 10. 32. And they were in the way going up to *Jerusalem*: and Jesus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things should happen unto him,

33. Saying, Behold we go up to *Jerusalem*, and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes: and they shall condemn him to death, and shall deliver him to the Gentiles.

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

**Luke** 18. 31. Then he took unto him the twelve, and said unto them, Behold, we go up to *Jerusalem*, and all things that are written by the Prophets concerning the Son of man, shall be accomplished.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33. And

33. And they shall scourge him, and put him to death, and the third day he shall rise again.

(a) Nihil hunc  
rum intellex-  
erunt ] scil.

certa comprehensione. Verborum enim facilis erat intellectus, sed quomodo ea congruerent cum articulis de Messia proditiis, receptisque ea de re opinionibus, videre non poterant. Poterant ergo in dubitationem adduci, an non illa dicerentur allegoricè. Quod sequitur κατενόουντες αὐτὸν αὐτῶν Ἑbraicum loquendi genus est quod extat. Levit. 4. 13. Grot.

Joh. 11. 7. Then after that saith he to his Disciples, Let us go into Judea again.

8. His Disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

(b) ἡ γὰρ ἡμέρα  
ἡμετέρα ἔστιν ἐν  
αὐτῷ. Id est in  
oculis ejus.

10. (b) But if a man walk in the night, he stumbleth, because there is no light in him.

## SECT. LVII.

THE Sons of Zebedee, James and John, conceiving (according to the notion of the Jews then current) that the *Messias* should have an *earthly* Kingdom, or at least such a Kingdom as should be administered after an *earthly* manner, and should be accompanied with such outward glory, as the Kingdoms of this world are wont to be, and desiring timely to provide for themselves, to get superiority above the rest, came with their Mother (a) *Salome* unto him, and petitioned him that they might sit, *one on his right hand, and the other on his left in his Kingdom*. It may be they bring persons of *eminent gifts*, and a *powerful Ministry*, (for which he had called them *Boanerges*, sons of thunder, Mark 3. 17.) And having been so highly honoured by him, as to be taken up with him into the Mount, when he was transfigured (see sect. 11. of this chapter) they had from hence encouraged themselves to make such a request, *Matth. 20. vers. 20, 21.*

(a) Mat. 20.  
20. 'Tis said,  
The Mother of  
Zebedees chil-  
dren came to  
him, Mark  
10. 35. James  
and John  
came to him.  
The Mother  
being desired  
by her chil-  
dren, asked in their name. They supposed, it seems, they should more easily obtain it by the mediation of their Mother, she being Christ's Cousin. Filii dicuntur petiisse quia matri ut id faceret, auctores extiterunt. Unde & à Christo audiunt nescitū quid petierit, Matth. 20. 22.

He tells them, they knew not what they asked. They were miserably ignorant of the nature and quality of his Kingdom, which was wholly *spiritual*. And to cool their ambition, he puts them in mind of abasement, and *suffering afflictions* with him; he tells them of *crosses, persecutions, and martyrdom*, under the phrases of *drinking of his cup*, [see *Psal. 75. 8. Ezek. 23. 31, 32.*] And *being baptized with his baptism*; (b) and asks them if they were able to partake with him in such sufferings, and to be plunged in those deep waters of afflictions and miseries which he was shortly to be plunged into? *Vers. 22.*

(b) In which  
sense the Ap-  
ostle seem-  
eth to use the  
word, 1 Cor.  
15. 29. Else  
what shall they  
do who are baptized for the dead, if the dead rise not? Nisi resurrectionis futura sit mortuorum quem fructum re-  
portabunt illis, qui afflictionibus persecutionis merguntur, pro mortuis, id est pro defensione resurrectionis mortuorum;  
descendentes nimirum resurrectionem Christi jam factam, & sanctorum omnium futuram. The Jewish baptizings or  
dippings in their purifications, being sometimes in cold weather, and over head and ears, might very pro-  
perly signify death, and the bitterest sufferings.

They



They being earnest to obtain their suit, answer, *they were able*. Whereupon he does not reprove them for their confidence, but bearing with their infirmity, accepts of the readiness they expressed to suffer for him. And although he doth not grant that to be true which they rashly affirmed of themselves, *viz.* that *they were able to drink of his cup, &c.* Yet he granteth that they should indeed drink of it *in some sort*, that is, that they should partake with him in suffering great and sore afflictions. And so accordingly it came to pass afterwards. For James was cruelly killed with the sword by Herod, *Act. 12. 2.* And John (together with the other Apostles) was cruelly beaten and scourged by the Jews, *Act. 5. 40.* And afterwards was banished by Domitian into Patmos, *Rev. 1. 9.* Where he professeth himself a companion with Christ, and the Church in suffering tribulation. But now for their ambitious suit, he utterly rejects it, telling them, that for those high degrees of glory in his heavenly Kingdom, he cannot give them to any but those to whom his Father hath designed them, *(c)* which designation he shall not go about to change. *Vers. 23.*

(c) *et ad hoc sumitur pro iudicium nisi, ut solum neget su-*

*um esse aliis dare quam quibus paratum à patre. Eos potius Petrum & Paulum fuisse non ad suadè aliquis dixerit. Voss. Placet Augustini verba hic ascribere in Psal. 126. Quid est, non est meum dare vobis? non est meum dare superbis; hoc enim adhuc erant. Sed si vultis illud accipere, nolite esse quod estis. Alii paratum est, & vos aliis estote, & vobis paratum est. Quid est, aliud estote? prius humiliamini qui jam vultis exaltari? Intellexerunt ergo humilitatem profuturam sibi, & correcti sunt.*

The other Apostles were much offended at the ambitious suit of these two: Whereupon our Saviour calling them all unto him, he 1. Dehorts them from *ambitious seeking* after dignity and pre-eminence one above another, as *Rulers* and *great men* among the Gentiles do, who affect and delight to *exercise Lordship* and *dominion* over others; whose example he tells them they must not follow, either in *ambitiously seeking*, or *taking* upon them to exercise any such *external power* or *authority*

(d) over one another, or over the Church of God; (e) but ought to content themselves with that *spiritual power* and *authority* committed to them in respect of the *souls* and *consciences* of men; which power consisteth in a *due dispensing* the *Word* (\*) and *Sacraments*, and in the right use and exercise of the *spiritual Discipline* of the Church.

2. He exhorteth them to the practice of true *humility* in submitting themselves as *Servants* one to another, intimating unto them the *nature* and *quality* of their Apostolick Office, *viz.* that it was a *Ministry* and *Service*, not a *Lordship* or *Dominion*, and therefore they ought to carry themselves in the execution of it, as *Ministers* (f) and *Servants* to the Church and People of God in labouring to procure and further their good. And whoever would be truly great and honourable among them, must thus *humbly submit* himself: This he further presseth upon them, by his own example and practice, who came not to be ministered unto, as a *King* or *Prince* in this world,

(d) This usurping a temporal and external power and jurisdiction over the Church of God, and over the Pastors and Ministers thereof, is made a character of the man of sin, 2 Thes. 2. 4. Is disclaimed by Paul, 2 Cor. 1. 24. And forbidden by Peter, 1 Pet. 5. 3. See also Epist. 3. of John, vers. 9.

(e) See sect. 33. of this chap. part 6.  
(\*) In Regno Christi isti censendi sunt principatum obtinere qui & maxima dona acceperunt, & quorum opera plurimi ad fidem convertuntur. Grot.

(f) See sect. 72. of this chap. p. 3.

(g) αὐτοῦ  
ἀντὶ πολλῶν  
id est multo-  
rum vice. Subiit enim vicem nostram, & peccata nostra portavit. Vel pro multis, id est, multorum causa; ut  
ἀντὶ pro ὅτις ponatur. B. Walrus.

world, but to minister to the necessities of others, and to give his very life a ransom (g) for them, Vers. 42.

Matth. 20. Then came to him the Mother of Zebedees children, with her sons, worshipping him: and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy Kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24. And when the ten heard it, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27. And whosoever will be chief among you, let him be your servant.

28. Even as the Son of man came not to be ministered unto you, but to minister, and to give his life a ransom for many.

(a) Magister  
volumus] b. e.  
valde vel cu-  
piē optamus.  
Gloss. Est  
exim rogandi  
non imperandi  
significatione  
positum.

Mark 10. 35. (a) And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask: Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?

39. And they said unto him, we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withall, shall ye be baptized.

40. But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

41. And when the ten heard it, they began to be much displeased with James and John.

(b) δὲ δοκούν-  
τες ἀρχεῖν] qui putant sem  
putantur reg-  
nare, b. e. qui  
regnant. Lud.  
de Dieu do-  
cēt dicit su-  
mi pro statu-  
ere, ut Matth.  
3.9 Job. 5.39.  
1 Cor. 4.9. Sic hoc loco qui statunt imperare Gentibus, b. e. qui capeſſunt imperium Gentium, quibus statum  
est imperare Gentibus. Groſſus sic exponit ut δὲ δοκούντες ſim, qui in honore ſunt, ſive quibus honor evenit po-  
pulum gubernandi, Vide Gal. 2.2, 6. δὲ δοκούντες ἀρχεῖν] quaſi dicat, qui non tam imperant quam dominibus  
videntur imperare; cum ſolus Deus imperium in res omnes creatas perfeſſe habeat. Piſcator.

42. (b) But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chieftest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**Luke 22. 24.** And there was also a strife among them, which of them should be accounted the greatest.

**25.** And he said unto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority upon them, are called benefactors.

**26.** But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

**27.** For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

# SECT. LVIII.

**O**UR Saviour now puts himself upon his Journey towards *Bethany* for the raising of *Lazarus*. And his way lying through *Jericho*, (a) when he came nigh that City, he cureth one (b) blind man that sat by the high-way side begging, as we find recorded by *Luke*, chap. 18. 35, &c.

built by *Hiel* of *Bethel*, 1 *King*. 16. 34. Here *Elisba* miraculously healed the naughty waters, by casting in salt, 2 *King*. 2. 19. (b) *Augustini sententia est lib. 2. de cons. Evang. cap. 65. & lib. 2. quest. Evang. c. 48. à Matthæo & Marco unam eandemque historiam, à Lucâ vero diversam describi.*

**2.** As he passeth through the City, he seeth *Zachæus*, a chief Officer, or *Collector-General* among the Publicans (c) (who were looked upon as oppressors by the Jews, and did often exact more than the *Romans* required, which they reserved to themselves, see *Luk*. 3. 13.) Who being of low stature, that he might have a sight of Jesus, had got up into a *Sycamore* tree. Our Saviour knowing the hearts of all men, and being well pleased with this mans earnest desire to see him, calls him down, and invites himself to his house, (d) which we do not read, he did to any before: *Zachæus* hereupon comes down speedily, and receives him with joy and gladness.

Thus God every where preventeth us by his grace, as *Theophylact* observeth, shewing himself a plentiful rewarder of those that diligently seek him, and giving them *who but set themselves in the way*, more than they could ask or think. *Zachæus* desired only to see *Christ*, and he obtaineth much more, namely, to entertain him at his house, and to hear him open the mysteries of eternal life and salvation.

Many of the people seeing this, murmured, that he was gone to be guest to a man of an evil and reproachful name (\*). Thus the men of the world, that neglect the grace of God themselves, are angry it should be given to others [See *Luk*. 5. 30. *Matth*. 9. 11. *Luk*. 7. 39. ] *Vers*. 7.

Our Saviour, whilst he was in his house, undoubtedly spake many more things to instruct him, and probably *Zachæus* spake many more things to our Saviour, than are recorded by the Evangelists, whose principal scope is to set down that, which may serve to bring us to faith and salvation. But among other things which *Zachæus* spake (which might argue his conversion to be sincere) there is this recorded, that he declared, (e) he would from that

dedam operibus cum iustitia, tum etiam beneficentia: quorum utramque factis in animo sibi propositis declarat.

(a) This City was overthrown by *Josias*, *Jos*. 1. 6.

And was re-

built by *Hiel* of *Bethel*, 1 *King*. 16. 34.

(b) *Augustini sententia est lib. 2. de cons. Evang. cap. 65. & lib. 2. quest. Evang. c. 48. à Matthæo & Marco unam eandemque historiam, à Lucâ vero diversam describi.*

(c) See sect. 23. of chap. I.

(d) *Præpara-*

*vit sibi ejus*

*animum cuius*

*elegit hospitium.*

*Prosper.*

(\*) *Quod per-*

*inde est ac si*

*murmurarent*

*quod in do-*

*mus agroti*

*intravit medi-*

*cus.*

*August.*

(e) *V. 8. sa-*

*thens si adstant*

*docenti si disci-*

*pli] q. d. ista*

*me movent tua*

*præcepta, ut*

*jam nunc me*



(f) Contra naturam est iniquum Juris consulti locupletari aliquem cum a ienā injuriā.

(g) Luc. 19. 9. ait Jesus πρὸς αὐτὸν ] ad ipsum, b. e. de co. Non enim ad ipsum Zachaeum, sed de ipso ad circumstantes sermo directus est, ut verba ipsa declarant. Ad vel in pro De asumptur quando de obsequio sermo est. Glau.

(h) His name Zachaeus speaks him a Jew, yet Christ repotes him not a child of Abraham till he believe.

(\*) See Mat. 18. 11.

time forward give half his goods to the poor, and would make a fourfold restitution (f) to those he had wronged and injured in imitation of that which was enjoined, *Exod. 22. 1. If a man steal an Ox, or a Sheep, and kill it, or sell it; he shall restore five Oxen for an Ox, and four Sheep for a Sheep*, *Verf. 8.*

Upon this Christ declares (g) that *salvation was that day come to that house*. For Zachaeus being so truly penitent and believing in Christ, he was now become a true Son of Abraham, according to the Spirit, being chosen by God, to walk in the steps and faith of Abraham, and to do his works, [ *Joh. 8. 39.* ] Whereas he was so before only according to the flesh (h). And possibly many others of his family were at this time also converted by Christ. For he came to seek and save lost sinners, that is, such as were lost by original and actual sins (as *Augustin* hath it, *Ep. 106.*) And *pro mortuis natus est ad mortem*, as *Fulgentius* hath it, he was born to die for the dead in sins and trespasses, (\*) *Verf. 9, 10.*

3. Then by the Parable of a Noble man going into a far Country, to receive for himself a Kingdom, and to return, and delivering ten pounds to his ten Servants, to imploy and improve in his absence, he shews unto his Disciples and others there present (who thought because he was now going to *Jerusalem*, he would there immediately take upon him Regal Authority, and enter upon his Kingdom, which they took to be an earthly one, misunderstanding those Prophecies, *Isa. 9. 7. Jer. 23. 5, 6.*) That he was to suffer death, and rise again, and to go to Heaven, and so be installed into his Kingdom, and then to return again in an eminent manner. In the mean time, when he ascended on high, he would give gifts of edification to men, and would imploy his Apostles after his departure to preach to the Jews (though many of them would prove but contumacious and rebellious Citizens, *Verf. 14.*) And to endeavour to gain as many of them as they could, and would reward them proportionably according to their diligence therein (under the phrase of giving Cities, intimating spiritual and eternal rewards, which he would give them) when he came to judge the quick and dead. But for such evil Servants as did not imploy his pound, that is, his spiritual gifts, to his glory, and the edification of others, but looked upon it as a piece of rigidity and austerity in him, to exact any fruit or increase of his Talents he would severely punish. And if they thought him so severe an exactor, (i) it should not have made them sluggish, but moved them to the greater diligence. He farther addeth, that they that faithfully imploy the graces and gifts (k) God hath given them, shall have them increased, but even common graces and gifts shall be taken away from them that imploy them not to his glory, and the good of others. Lastly, He foretells them, that he should not be received by the Jews for their King (whose King by right he was) but should be rejected by them, and that they would refuse to submit unto him, upon his Apostles preaching the Gospel to them after his resurrection, and that would bring ruin down and destruction upon them, *Luk. 19. From 11, to 28.*

(i) V. 21. Hic servus est typus omnium eorum, qui culpam volunt rejicere in Deum. Vos.

(k) He that improves that which he has, shall have more of the same kind.



4. As he went out of the City, *two blind men* (whereof one was *Bartimeus* of more special note, it seems, and more taken notice of for his blindness and poverty, than the other, and therefore only mentioned by *Mark*, the other being omitted) understanding that *Jesus of Nazareth* passed by, cried out, *Jesus, thou son of David, have mercy on us* [Matth. 20. 30] By giving him *this Title*, they shewed that they believed him to be the true *Messias* and Saviour of mankind, promised in the Old Testament, and foretold by the Prophets, and that he was both *God* and *Man*. This probably they believed in part by the fame of his *Doctrine* and *Miracles*, but more especially by the immediate instinct of the Spirit of God, working this *Faith* in their hearts. The multitude rebuked them, and charged them to hold their peace, apprehending possibly that their clamour and vehement crying out, would be some trouble or disturbance to Christ, being hasty in his Journey. But the blind men nothing discouraged, cried out so much the more earnestly, *Jesus, thou son of David, have mercy on us*.

Hereupon Christ stood still, and called them to him, (1) who readily came (*Bartimeus*, as *Mark* hath it, *Vers. 49*. casting away his garment, that he might make the greater speed) and humbly begged of him, that they might be cured of their blindness. Jesus therefore had compassion on them, and touched their eyes, and immediately they received sight: Then he bade them depart in peace, with this comfort, *Their faith hath made them whole*: Not that they were cured by the power and vertue of their faith, either as the efficient, or the meritorious cause, deserving this at his hands (for the cure was wrought only by the power of Christ, and that freely of his meer grace and mercy) but he ascribes it to the faith (m) of the blind men. 1. Because it was the instrument by which they did apprehend and rest on his power and goodness for the obtaining of this miraculous cure. 2. Because it was a motive to move Christ the rather to cure them, though no meritorious cause of the cure. The blind men being thus miraculously cured, forthwith joyned themselves to the rest of Christs followers, glorifying God before them all for this extraordinary benefit.

**Luke 18. 35.** And it came to pass, that as he was come nigh unto *Jericho*, a certain blind man sat by the way side begging:

36. And hearing the multitude pass by, he asked what it meant.

37. And they told him that *Jesus of Nazareth* passeth by.

38. And he cried, saying, *Jesus thou Son of David, have mercy on me*.

39. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, *Thou Son of David, have mercy on me*.

40. And *Jesus* stood and commanded him to be brought unto him: and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. And *Jesus* said unto him, Receive thy sight, thy faith hath saved thee.

43. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

(1) Dixit Jesus, Mat. 20. v. 32. 71 θησεν τον ονομα υμου] ut fides poscentium manifesta fieret. Poterant enim alioqui credi sipe tantum rogasse: quomodo illos intellexisse videntur qui ut importunis silentium impetrabant. (m) Fidem laudat ut ceterorum bonorum operum radicem, scilicet orationis constantiam, alacritatem, quam omnia in hoc caco eminebant. Luc. Brugenis in loc.

**Luke 19. 1.** And Jesus entered and passed thorow *Jericho*.

2. And behold, there was a man named *Zacheus*, which was the chief among the Publicans, and he was rich.

3. And he sought to see Jesus who he was, and could not for the preasse, because he was little of stature.

4. And he ran before, and climbed up into a Sycamore-tree, to see him; for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, *Zacheus*, make haste, and come down; for to day I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And *Zacheus* stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the Son of *Abraham*.

10. For the Son of man is come to seek and to save that which was lost.

11. And as they heard these things, he added, and spake a Parable, because he was nigh to *Jerusalem*, and because they thought that the Kingdom of God should immediately appear.

12. He said therefore, A certain Noble man went into a far Country to receive for himself a Kingdom, and to return.

13. And he called his ten Servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his Citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. (a) And it came to pass, that when he was returned, having received the Kingdom, then he commanded these Servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. (b) Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good Servant: because thou hast been faithful in a very little, have thou authority over ten Cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be thou also over five Cities.

20. And another came, saying, Lord, Behold, here is thy pound which I have kept laid up in a napkin.

21. For I feared thee, because thou art an austere man: thou takest up that thou laidst not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked Servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

(4) Quibus  
denarius dedit,  
h. e. dederat.  
Præterea pro  
plusquam per-  
fecto. Glaf.  
pag. 349.

(5) Magna sua  
decem minas  
lucrosius. Mo-  
deste lucrum  
acceptum fert  
berili pecunia,  
non industria  
sua.

**Mark. 20. 29.** And as they departed from *Jericho*, a great multitude followed him.

30. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cryed out, saying, Have mercy on us, O Lord, thou Son of David.

31. And the multitude rebuked them, because they should hold their peace : but they cryed the more, saying, Have mercy on us, O Lord, thou Son of David.

32. And Iesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received light, and they followed him.

Mark 10. 46. And they came to *Jericho*: and as he went out of *Jericho* with his Disciples, and a great number of people, blind *Bartimeus*, the Son of *Timus*, sat by the high-way side, begging.

47. And when he heard that it was Jesus of *Nazareth*, he began to cry out, and say, Jesus, thou Son of *David*, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of *David*, have mercy on me.

49. And Iesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50. And he casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52. And Iesus said unto him, **G** oway, thy faith hath made thee whole :  
and immediately he received his sight, and followed Iesus in the way.

SECT. LIX.

OUR Saviour now approaching to *Bethany*, tells his Disciples, that *Lazarus sleepeth* (which shewed his Omniscience) and his intent to awaken him out of *that sleep*, Verſ. 11. They understanding his words, of *resting by sleep in his sickness*, urge that this being a sign of health and recovery, he needed not go to heal him, he would do well enough, (a) Verſ. 12.

12, 13. Hereupon he tells them plainly, and without a metaphor, that *Lazarus was*

dead, (b) and it would tend to the confirmation of their *faith*, that he was not there before, but staid away, and the *Miracle* would be the *clearer*, and tend more to the

glory of God, *Verf.* 14. 15. *Thomas* seeing Christ resolv'd to go on towards *Jernusalem*, notwithstanding the dangers that seem'd to threaten him there, invites the rest of his fellow-Apostles to go and run the same hazard with him, *Verf.* 16.

Being now come to *Bethany* (which was little less than two miles from *Jerusalem* (c) ) he found that *Lazarus* had lien in the grave *four daies* ; and many Jews were come to *Martha* and *Mary* (d) to

ἡ μαῖσταν ad eas circa Martham & Mariam, b. e. ad Martham & Mariam. Dubitari tamen potest an non & ipse, & simul tota ipsarum familia significetur, ut Act. 13. 13. οἱ περὶ τῶν αὐτῶν Παῦλος & qui ei aderant.

(a) Discipuli omni modo querunt Dominum  
ab isto itinere vocare.

(b) *Scitum illud Augustini* mortuos dormientes appellat Scripturæ veracissima consuetudo, ut cum dormientes audimus, evigilatos minimè desperemus. ]

(c) *Quantum*  
erat iter Sab-  
bati. Grot.

(d) πρὸς τὰς  
καὶ μέθυσαν

**comfort**



(e) *Quod of-  
ficium per sep-  
tem dies ex-  
pediti solebat.*

*Sapē ejus mo-  
do in*

comfort (e) them in this their sadness for the loss of their Brother, *Vers. 17, 18, 19.*

(f) *Fides qui-  
dam sed infir-  
ma, ut que  
nihil ei tribuat  
nisi presentis.*

(g) *Putat il-  
lum gratiosum  
esse apud De-  
um, non autem  
illo esse pleni-  
tudinem divi-  
nae potestatis.*

*mentio in sacra historia, & apud Josephum, & in libris Thalmudicis. Groc.*

*Martha*, as soon as she heard Christ was near at hand, went forth to meet him, *Mary* staying still in the house, coming to him, she tells him, *if he had been there*, (f) her Brother had not died: Yet even now if he pleased, *all may be well enough*; only in this her faith came short, that she seems not to believe that Christ could do this *by his own power*, but by obtaining power of God to do it, (g) as was the way of the men of God in former times. For some of the *Prophets* formerly, and some of the *Apostles* afterwards by a power derived from God, raised the dead, but not as the Authors or principal workers of those miracles by their own power. But though Christ as *Man* and *Mediator*, prayed unto his Father for power. [*Vers. 41, 42.*] Yet as *God* he wrought miracles *by his own power*, being of the same Divine essence with the Father, *Vers. 20, 21, 22.*

However, our Saviour meekly passing over this her infirmity, promises her that her Brother shall *rise again*, *Vers. 23.* She readily grants and professes to believe the *resurrection* of all men, and of him in particular at the last day, but staggers at the matter of his being *raised presently*, though this be less difficult than the other. And in what she believes concerning a *general resurrection*, she makes no mention of Christ's power, that should be therein exercised, and by which it should be done, *Vers. 24.*

Our Saviour fitting his answer to cure these mistakes and misapprehensions in her, lays down this general assertion, that *He is the Resurrection and the Life*; that is (if we take it in its full latitude, and with an eye to Christ's scope here) he is the Author of *all Resurrection*, and of *all Life*, and therefore *he was to be eyed* in her believing the general resurrection. So that from his *power to raise the dead at the great day*, she might infer he could even now raise her Brother: *So likewise he is the Life*, that is, he as *God* hath power to raise *whom* and *when* he will, being himself the fountain of life. But if we take the words more *strictly*, and in a *spiritual sense*, with an eye to the words immediately subjoined, then *he is the Resurrection*, in that he first gives *spiritual life* to dead sinners, and *he is the life*, in that he continues and preserves that *spiritual life* conferred by him: Which he further illustrates and confirms by asserting, 1. That *he that believes on him, though he were dead, yet shall he live*; which, though it be true of believers, who die bodily, that he will raise them to life again (and can do so even now when he pleaseth) yet the words seem to referr principally to the *spiritual Resurrection* of a dead sinner, *viz.* that they who were *dead by nature* (being first invivened by the infusion of his Spirit) do lay hold on him by faith (without which all antecedent discoveries and convictions of sin and misery, will not avail them) and are thereby made partakers of the *first Resurrection*, and made to live a *life of grace*. And 2. *They who live this spiri-*

*tual*



eternal life by faith in him shall never die, wherein he assures her, that true Believers are delivered from spiritual and eternal death. So that as he is the Resurrection, by raising the dead in sin, to a state of spiritual life, so he is the life by preserving and continuing that life eternally, which he hath begun in them, and conferred on them; insomuch that bodily death shall not extinguish the life that is begun by faith in him. And hereby he seems to lead Martha to eye him as a spiritual raiser of the dead in sin, and to consider the mercy of a spiritual Resurrection, when now her thoughts are so much upon the bodily raising of her Brother; and so to look upon him as the Author both of bodily and spiritual Resurrection: Having thus divinely discoursed of these matters, he asks her, if she believes (b) them? *Verf. 25, 26.*

Martha assents to what he required her to believe, and professeth her faith concerning his Person and Office, acknowledging him to be the Messiah promised unto the Fathers, and the Eternal Son of God, *Ver. 27.* Then being sent by him, she goeth her way, and called her Sister Mary; yet secretly, lest those Jews that were there, knowing of him, might bring him into some hazard, *Ver. 28.*

Mary, as soon as she heard of it, arose quickly, and went to the place where he yet staid without the Town, *Ver. 29, 30.* The Jews that were then with her, seeing her rise up so hastily, supposed she went out to weep at the grave (as it seems they had a custom among them to do, that the sight of their loss might awaken their sorrow) and therefore they follow her to interrupt her, and moderate her sorrows, *V. 31.* When she came to Christ she fell down at his feet, and with great humility and reverence, and many tears, said as her sister had done before, Lord, if thou hadst been here, my brother had not died, *Verf. 32.*

Christ expresses his sympathy (i) with her, and her afflicted company, and by groaning in spirit, declares the indignation that was kindled in him against sin, that had drawn on death, and all this sorrow; and manifests a tender affection to her in this her trouble and affliction; yet the commotions of his affections were like the shaking of pure water in a clear glass, which still remains clear, and they arose and were calmed at his pleasure. Being thus affected, he inquires for the grave, that he may give a proof of his sympathy, and being desired to come and see where it was, he goeth on towards it, and in the way, the exercise of his spirit burst out, in weeping in the view of them all, *Ver. 33, 34, 35.*

The Jews observing his sorrow, admire his love to dead Lazarus, yet wonder that he who had wrought so many miracles, had not prevented his death, *Ver. 36, 37.*

Our Saviours sympathy and affection still continues, and is renewed at the sight of the grave, (k) which was a cave with a stone laid upon it. And it seems his prayers which were very ardent, caused him to groan again, *Ver. 38.* Then he commands them to remove the stone; Martha objects, it was to no purpose, seeing he had been so long dead, and it would but raise a noisome smell now to open his grave. Christ reproves this her unbelief, as being very

(b) Christus  
plerumque ante  
miraculum fi-  
dem exigit. Es-  
sident in talibus  
beneficiis  
requirebat ut  
disceremus spi-  
ritualia benefi-  
cia non nisi in  
ipsam confi-  
denibus con-  
ferri. Grot.

(i) Solent lacry-  
mae lacry-  
ma excitari,  
praesertim apud  
animos miseri-  
cordes. In hoc  
etiam profuit  
scelus Jesu ut  
spectatores be-  
nignius de eo  
sentirent ne de  
homine non  
nescio misera-  
ri, alii quoque hu-  
manis affecti-  
bus tangi.

(k) Solet aspe-  
ctu sepulchri  
dolor rectius  
descere.

(\*) *Gloriam Dei, id est, gloria Dei opera; vel potentiam Dei sic Rom. 6. 4. Christus dicitur excitatus à mortuis per gloriam, b. e. potentiam Patris.*

very odious, since he had but newly given her a promise, that upon her believing *she should see the glory (\*) of God.* Albeit we find not these express words mentioned by Christ, yet if we compare his general encouragement, *Ver. 4.* with the doctrine he required her to believe, *V. 23, 25, 26.* we shall find the same for substance, *V. 39, 40.*

The stone being taken away, our Saviour, who had been praying to his Father, doth now 1. Publickly give him thanks for hearing him in that matter, *Ver. 41.* 2. He gives a reason of this his thanksgiving, which was not because it was *unusual* for him to be heard (who was never refused in any suit) but that those there present might be convinced that he was the *Mediator*, sent and approved of the Father, *Ver. 42.* For though *as God* he is the principal efficient of miracles, and worketh them by *his own power*, yet *as Man* he is the instrument of the God-head, and *as Mediator*, he acts as sent by the Father. Therefore he chuseth *by the way of prayer*, to work this miracle at this time before the people, to manifest that he was *owned and approved* of God, and not contrary to him, as the Jews gave it out.

(1) *Est hic imago quidam generalis resurrectionis. Matth. 24. 31. 1 Thes. 4. 16. (m) Falsa haec populo circumstante ad vocem Christi, non quia ea vox esset vis, sed loquentis virtus.*

This done, he actually works this *great miracle*, calling with a *loud voice (l)* unto *Lazarus* to come forth; and at that word *putting life* into him to hear and obey, he immediately came forth, *(m) bound hand and foot in grave-cloaths.* He requires some to loose him, that so they might be farther confirmed of the truth of the miracle, *(m) Ver. 43, 44.*

(1) *Est hic imago quidam generalis resurrectionis. Matth. 24. 31. 1 Thes. 4. 16. (m) Falsa haec populo circumstante ad vocem Christi, non quia ea vox esset vis, sed loquentis virtus. Magna autem voce usus ut magnitudini operis responderet. Voss. (n) Hic movetur quasi satis difficultas, & obscura de anima Lazari: quatuoriduanus, & aliorum qui ex mortuis ad hanc vitam revocati & suscitati fuerunt, tum sub P. quam sub N. T. Animam scilicet fuerint tanti pericula animae per mortem à suis corporibus avulsa, priusquam illis redonarentur per resurrectionem miraculosam? Sicut Paulus dum viveret potuit rapi in tertium usque Caelum, 2 Cor. 12. 2, 3, 4. Ita potuerit anima Lazari illico post suam separationem à corpore, eo loci transferri, ut gustum aliquem, & penitorem notitiam perciperet felicitatis quam Deus preparavit piis. Sed ergo posse statim quod beatitudo Caeli tunc donata fuerit. Etenim beatitudo Caeli, siue receptio in Caelum beatorum, reliquias concupiscentiae, & peccati originalis penitus extinguit in anima. At morte Lazari, & eorum qui revixerunt ad hanc vitam, non fuit extinctum in eorum animâ quicquid peccati inhabitantis in illâ supererat. Nam si hi amplius habuissent peccati, debuissent immunes esse ab ulteriori aliâ morte, quae est pendium peccati, Rom. 6. 23. Quum igitur anima Lazari & ceterorum ad hanc vitam revocatorum, nec in Limbo fuerint nec purgatorio, quia nusquam sunt (prout probavimus) neque detrusa fuerint in Tartarum ex quo non est redemptio, nec in beatorum sedes recepti, prout in illas statim ab obitu suo recipiuntur ad coronam immarcescibilem, qui cursum suum in fide absolverunt, ne esse est hi illis assignetur locus dispensationis in quo per occultam dispensationem providentia divina tanisper afferuatur fuerint, donec iterum Dei potentia, suis corporibus resituerentur, ad residuum vitae suae in hac vita emerent. Non facile refutari possunt qui dicunt animam Lazari, & reliquorum ad hanc vitam suscitatorum, vel juxta sua corpora, vel in illis, post informationem dissolutam, tanisper remansisse donec Dei potentia, per resitutam unionem naturalem christi, informandi munus reciperent. Hanc comprobare videtur sententiam, quod Christus in clama-veris filia Jaira: Ralla surge, Mar. 5. 41. ac Lazari: prodi foras, & juveni alteri, Luc. 7. 14. Adole-scens tibi dico, surge; Et Petrus Dorcadu, Act. 9. 40. Tabitha surge. Nec enim haec verba ad solum corpus exanime dirigebantur, sed ipsam quoque compellabant animam seu praesentem, ut denuo suo corpori juncta mandato hoc efficacia, & operativa, totus homo aut è mortuis, viveret, surgeret, operaretur. Et hoc nonnullis videtur facere quod legitur dictum à Paulo de Euticho quem in vitam revocavit amplexu suo, Act. 20. 10. Ne tumultuamini, anima enim ejus in ipso est; quod glossa ordinaria ibidem interpretatur, non ex toto recessit: Non quod mortuus reuera non esset, abrupto vinculo unionis naturalis anima cum corpore, sed quod ab illo, anima non recessisset quoad localem praesentiam. Valens in lib. C. de Purg. de istis animabus monet, quod Deus potuit eas servare in manu sua ad tempus, quia earum in vitam restitutio decreta fuit; unde quidam volumi eas servatas in corpore, etsi non unitas hypostatice cum eo, ex loc. Act. 20. 10. ubi Paulus de Euticho dicit, anima ejus est in ipso. Junius ad Bellarm. contr. lib. 2. cap. 8. Contendit animam Eutychi fuisse separatam à corpore secundum unionis personalis modum, quod verè mortuus fuerit sed non separatam loco, quia Deus dispensatione providentiissima coniunxit eam in corpore, quamvis soluta à unionis ejus personali. Hujus sententia aliquod vestigium existit apud Ethnicos: nam statuebant animam aliquamdiu circa corpus ejusque sepulturam vagari, ut insinuat Macrobius, lib. 3. in somn. Scip. cap. 13. Remaneat ergo sua probabilitas huic specificationi loci dispensationis de quo differimus; sed absolute verum, & necessarium sit, illas suscitatorum ad hanc vitam animas, interea nec in Caelo beatis, nec in inferno tortas, nec in Purgatorio imaginario Papas usulatas fuisse; sed manu Dei in certo ac definito loco, tanisper afferuatur, donec iterum suis redditae corporibus, ordinaria hujus vitae manu in illis informandis, & vivificandis obirent. Vide Marci dissertationes Theolog. pag. 27.*

This

This wonderful miracle, how it affected *Lazarus* and his Sisters, it pleased not the Spirit of God, that it should be recorded. Only we may gather from their piety, that they were very thankful. But it wrought *different effects* in the Jews, who were there present. For *many* hereupon *believed on him*; but *others* persisting in their unbelief, went to the Pharisees, and acquainted them therewith, *Verf.* 45, 46.

- John 11: 11.** These things said he, and after that he saith unto them, Our friend *Lazarus* sleepeth, but I go that I may awake him out of sleep.
12. Then said his Disciples, Lord, if he sleep he shall do well.
13. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
14. Then said Jesus unto them plainly, *Lazarus* is dead.
15. And I am glad for your sakes that I was not there (to the intent ye may believe) nevertheless, let us go unto him.
16. Then said *Thomas*, which is called *Didymus*, unto his fellow Disciples, Let us also go, that we may die with him.
17. Then when Jesus came, he found that he had lien in the grave four daies already.
18. (Now *Bethany* was nigh unto *Jerusalem*, about fifteen furlongs off.)
19. And many of the Jews came to *Martha* and *Mary*, to comfort them concerning their Brother.
20. Then *Martha*, as soon as she heard that Jesus was coming, went and met him: but *Mary* sate still in the house.
21. Then said *Martha* unto Jesus, Lord, if thou hadst been here, my Brother had not died.
22. But I know that even now whatsoever thou wilt ask of God, God will give it thee.
23. Jesus saith unto her, Thy Brother shall rise again.
24. *Martha* saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.
26. And whosoever liveth and believeth in me, shall never die. Believest thou this?
27. She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God, which should come into the world.
28. And when she had so said, she went her way, and called *Mary* her Sister secretly, saying, The Master is come, and calleth for thee.
29. As soon as she heard that, she arose quickly, and came unto him.
30. Now Jesus was not yet come into the Town; but was in that place where *Martha* met him.
31. The Jews then which were with her in the house, and comforted her, when they saw *Mary* that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.
32. Then when *Mary* was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my Brother had not died.
33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said, Where have ye laid him? They say unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!
37. And some of them said, Could not this man which opened the



- eyes of the blind, have caused that even this man should not have died?
38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.
39. Jesus said, Take ye away the stone. *Martha*, the Sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four daies.
40. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?
41. Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.
42. And I knew that thou hearest me alwaies: but because of the people which stand by, I said it, that they may believe that thou hast sent me.
43. And when he had thus spoken, he cryed with a loud voice, *Lazarus*, come forth.
44. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45. Then many of the Jews which came to *Mary*, and had seen the things which Jesus did, believed on him.
46. But some of them went their waies to the Pharisees, and told them what things Jesus had done.

## SECT. LX.

(a) Not only the High Priest and his Deputy are called Chief Priests, but possibly all those that had born that Office in those corrupt times, wherein it was exposed to sale, and the High Priesthood, which was to be of the family of *Aaron*, and so to continue during life was usurped by those who could procure

it, and those put in and out at the will of the Roman Governour, and changed yearly or seldomer, as they pleased. Under that Title also may be comprehended the Heads of the twenty four Orders of Priests instituted by *David*, 1 Chron. 24. *οἱ ἀρχιερεῖς* Pontifex Maximus Caiaphas, & socr ejus *Annas* ante eo functus Pontificatus, & cuius concilium firmè regebatur Caiaphas, Vide Luc. 3. 2. & Joh. 18. 13, 24. *Μηδ.* 4. 6. Grot.

(b) Aded excacati erant invidia animi, ut quod argumentum esse debuerat quo ipsi crederent, eo in ipsius perniciem incitarentur.

(c) *ὁ ἀρχιερεὺς Ἰσκαριὸς τὸν τόνον*, &c. *Hebraismus*, pro adventantes Romani debebant & urbem & gentem. *Nō* quod saepe per *ἀρχιερα* redditur significat delere. *τόν* & pro urbe, *Αἰθ.* 6. 13, 14. *Urbs* deletur excidio, *Gens* internecione, aut dispersione. At verò *Messia* contempto in id inciderunt *Judei* quod se metuerent profitebantur.

(d) Descriptio eorum quos vulgò Politicos vocant qui honesto atque iusto insuper habito, nihil præter utilitatem spectant, nec aliud in ore habent; utilitatem, inquam, quam Publicam vocant, cum revera plerumque mōdè privata sit. Grot. Caiaphas satius esse dicit, ut pereat unus (puta vel innocens) quam unitas. Hanc prudentiam Politici vocant *μεγίστην* quando consilium sit capicendum non ex eo quod in se honestum, sed quod necessarium temporis, sive necessitas, exprimit. Voss.



by Gods appointment *Prophetically* foretell that great good which should by our Saviours death redound to the world, yet as to his own intention he meant no more (in all probability) than a justifying of that accursed maxim, *Rom. 3. 8. That we may do evil, that good may come thereof.* And therefore in that wicked counsel (as the Evangelist observes) God over-ruled his tongue, to bring out an Oracle (e) concerning his purpose to save his people by the death of his Son, and that the fruits and benefits of his death, should not only extend to the *Jews*, but the *Gentiles* also; and that he should gather together into one body, or Church, all that truly believe (f) in him, though far and wide dispersed upon the face of the earth. The Rulers agreeing to Caiaphas's opinion, begin to plot and contrive how to get it executed, giving order to the people, (especially the Inhabitants of *Jerusalem*) that if any man knew where he was, they should give notice that they might take him and put him to death, *Vers. 57.* Which our Saviour understanding, to avoid their fury, for the present, withdrew himself privately to *Ephraim*, (g) where he continued with his Disciples, till the time was come, wherein he was called to expose himself.

(e) Sinistro quidem dicebat animo: verumtamen gratia spiritus sancti usa est ore illius ad predicandum futurum: tamen si impollutum ejus cor non attigerit. Ambrosius in Psalm. 118. Serm. 15. Prophetavit ex voluntate Dei, nec sciebat quid prophetavit. Mandata summi Numinis, sed inscius,

profatur Heinſius. (f) ut filios Dei, qui erant dispersi, congregaret in unum] filios Dei gentes appellat, ab eo quod futurum erat: quemadmodum, & ipse inquit, alias Oves habeo, quas etiam, à futuro ita appellat. Chrysost. Ad similem modum Augustinus. Hæc secundum prædeterminationem dicta sunt: nam neque Oves ejus, nec filii Dei adhuc erant, qui nondum crediderant. Luc. Brug. Qui animo sunt apti ut Dei filii fiant: Sicut Oves & populum Dei ex præparatione quadam dici supra notavimus, c. 10. 16. Grot. (g) Sic exemplo suo discipulos docuit, non esse peccatum furorem sceleratorum latendo potius devitare, quam se offerendo, magis accendere, ut August. tractatu 49. in Johannem. Habet hic locum illud, Amos 5. 13. In illo tempore prudens tacebit, quia tempus malum est.

- John 11. 47. Then gathered the chief Priests and the Pharisees a council, and said, What do we? for this man doth many miracles.  
 48. If we let him thus alone, all men will believe on him, all the Romans shall come and take away both our place and Nation.  
 49. And one of them named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all;  
 50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole Nation perish not.  
 51. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that Nation:  
 52. And not for that Nation only, but that also he should gather together in one, the children of God that were scattered abroad.  
 53. Then from that day forth they took counsel together for to put him to death.  
 54. Jesus therefore walked no more openly among the Jews: but went thence unto a Country near to the wilderness, into a City called Ephraim, and there continued with his Disciples.

## SECT. LXI.

THE Jewish Passover being now nigh at hand, many went up out of the Country to *Jerusalem*, before the Feast, that they might purifie themselves, (a) namely such whom it behoved, Sacrificiis, (puta qui culpæ alicujus sibi conscij erant) aut sponte suscepto Nazarenis voto, obligabantur: Nam & vota talia solvi solebant sub aliquem diem Festum. Sed & alij aliquos dies prævios impendebant precibus. Vide 2. Paral. 30. v. 18. Grot.

(a) Maturidis iuverunt quotquot aut imperatis à Lege

by reason of some special pollution, or vow, to offer Sacrifices (according to the Law set down, *Levit. ch. 4. ch. 5. ch. 6. and chap. 14. and 1. vers. 1, — 16.*) which could be only offered at the Temple. These being come thither, begin to inquire for him, doubting whether he would come to the Feast or no (b).

(b) V. 56. τί  
ἐκινῶμεν  
ὅτι οὐ μὴ ἔλθῃ,  
Quid putatis?

At quod non vultis? Interrogatio est. ὅτι ut solet, abundat. An non venerit ad diem Festum, hoc est venturus sit. Aorist. pro futuro. Glail.

**John 11. 55.** And the Jews Passover was nigh at hand, and many went out of the Country up to Jerusalem before the Passover, to purifie themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast?

57. Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

## SECT. LXII.

(a) Matthew, chap. 26. and Mark, chap. 14. relate this story as added only two daies before the Passover. But from John 11. 1. 'Tis apparent it was six daies before that Feast. So that Matthew and Mark in setting down this story immediately after the Relation of the Chief Priests and Scribes conspiracy against Christ, which was indeed but two daies before the Passover (understanding thereby their second Council concerning the taking and apprehending of Christ) do use the figure *hysterosis* setting down that afterward which was done before.

**SIX** daies (a) before the Passover he comes to Bethany, and on the Sabbath day at night, is entertained at Supper in the house of Simon the Leper, (b) where Martha serves, but Lazarus sate at table with him. Here Mary (\*) the Sister of Lazarus, who had before shewed her self so forward to hear Christs Doctrine, *Luk. 10. 39.* took a pound of the richest Nard, a very costly ointment, and wiping his feet with her hair, anointed them therewith, and then brake the box over his head, and poured out all that remained upon him, so that the whole house was filled with the odour of the ointment. This she did out of her intire love to him, and in a way of honouring of him, after the custom of those eastern Countries, who used sometimes at their Feasts and Banquets, to pour out precious perfumed ointments on the heads of those whom they much honoured and respected, that by the sweet and fragrant smell thereof, they might chear up and refresh the spirits of their guests (c). This may be gathered from that speech of David unto God, *Psal. 23. 5. Thou preparest a Table for me, &c. Thou anointest my head with Oyl, &c.* Judas, and it seems some other of the Apostles (d) also (deluded by his fair pretence) take exception

against but two daies before the Passover (understanding thereby their second Council concerning the taking and apprehending of Christ) do use the figure *hysterosis* setting down that afterward which was done before. And the occasion of their so doing seems to be, that this story might make way to the story of Judas's betraying him, that it might appear what moved or gave occasion to him to betray his Master, namely, 1. Our Saviours open reproving him for taking exception against Mary's charitable work. 2. That he might redeem and repair the loss of that money which he missed by Mary's pouring the precious ointment on our Saviour, and not selling of it. Vide Suarez, de Christo, lomo. 2. p. 335. Evangelistæ sapienter in narrando non temporis habent rationem, sed occasionum arripiunt, ex commodo argumens nexu. Voss. Harm. Evang.

(b) As Matthew calls himself the Publican, because he had been a Publican before Christ called him to be his Disciple, *Matth. 10. 3.* So here Simon is called the Leper, because (as it seems) he had been so sometime before, but was miraculously cured by Christ. *Permansit pristinum nomen ut virtus curantis appareat.* Chrysost. (\*) Sunt qui colligunt hinc muliere injunctum esse Dominum: prius quidem à muliere peccatrice in domo Simonis Pharisæi: postea verò à Mariâ, Sorore Lazari in domo Simonis quondam Leprosi. De priori unctione loqui solum Lucem: de alterâ tres alios Evangelistas. Voss. Harm. Evang. pag. 24.

(c) See sect. 11. of chap. 4.

(d) Vel etiam dixeris, de discipulis referri, quia unus è discipulis hoc egerit: nempe ut similis sit synecdoche, ac cum latrones dicuntur blasphemasse Christum, quia id actum à latrone qui pendeat à sinistrâ. Voss.

against

against *Mary* for this, and blame her for so needless a prodigality, alledging that this box of ointment might have been sold for three hundred pence (which reckoning the *Roman* penny at seven pence half-penny, makes of our money nine pounds seven shillings and six pence) and given to the poor. This *Judas* spake not out of any true care for the poor, but that bearing the bagg, and being a thief (who either had already purloined and converted some of the money which was in his keeping to his private use, or had purposed so to do, and to forsake his Master) he was vexed he had lost such a prize. Our Saviour hereupon defends and justifies *Mary* for this work of love she had performed to him, and shews that it was more needful both for her and them (for the present) to manifest their love and respect to him by such duties as she had now performed, than to take care of the poor. For the poor they should alwaies have among them, (e) and might have occasions enow to be charitable to them, but this opportunity of honouring him, would not alwaies last, seeing his departure from them was at hand. He further commends her zealous affection manifested to him herein, in that she had done what she could; intimating, that if she had known of any better way or means to testifie how highly she loved and honoured him at this time, she would have used it (f). He also declares, that he was pleased to accept and esteem of it, as a preparation to his Funeral now at hand, and as an *anticipation* of the embalming of his body, it being the custom of the Jews to anoint the dead bodies of their deceased friends with sweet and precious ointments [see *Joh. 19. 40.* and *Luk. 23. 56.*] Lastly, He tells them, that where-ever the Gospel shall be preached throughout the world, (g) this fact of hers shall be published and made mention of, to her special praise and commendation.

(e) Non pugnat quod in Deuteronomio dicitur, quod hic respicit Christus, non deerit inter vos qui egeat: cap. 15. 11. Cum eo quod eodem capite dictum erat commate 4. Non eris in te qui egeat: Nam hoc precipientis est, illud predicantis. Erunt igitur qui egeant, in tanto quippe populo; sed

ceteri pati non debent, ut in egestate permaneant, quem sensum aperte satis indicat comma septimum. Grot. (f) Apparet id factum non delectandi gratiâ, sed in honoris maximi testimonium. Grot. (g) Theophylactus observat duas Prophetias in hac enunciatione contineri. Altera est *ὅτι τὸ εὐαγγέλιον κηρύσσεται ἐν ὅλῳ τῷ κόσμῳ*. Altera, *ὅτι τὸ ἔργον τῆς γυναικὸς συνηρυχθήσεται*. Casaub.

It being now known, that Jesus was at *Bethany*, many Jews resorted thither, not only for *his sake*, but also out of curiosity to see and speak with *Lazarus*, so lately raised to life again, and possibly to inquire somewhat of him concerning the state of the dead, and of the other life. Hereupon the Rulers consult to put *Lazarus* to death also, seeing the miracle of his Resurrection was a means to draw many to believe in Christ.

**John 12. 1.** Then Jesus, six daies before the Passover, came to *Bethany*, where *Lazarus* was which had been dead, whom he raised from the dead.

2. There they made him a supper, and *Martha* served: but *Lazarus* was one of them that sat at the table with him.
3. Then took *Mary* a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
4. Then saith one of his Disciples, *Judas Iscariot*, *Simons* Son, which should betray him.

5. Why



(a) γλωσσό-  
χομος putant  
aliqui fuisse  
arculam ob  
longam & an-  
gustam quam  
ster facientes  
ferre secum po-  
terant, & quā  
deferrebat elec-  
tissimas Do-  
mino datas.  
Quia enim  
multos secum  
Discipulos  
Christus cir-  
cumduceret, necesse erat nummos habere, ne hospites gravaret: Eorum curam Jude commiserat. Freid. lib.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. (a) This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8. For the poor alwaies ye have with you: but me ye have not alwaies.

9. Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief Priests consulted, that they might put Lazarus also to death.

11. Because that by reason of him many of the Jews went away, and be- lieved on Jesus.

Matth. 26. 6. Now when Jesus was in Bethany, the house of Simon the Leper,

(c) Alaba-  
strum unguen-  
ti, hoc est,  
unguento re-  
pletum.

7. (b) There came unto him a woman, having an Alabastrer box of very pre- cious ointment, and poured it on his head as he sat at meat.

8. But when his Disciples saw it, they had indignation, saying, To what pur- pose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood it, he said unto them, Why trouble ye the wo- man? for she hath wrought a good work upon me.

11. For ye have the poor alwaies with you, but me ye have not al- waies.

(c) ἀντιπρό-  
τερον est corpus  
ad funus com-  
ponere, & or-  
namentis se-  
pulchralibus or-  
nare, quā ideo  
dicuntur, ἀντιπρό-  
τερον, q. d. Antevertit Maria, sive anticipavit tempus ungendi corpus meum. In ritibus enim fun-  
erationis unguentis & aromatibus ungebant corpora priusquam sepelirentur. Vid. Job. 19. 40 Ablutionibus autem,  
& unctionibus istis mortalibus usi sunt Hebraei ab omni aeo, quasi secutura resurrectionis corporum pignorum.  
Beza.

12. (c) For in that she hath poured this ointment on my body, she did it for my burial.

13. Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

(d) νάρδος  
quasi di-  
cas potabilis,  
si nomen νί-  
σικης deriva-  
tum sit à verbo  
νίω bibo. Aliis magis placet deductum esse à nomine νίσις fides ut significetur nardus quasi fidelis, seu bona &  
explorate fidei, hoc est minime adulterata, scil. vera, & absque dolo. Aliqui νίσιον hic poni existimant per apho-  
resin pro νίσιον ut sit nardus ex Opi Babilonia civitate, ubi pretiosissima unguenta parabantur. Vox νάρδου He-  
braizat à voce נרדן forsan, & vox νίσιον Syriac à voce נרדנס pistacia: ita ut unguentum vocari possit,  
unguentum balaninum, in cuius confectioe primas obtinere Nardus & נרדנס Gians sive Myrobolanum.  
Lightf. in Mar. pag. 56.

Mark 14. 3. (d) And being in Bethany, in the house of Simon the Leper, as he sat at meat, there came a woman, having an Alabastrer box of ointment of spikenard very precious, and she brake the box, and poured it on his head.

4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5. For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her.

6. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7. For you have the poor with you alwaies, and whensoever ye will, ye may do them good: but me ye have not alwaies.

8. She



8. She hath done what she could : she is come aforehand to anoint my body to the burying.  
 9. Verily I say unto you, Wheresoever this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her.

We are now come to the Great week (a) and shall shew particularly what was done by our Saviour from the first day of it, which is now usually called Dominica Palmarum, or (Palm-Sunday) to the day of his Passion.

(a) Salutarum Pasche hebdomadem appellat Theophilus Alexandrinus 1 Epist. Paschali.

## SECT. LXIII.

ON the next morning, being the first day of the week (five daies before his passion) he sets out with his Disciples for Jerusalem. And when they were come to a place between Bethany and Bethphage in the Mount of Olives, he sends two of them, (probably Peter and John) to a Village over against them, telling them, they should find there in the meeting of two waies, an Ass tyed with her Colt or Foal, which was never before ridden, and bids them bring them both to him : And if the owner should interrupt them, they should tell him their Lord and Master had need of them, and he would presently let them go. And in this he shewed his divine power upon the hearts and wills of men.

The Disciples did as he commanded them, and brought them both to him, that he might chuse which he would ride upon ; and casting their garments on them (that he might ride in a more honourable and decent manner) they set him upon the Colt, which was led together with his Damm (a). Matthew saies, he sate upon an Ass and a Colt, ch. 21. 5. The other three Evangelists make mention only of the Colt brought and sate on. He rode upon them both successively (b) and by turns, saies Tolet and others ; which opinion they think the words of the Prophet, Zach. 9. 9. do favour. Vid. etiam Scalig. Annot. in Joh. 12. 15.

(a) Euthymii opinio est soli insedisse pullo, sed cui Assina esset addita, quod inde erat quia Assine abjugari non solent. Dicitur

igitur Assina & Pullo insedisse quia alterutri insederit, quomodo Jud. 12. 7. Legas sepultus est in urbibus Gilead, h. e. urbium aliquarum. Imo Zachariae verba sic liceat interpretari, ut per Assinum & Pullum intelligatur unum animal quid natura sit Assinus, etate autem Pullus. Voss. Harm. Evang. (b) Pectus autem est Christus Assinarius, quia Judaico populo Legem imposuit prior ; deinde Pullo, sessoris inexpecto, quia Gentilium populum posterius sibi associavit. Waltherus Harm. lib. Bibl.

He now rides in this solemn and triumphant manner towards the City, that he might fulfil the Prophecy in Zach. 9. 9. (c) Tell the Daughter of Zion, (d) behold thy King cometh to thee, meek, and sitting upon an Ass, &c. As also that he might shew some evident token and manifestation of his Divine Glory, and Kingly Office, which, as Mediatour, he was to exercise over his Church, ruling and reigning over it by the power of his Word and Holy Spirit, for their spiritual good and salvation, [Psal. 2. 6. I have set my King upon my holy Hill of Zion, &c. Luk. 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.] Whilst these

(c) Per buacc Sionis Regem à Prophetâ signari Messiam etiam faveant Scriptori Be-resbius Rabba & Midras Coheleth. Grot. (d) See Isa. 62. 11.

these things were doing, many of the people spread their garments in the way for him to ride upon, thereby acknowledging him to be their *King*; for this kind of honour was used to be done to *Kings* and *Princes*, for men to cast their garments on the ground for them to ride or go upon. Others cut down *branches* of *trees*, and strawed them in the way, which was another testimony of the *Royal Honour* they performed unto him. And those that went before, (and those that followed after in a joyful and triumphant gratulation to him (the *Messias* and *King* of the Church) cried *Hosanna* (e) to the Son of *David* (that is, save this *King* we pray thee, and prosper him.) This word *Hosanna*, together with the words immediately following, are taken out of the 118. *Psal.* vers. 25. Where the people upon the day of *David's* inauguration and installment used those *acclamations* and wishes of all manner of prosperity unto him who was the *Type* of the *Messias*. They further add, *Blessed be he that cometh in the Name of the Lord*; that is, *with power and authority from God*. And *Blessed be the Kingdom of our Father David*, that is, let the *Kingdom* of the *Messias* that was peculiarly promised to our *Father David*, and in which he *succeedeth David*, and which is now revealed and manifested with power and authority from God, be happy and prosperous. And the better to express their zeal and earnestness in this acclamation, and to congratulate his coming with the greater joy and thankfulness they repeat this word *Hosanna* again directing their prayer, for the *safety* and *prosperity* of their *King* and his *Kingdom*, to God who dwelleth in the highest Heavens (f). Yet his *Disciples* understood not so well at present, what themselves and others were doing, (g) till after the glorification of Christ, when the Spirit was poured out, and then it was brought to their remembrance, that this had been fore-prophefied of him, and accordingly had been performed unto him, *Joh. 12. 16.*

(e) Verba hæc occurrentium huc redeunt, ac si diceretur, Jam canimus Hosanna Messias.

(f) Hosanna in altissimis] id est, salus ea auxilium illud quod in

convenitur contingat filio David, & non in terrâ tantum,

sed in summo Cælo contingat ei salus, auxilium, pax, & gloria: hoc est felix sit summus, terque quatenus. Modo occurrunt Hosanna filio Davidis, modò Hosanna in altissimis, ac si dixissent, Jam Hosanna canimus filio Davidis, salva nos, obsecramus, tu, qui in altissimis, salva nos per Messiam. Lightf. (g) Non intellexerunt illud vaticinium ad hanc rem spectare: id oportet, id est, recentis re. Sed postea, reminiscendo rem, intellexerunt sensum Prophetæ; quia scilicet Ascensio in Cælum, & secunda missio spiritus exemerunt illis opinionem de Regno Terreno acceptam, ac docuerunt Regnum hoc in conspectu hominum humile, esse omnium submissimum, & verè Regnum. Grot.

When he was come to the descent of the Mount of Olives, many out of *Jerusalem*, hearing that he was coming in this manner to the City, met him, with *branches* of *Palm-trees* in their hands [see *Rev. 7. 9.*] And joyning with those that before accompanied him, with joyful acclamations, acknowledged him for their *Messias* and *King*, so long expected, and that he came in the Name, and by the authority of God. And then praising the Lord for all the mighty works which he had done, they add, *Let there be peace in Heaven*, that is, let God be pacified to mankind, by the coming of this *King*, and let him be for ever glorified in the highest Heavens, for this wonderful mercy, *Luk. 19. 37, 38.* But some of the *Pharisees*, who had mingled themselves in this company, hearing the people

people make such acclamations to him, spake to him to rebuke them for it, and silence them, lest such acknowledgements and gratulations made to him *as to a King*, might be ill interpreted by the Romans, and so might bring great mischiefs on the people of the Jews, and on himself also. But he answers, that *if these should hold their peace, the very stones would cry out*; as if he should have said, *The thing they say is most true*, and if they should joyn with you to smother it, God would in some other, though *unlikely* way, have it proclaimed in spite of you.

Then drawing nigh to the City, and being in the view of it, he burst out into *tears* (\*) at the consideration of their *obstinacy*, and wilful rejecting the offers of grace made unto them, and of the dreadful things that would ensue thereupon, namely, the utter ruine (b) and destruction of their City by the Romans, which he pathetically foretells and sets forth, *Luk. 19. 41, &c.*

*prosequendum, & Regem proclamandum, deploravit tamen miseram urbis conditionem quæ sic negligenter tempus sue innoxovinc, sive visitationis ad se salvandum. Nec enim visitare solum dicitur Deus, quando ad puniendum venit, sed etiam, quando beneficium vult conferre. (b) See sect. 47. of this chapter.*

(\*) *Quanti profectus in christo est affectus argumentum, quod in illa etiam frequentia, se tantâ pompâ*

He now makes his entry into *Jerusalem*; the Citizens ask, *who it is* that rides in this triumphant manner, having so many attending him, and such acclamations of *Hosanna* made unto him. Some of the company told them, it was *Jesus the Prophet of Nazareth*, (i) whom they had before acknowledged as a Prophet, but now homaged as their King. But the Pharisees were horribly enraged to see the people thus flock after him, and make such acknowledgements unto him, *Joh. 12. 19.*

(i) *So called in regard of his education, and his Parents abode there.*

*Luke 19. 28.* And when he had thus spoken, he went before, ascending up to *Jerusalem*.

29. And it came to pass, when he was come nigh to *Bethphage* and *Bethany*, at the Mount called the Mount of Olives, he sent two of his Disciples,

30. Saying, Goe into the Village over against you, in the which at your entering ye shall find a Colt tied, whereon yet never man sate: loose him, and bring him hither.

31. And if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord hath need of him.

32. And they that were sent, went their way, and found even as he had said unto them.

33. And as they were loosing the Colt, the owners thereof said unto them, Why loose ye the Colt?

34. And they said, The Lord hath need of him.

35. (a) And they brought him to Jesus; and they cast their garments upon the Colt, and they set Jesus thereon.

36. And as he went, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the Disciples began to rejoyce and praise God with a loud voice for all the mighty works that they had seen,

(a) *Insidere Asino olim videtur non vulgari, sed nobilium & magnatum fuisse, Jud. 10. 4. de filiis Jair*

*Judicis Israelis id tanquam singulare dicitur quod Asinos equitavit: Balaam vehitur Asinâ, Josh. 15. 5. 18. Jud. 12. 14. Abdonis filii & nepotes. Quislorpius. Sed cum Solomonu temporibus Egypti commercio Equorum copia apud Judæos crevisset, ex eo evolvere Asini. Sed & ipsa Asini statua, & comitatus urbem ineuntis facile ostendunt Regnum quod sibi Jesus vindicabat diversissimum esse à Regnis mundi. Grot. Zach. 9. 9. Hic de Rege paupere, humili, & Egno agitur. Nullus autem ducum Judæorum ad paupertatem est redactus.*

R

38. Saying,



38. Saying, Blessed be the King that cometh in the Name of the Lord, peace in Heaven, and glory in the Highest.

39. (b) And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy Disciples.

40. (c) And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41. And when he was come near, he beheld the City, and wept over it,

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43. For the daies shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. (d) And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

(b) Quidam  
Pharisaeorum  
ἐπὶ τοῦ ὄχλου  
de turbâ, hoc  
est e medio  
turbae, cui in-  
termixti erant.  
(c) Lapidēs  
clamabunt ]  
Proverbiale  
loquendi genus  
quo significatur  
esse τὸν ἀν-  
θρώπον ut non  
agnoscatur ab  
aliquibus Chri-  
sti Regnum.  
Cum Deus id absolutissimo decreto constitisset: prius proinde lapides mutaturus in homines (ut Matth. 3. 9. dici-  
tur) quam id decretum irritum fieri pateretur. Græc. (d) Lapidem super lapidem] Mos loquens proverbialiter, &  
ὡς ἐκδοκὸς, quo summa vastatio intelligitur. Causam excidii reddit Christus neglectum tempus ἐπισκοπῆς, ἡ ἡμέρα,  
id est oblata salutis.

Matth. 21. 1. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two Disciples,

2. (a) Saying unto them, Go into the Village over against you, and straight-  
way ye shall find an Ass tied, and a Colt with her: loose them, and bring  
them unto me.

3. And if any man say ought unto you, ye shall say, The Lord hath need of  
them; and straightway he will send them.

4. All this was done that it might be fulfilled which was spoken by the Pro-  
phet, saying,

5. Tell ye the Daughter of Sion, Behold, thy King cometh unto thee, meek,  
and sitting upon an Ass, and a Colt the Foal of an Ass.

6. And the Disciples went and did as Jesus commanded them,

7. (b) And brought the Ass and the Colt, and put on them their clothes,  
and they set him thereon.

8. And a very great multitude spread their garments in the way, others cut  
down branches from the trees, and strawed them in the way.

9. (c) And the multitudes that went before, and that followed, cried, saying  
Hosanna to the Son of David: blessed is he that cometh in the Name of the  
Lord, Hosanna in the Highest.

10. (d) And when he was come into Jerusalem, all the City was moved, saying,  
Who is this?

11. And the multitude said, This is Jesus the Prophet of Nazareth of  
Galilee.

(a) ὁ ἀλλαν  
μὴν αὐτῶν ]  
Cui nemo ad-  
huc infederat,  
sed ejus tamen  
magnitudinis  
quis fessorem  
commode fer-  
ret. Nam id  
genus Asinos  
ἀλλαν vocant.  
LXX. Jud.  
10. 4.  
(b) ἐπεκδο-  
σαν ἐσθλὰν  
αὐτῶν, &  
collocarunt ip-  
sum super ea,  
id est, super  
alterum ex ju-  
mentis, Pullum  
videlicet. Si-  
milis sunt, se-  
pultus est in  
urbibus Gi-  
lead, id est in  
unâ Civita-  
tum: quievit Arcâ super Montes Ararat, id est, super unum Montium, vel super ea, id est, super vestimenta  
sua. (c) Hosanna filio David] Nō est interjectio, animi affectum indicans & significat quasi, obsecro. Ergo  
ΝΥΝΗΨΑΙ, significat Obsecro Jehovah, serva quæso hanc Regem, omniaque ei prospera largire. Quidam  
Nō ut temporis adverbium accipiunt, serva nunc, prospera nunc, quod videri videtur. Enata tunc vox illa dicitur  
Hosanna (vulgo Osanna.) Sensus est, hymnum hunc bene ominantem canimus Regi David. Erat solennis formula  
adulationis quâ utebantur Judæi in festo Tabernaculorum, Levit. 23. 40. (d) Tota Civitas commota est]  
hoc est, magna ejus pars.

Matth. 21. 1. And when they came nigh to Jerusalem, unto Bethphage, and Be-  
thany, at the Mount of Olives, he sendeth forth two of his Disciples.

2. (a) And saith unto them, Go your way into the Village over against you, and  
as soon as ye be entered into it, ye shall find a Colt tied, whereon never man  
sate, loose him, and bring him.

(a) Bene mo-  
vet vir docili-  
simus ad sacros  
usus solitus  
adhiberi animantes nonnulli hominibus usibus mancipios. Græc.

3. And



- 3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he will send him hither.
- 4 And they went their way, and found the Colt tied by the door without, in a place where two waies met: and they loosed him.
- 5 And certain of them that stood there, said unto them, What do ye loosing the Colt?
- 6 And they said unto them, even as Jesus had commanded: and they let them go.
- 7 And they brought the Colt to Jesus, and cast their garments on him, and he sat upon him.
- 8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.
- 9 And they that went before, and they that followed, cryed, saying, *Hosanna*, blessed is he that cometh in the Name of the Lord.
10. Blessed be the Kingdom of our Father *David*, that cometh in the Name of the Lord, *Hosanna* in the Highest.

*John* 12. 12. On the next day much people that were come to the feast, when they heard that Jesus was coming to *Jerusalem*,

13. (a) Took branches of Palm-trees, and went forth to meet him, and cried, *Hosanna*, blessed is the King of *Israel* that cometh in the Name of the Lord.
14. And Jesus, when he had found a young Ass, sat thereon, as it is written,
15. Fear not, Daughter of Sion, behold, thy King cometh, sitting on an Asses Colt.
16. These things understood not his Disciples at the first: But when Jesus was glorified, then remembred they that these things were written of him, and that they had done these things unto him.
17. The people therefore that was with him, when he called *Lazarus* out of his grave, and raised him from the dead, bare record.
18. For this cause the people also met him, for that they heard that he had done this miracle.
19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

(a) Ita Christus ante mortem, & Regni sui indicia dedit, & quale esset Regnum ostendit, ut divina, in sui cultum animos movens.

#### SECT. LXIV.

Being entred the City, he rid directly to the *Temple*, (\*) and not to the Palace, to shew that his Kingdom was not a *Temporal*, but a *Spiritual one*, and that his *Power* and *Authority* did especially concern *matters of the Church*; and therefore he went first to the place of Gods Worship, that he might there take notice, what was amiss, and might reform it.

(\*) Regni sui in hominum animos specimen aliquod Christus dedit: rat Asinorum a cultu: majus nunc, & maxime admirabile

edit in purgandâ aede paternâ, nullâ vi externâ, solâ divinâ virtute venerabilis. Hinc quoque Regni sui ingeni-  
nium dat intelligi, quod Regnum velut auspiciatus non Arcem, sed Templum ingreditur. Grot.

2. Being entred into the Temple, that is the outward Court of the Temple; (For the inner Court, and the Holy, only the Priests and the Levites their Ministers, and the Holy of Holies only the High-Priest, and that but once a year might enter into.) He looked round about upon all things, to see what abuses and disorders were crept in; and espying some that bought and sold  
R 2 sheep,

(a) Vide ch. 3. *Sheep, Oxen, and Doves* there, he drave them out thence, (a) and overthrew the Tables of the money-changers, and the seats of such as sold Doves, as he had done before, *Job. 2. 14.* at the

(b) Some think our Saviours purging the Temple, was not on this day, but the day after. But *Matthew (ch. 21. 10, 11, 12.)* doth so mention this fact of Christ, as if it were done on this day. And seeing he at his first coming thither on this day, looked round about on all things, to take notice of the abuses there practised, (*Mark 11. 11.*) 'Tis not likely he would delay the reforming of those abuses he there espied, but would do it forthwith. *Mark* therefore so setting it down as done the day after, must be understood to speak by an *ὕπαρσις*, (usual in Scripture) setting down that afterwards which was done before. The Evangelists being not alwaies curious to express the Circumstances of time when things were done, but content themselves sometimes only with setting down the things themselves *ex commo-argumēti nexu*, in such sort as is sufficient for the instruction of the Church.

(c) *Templum Solomonis Sacerdotale erat, representans partim Christum & ejus sacrificium, & sanctimoniam, partim Ecclesiam in N. T. partim gloriam & letitiam celestem. In nostris autem Templis nihil sacramentale, sed satis sunt vulta, cum sunt commodum, & honestum receptaculum Ecclesie ad colendam Deum congregare. Stress in 19. cap. Aff. pag. 199.*

(d) *Author operis imperf.*

*Infantes intelligit, non atate, sed simplicitate cordis; lactentes verò fide, & sensu imperfectos. Et sanctales videretur respexisse Prophetia Psalmi generaliter prædicans per infirma mundi ut per Apostolos & Gentiles Deum esse clarificandum, quod Christus ad veros ætate pueros tanquam maxime simplices transfudit, & accommodavit. Jansen. in loc. Quorum verborum sensus est, Deum etiam per simplices, & indoctos, ac similes infantibus, gloriam suam fundare ut Hebræi sonant, siue xatæpiz eo pericete ut LXX. reddiderit: q. d. nihil esse tam minus, quod non divina inferat gloria, eiq̃uo fundata siue solida & perfetissima. Ger. Voss. Obiectum aliquando ponitur pro eo quod versatur circa illud. Sic gloria & robur pro celebratione gloria & roboris, Ps. 29. 1. Afferte Domino gloriam & robur, hoc est, laudem gloria & roboris ejus ipsi tribuite, Ps. 8. 3. Ex ore infantium & lactentium fundasti robur, hoc est, laudem, & celebrationem roboris, & omnipotentie tue: fundare hic accipiendum metaphorice pro rem fundatissimam solide adstruere.*

Passover in the first year of his publick Ministry (b). This he did with extraordinary power and authority, so as none durst resist him, and with great zeal and indignation against these abuses. And that the Temple might be kept from these and all other prophanations, he would not suffer so much as a *common Vessel* to be carried through it. Which actions of his he justifies by two places of Scripture. 1. From *Isa. 56. 7. Mine house shall be called* (that is, accounted and taken to be) *an house of prayer, viz. a special place* appointed for my publick and solemn Worship; (and prayer being one special part of Divine Worship, is named here by a synecdoche, for all other parts of it) *for all Nations*, that is, not for

the *Jews* only, but for the *Gentiles* also, who will joyn themselves to me, and take upon them the observation of my Law. For God had made a singular promise of his *special presence* in that place above all others, (c) to hear the prayers, and accept all other religious services which his people should there perform unto him, [*2 Chron. 7. 15, 16. Mine eyes shall be open, and mine ears attent to the prayer that is made in this place — Mine eyes and mine heart shall be there perpetually.*] And this he shews was the true end and use for which the Temple was ordained. And though God hath not now tied his presence in the same manner to the publick places of his Worship, as he did to the Temple in times of the Old Testament, yet he hath made a special promise of his gracious presence in all such places where his people do assemble for his publick Worship, *Matth. 18. 20*] 2. From *Jer. 7. 11. Is this house which is called by my Name, become a den of robbers in your eyes?* These words he applieth to those who *bought and sold* there, and enriched themselves by unlawful means (cheating and over-reaching the poor buyers) and sharply reproves them for such practices. 3. He heals the blind and the lame that were brought unto him, *Matth. 21. 14.* 4. He justifies the children (who having heard the elder fort cry *Hosanna*, made also the like acclamations to him) against the Scribes and Pharisees (who were displeased at it) from that prediction of him, *Psal. 8. 2. Out of the mouths of babes and sucklings (d) hast thou ordained strength*

or perfected praise. As if he should have said, these children do not blaspheme, but God hath stirred them up to acknowledge me to be the *Messias*, to the establishing of his *strong praise* and glory against all your contradictions. 5. He teacheth in the Temple, the people being very attentive to his Doctrine, but the Chief Priests and Scribes sought to destroy him.

**Matth. 21. 12.** (a) And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold Doves.

13. And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14. And the blind and the lame came to him in the Temple, and he healed them.

15. And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the Temple, and saying, *Hosanna* to the Son of *David*, they were fore displeased,

16. (b) And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea, have ye not read, Out of the mouth of babes and sucklings thou hast perfected praise?

*Boves, & pecora in spatiosa area atrii Gentium. Auxerat emporium appropinquans Pascha, ad quod cum requisita essent innumera pecora, diuendenda illuc adducebantur. Evertit mensas numulariorum.] Maimon Shekal, cap. 1. Præceptum affirmativum est de Lege, ut dec unusquisque ex Israele dimidium sicle annuatim: etiam pauper, qui ex Eleemosynâ sustentatur, ad hoc tenetur, ab aliis nummum emendicans, vel vestem suam dividendens persolvat Hemiscilum, sicut dicitur, Dives non addet, & pauper non diminuet, Exod. 30. 15. Opus est ergo ut habeat unusquisque Hemiscilum, quem pro se persolvat. Cum igitur accedit ad Trapexisam, ad siculum mutandum duobus Hemisciclis lucrum aliquod ei reddere tenetur quod vocatur קורבן [קורבן]. Vides quoniam hi קורבן, & unde nomen. Videsque Christum non areas evertisse, in quibus repositus nummus sacratus, sed mensas in quibus transactio lucris hujus exsecrandi. Et Cathedras vendentium columbas.] Puerperis, & profluvio laborantibus, oblatio pro purificatione erant columbae, &c. Lev. 12. & 15. Jam verò cum Hierosolymas novitum sit cum oblationibus suis, nisi ad festa, hinc major pecorum, columbarum, turrium, &c. tunc temporis numerus requisitus. Lightf. in hor. Hebr. super Matth. Dubium non est quin pro usu Templi partem quasi stipulati fuerint Sacerdotes. Grot. (b) usu venit in hoc Psalmi Testimonio quod aliquoties diximus, ut quod David regi ψαλμὸν ἐν δαδόντων dixerat figuratè, innocentes, & simplices intelligens, id in Christo impletum sit salvo isto significato, & sim ul juxta magis propriam vocis ψαλμὸν significationem. Nam, & pueros fuisse in clamantium turba jam legimus. Idem.*

(a) Ejecit qui vendebant & emebant in Templo] Conspicis, & perpetuum erat emporium in Templo in loco isto qui vocabatur תרנין Tabernæ, in quibus indies vendebantur, vinum, sal, olivum, aliæque requisita ad sacrificia; itemq;

**Mark 11. 15.** And they come to Jerusalem, and Jesus went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16. (a) And would not suffer that any man should carry any vessel thorow the Temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all Nations, the house of prayer: but ye have made it a den of thieves.

18. And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his Doctrine.

19. And when even was come, he went out of the City.

(a) οὐδὲ [Vas seu supellectilem quamcunque profanis usibus inservientem. Nam de sacra supellectili non hic agitur. Luc. Brug.

**Luke 19. 45.** And he went into the Temple, and began to cast out them that sold therein, and them that bought,

46. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47. And he taught daily in the Temple. But the Chief Priests and the Scribes, and the chief of the people sought to destroy him.

48. And could not find what they might do: for all the people were very attentive to hear him.



## SECT. LXV.

(a) Hoc no-  
mīne vocantur  
omnes qui nec  
Israelitæ  
erant, nec  
Profelyti, in-  
ter quos non  
pauci erant  
viri pii, unius  
Dei cultores,  
ἑταῖροι  
ἐταῖροι, Act.  
17. 4. Hebræi  
Talmudici pii  
ex Gentibus,  
qualis Corne-  
lius Centurio,  
& Eunuchus  
Candaces in  
Actis Aposto-  
licis. Tales

Deum adorabant in subdiali, quod vocabatur Gentium ex instituto Solomonis, 1 Reg. 8. 41. Videntur autem hi  
Gentiles fuisse Syrophenicis, quibus commodum erat ob loci propinquitatem hoc iter quotannis suscipere, ut  
preces suas cum populo Dei conjungerent. Grot.

SOME Greeks, (a) who by the conversation of the Jews living among them, and reading of the Old Testament in the Greek tongue, had been brought to the knowledge of the true God of Israel, and in imitation of them, did come up at the solemn Feasts to worship at *Ferusalem*, being now there, hearing so much of the *Miracles* wrought by Christ, especially the late *wonderful one*, of raising *Lazarus*, desire earnestly the favour to be admitted to his presence: They had heard how he was cried up for the *Messias* expected by the Jews, who was to have (according to the common opinion then current) a *temporal Kingdom*, and therefore (as may be probably gathered from Christs reply) they thought to joyn themselves to him, and to list themselves for his subjects. They propound the matter to *Philip*, and he acquaints *Andrew* therewith, and they both present their desire to Christ, V. 20, 21, 22.

Our Saviour admits them (as 'tis probable) into his presence; and that he might *undeceive* both *them* and *his Disciples* (who dreamed too much still of a temporal Kingdom) he begins a most divine Sermon and Discourse unto them of his approaching *death* and *passion*, which *August. lib. 4. de consensu Evangel. cap. 10.* calls *Excessum Sermonem*. He tells them the time was drawing near when the *Son of Man* should be glorified, and the *knowledge of him* spread through the world. But he must first be rejected of the Jews, and be put to death, and should rise again and ascend to Heaven, and send down his holy Spirit upon his Apostles, and then (the generality of the Jews obstinately refusing of him) his Gospel should be preached to the *Gentiles*. And to arm them against the scandal of his sufferings, he shews the great benefits that would redound from his death, by a similitude taken

(b) Mors Metaphoricè tribuitur semini seu frumento in terram coniecto, non ob ejus interitum, cum vis vivifica potius exerat maxime quando granum in terrâ reconditur, ejusque calore, & humiditate fovetur; sed ob mutationem quâ fit radix culmi fragiferi.

from grain. For as when we sow Corn, it seemeth lost, (b) but proveth our great advantage; so though the malice of men would put him to death, and think thereby to extinguish him, yet his death would produce many blessed *fruits* unto mankind, and not only to the *Jews*, but to the *Gentiles* also. If he did not die, he should remain only the Eternal Son of God, and Heir of Heaven; but if he were put to death, he should rise again, and ascend to Heaven, and give commission to his Apostles to preach his Gospel to all Nations, and the *wall of partition* between *Jew* and *Gentile*, should be pulled down, *Vers. 23, 24.*

(c) scilicet  
10. of this ch.  
and sect. 25.  
of chap. 4.

2. He intimates to them, that all that will be his Disciples, must by his *example*, prepare for sufferings, and not think their very life too dear (c) to lay down for him (if he call them to it) and this

was



was the surest way to secure unto themselves eternal life. He shews that they that will be his servants, must be willing to follow his example, and tread in his steps; and for their encouragement, he promises them they shall be received into that eternal glory into which he himself was entering [Job. 14. 3. and 17. 24.] and shall be highly honoured of his Father, *Verf. 25, 26.*

3. Whilst he is thus preaching of his own death and sufferings, a natural horror of his approaching passion (though such as was without sin) seizes upon him; his Father giving him a taste of that wrath, which was let out not against his person, but against the sins of men that were laid upon him. And hereupon he betakes himself to prayer in this manner, *Father, save me from this hour*, his holy and sinless nature abhorring to lye under wrath; yet as it were recalling himself, he submits to what his Office (as being our Surety) required of him; and praies again that God would so dispose of him, as might most conduce to the glorifying of his great Name. And immediately there came a clap of thunder, and with it a voice from Heaven, testifying that as the Father had glorified his Name already in his life, so he would glorifie (d) it much more in his death, and by his Resurrection, Ascension, and that which should follow thereupon, *Verf. 27, 28.*

Some of the standers by heard the thunder (e) with which the voice came, and others the voice it self, and said, that an Angel (\*) spake to him. Christ tells them that that voice came not for his sake only to comfort him, but to testifie unto them, that he was the true Messiah, and sent of the Father, and was his beloved Son, (f) in whom he is well-pleased, that so they might be induced to believe in him, *Verf. 29, 30.*

4. Being now refreshed and comforted by his Fathers voice from Heaven, and having overcome the inward trouble and horror that seized upon him, he resumes the point he had been upon before, *Verf. 23, 24.* and goes on to declare more fully the glorious fruits and effects of his death. He had said before, that Corn cast into the ground, and there dying, brings forth abundant fruit: He goes on therefore to shew what fruit is to be expected from his death and passion. And the particular fruits he mentions, are,

1. The Judgement (g) of this world, and the casting out of Satan, the usurping Prince thereof, *Verf. 31.* that is, he declares, that now the Cause of this world shall be judged: And whereas by the fall of Adam, the world had been cast into confusion and disorder, man was fallen from his integrity and happiness into sin and misery, Satan had reigned and raged

in it, he would by his death take away this disorder, deliver the world from the tyranny and usurpation of Satan, and cast him out, and bring in Everlasting Righteousness, Dan. 9. 24. So that

(d) *δοξαζεν*  
οδου eximie  
dicuntur qui  
pro divina ve-  
ritatis testimo-  
nio moriuntur.  
Vid. Job. 21.

19.

(e) See Dr.  
Hammond in  
loc.

(\*) *Opinio erat multorum apud Hebraeos, Deum non loqui, nisi angelorum ministerio. Itaque decem precepta, quae Deus dicitur Elocutus, ascribuntur Angelis, Act. 7. 38. Heb. 2. 2.*

(f) See sect.  
11. of this ch.  
and sect. 1. of  
chap. 2.

(g) *Per mundum judicandum intelligitur genus humanum ex captivitate, & potestate Satanae redimendum. In judicio isto requiruntur, liberatio & condemnatio, utrumque hoc loco conjungit Christus; liberationem ad mundum, damnationem vero ad Diabolum refert, q. d. Nunc per crucem meam fiat judicium liberans mundum a tyrannide Satanae, ipsumque Satanum coadumascendo, & foras expellens. Gerard. Harm. Evang.*

(b) He did thus judge the world, and dethrone Satan in part from the time he was first promised, Gen. 3. Virtute præstati præstandi; but now he was to have more that Virtute præstati præstati.

that his death would be Satans overthrow, (b) and would spoil Principalities and Powers, Col. 2. 15. 2. The drawing of all men to him, when he is lifted up from the Earth, by which he signifies his death on the Cross, Vers. 32, 33. And though all are not so effectually drawn as to come to him, and to believe in him, yet by the preaching of the Gospel, he calls and invites all unto him, offers the benefits of his death to all, even to the Gentiles, as well as the Jews.

copious and visible fruits of this Judgement than formerly, throughout the world, and that Virtute præstati præstati.

The people hearing him declare that he must be lifted up on the Cross, and so suffer an ignominious death, object against this, that then he could not be the Messias, Vers. 34. For the Law (the whole Scripture of the Old Testament in their sense, carrying that Title, though elsewhere distinguished into the Law, Prophets and Psalms, Luk 24. 44.) which their Doctors used to interpret to them, did in some place of it expressly say, That Christ abideth for ever, as particularly, Psal. 110. 4. Isa. 9, 6, 7. Dan. 7. 14. And therefore He, who called himself the Son of Man, and confessed he must die, could not be the Messias. Their error and mistake in this Objection was, their not considering and distinguishing of the two natures in Christs person, of both which (according to some) the Scripture speaks, Isa. 53. 7, 8. So that he might be lifted up, and suffer in the One, and yet abide for ever in respect of the other. Likewise their confounding his state of humiliation unto death, which the Scripture saies, he was first to undergo [Isa. 53. 8, 9. Dan. 9. 26. Psal. 16. 10. Psal. 22. 17, 18.] with his state of exaltation after his sufferings, in which respect he abideth for ever. So that Christs suffering death, and yet abiding for ever, may very well consist together, if rightly understood (\*).

(\*) Que ad elevationem Messia pertinent diligenter annotarant Magistri illorum temporum, ceci ad ea, qua de præviis ejus passionibus dicebantur, tum alibi, tum maxime Isa. 53. Grot.

tum alibi, tum maxime Isa. 53. Grot.

Our Saviour gives no direct answer to this their cavilling Objection, but points at what his former Doctrine and Miracles had plainly proved, to wit, That he was the Messias and Light of the World [chap. 8. 12.] And that by his Ministry and Doctrine, they had the true means of direction for the attaining eternal life, and presseth them to walk in the Light, Vers. 35. which he expounds to be their believing in him, and answerable walking, Vers. 36. And by so doing, they should evidence themselves to be children (i) of Light, and savingly illuminated by the Spirit of God. He tells them they are like to have this Light but a little while among them, his Person first, (k) and then his Gospel being to be removed from them. And therefore they had need improve the present opportunity, and not dispute themselves from their own happiness. For upon the removal of this Light, the darkness of ignorance and misery would follow, and then they should wander like men in the dark.

(i) Sée ch. 1. sect. 3. and ch. 3. sect. 2. and sect. 21. of this chap. See also John 9. 5.

(k) Tempus Lucis vocat præsentiam suam conspiciam, quam & diem dixerat. c. 9. 4.

5. The Evangelist shews, that notwithstanding all the pains Christ had taken in preaching to them, and the miracles he had wrought among them, yet the generality of them remained under blindness and unbelief. So that what *Isaiah* had prophesied long before in two several predictions, was fulfilled in them (a).

(a) Particula  
(iva) even-  
tum non cau-  
sam finalem

designat. Nimirum *iva* ὅτι idem valet ac sic evenit. Illud *xpois* non est apud Prophetam, sed claritatis cau-  
sa addidere LXX. Voul. pag. 43. Non vult Deus mala, nec prœdicit, ut fiant: sed quia futura sunt ex agentium  
malitiâ, igitur ad bonum finem ea permittere constituit, & per Prophetas suos prœdicit. Non ergo constituitur  
Prophetia, incredulitatis causa, sed indicatur exâcta Prophetia, & eventus convenientia.

1. In Chap. 53. 1. Lord, who hath believed our report? that is, our preaching (which the Apostle, *Rom.* 10. 16. applies to the unbelief of the Jews.) And as *Isaiah* and his fellow-Prophets in his time had cause to complain of the bad success of their preaching, so that complaint was a prediction of what success Christ, his Apostles and Ministers should have, in the daies of the Gospel. And to whom hath the Arm of the Lord been revealed? that is, to whom hath the Gospel (which is the power of God to salvation, *Rom.* 1. 16.) been inwardly and effectually revealed (though many have outwardly heard it) so as to draw them to believe and embrace it? The other prediction is in *Isa.* 6. 10. He hath blinded their eyes, and hardened their hearts, (b) &c.

which, though it had its accomplishment in *Isaiah's* time, yet it belongs to the times of Christ, whose glory was seen and spoken of by the Prophet in this chapter, as may appear from *vers.* 41. For he saw the glory of Christ, in the glory of the Father. Christ is said to blind their eyes, (c) and harden their hearts, not of himself, but accidentally, because they were offended and hardened against him by seeing his low and mean condition in this world. And therefore as they did wilfully

(b) *Johannes* dicit ipsos non potuisse credere, quia iusto Dei iudicio ob pertinacem Messia contemptum erant excecati. Non in predictione, sed re predictâ, h. e. excacatione & induratione Judæorum causâ ad-  
versus illius statuenda est.

(c) *Christus* fecisse id dicitur cui humilitate sua occasionem præbuit. Sic in Hebræo imperativè dicitur ipsi Prophetæ, Christi imaginem gerenti, impingua cor, aggredere aures, obline oculos. Tale illud, *Ezek.* 14. 9. Ego Dominus seduxi eum: & similia multa.

shut their eyes against the light of the Gospel, and sinfully harden themselves, so he by a judicial stroke, gave them up thereunto as a punishment, with-holding his efficacious grace, and leaving them to themselves, and to the power of Satan, to harden and blind them more and more; insomuch that they obstructed all passages whereby the Word might enter and work conversion, which brings salvation and healing with it; and so they could not believe, being thus judicially blinded and hardened. From *Vers.* 37, to 42.

6. But though the generality of the Jews were thus hardened, yet there were several even among the Chief Rulers, that believed (d) in him, though they durst not confess him openly, lest they should be put out of the Synagogue, according to the decree mentioned, *John* 9. 22. And they loved credit and applause among men, and in this particular preferred it to the approbation of God; which albeit, where it beareth full sway, is a shrewd sign of a graceless heart [*Chap.* 5. 44.] Yet prevailing here but in part, and manifesting it self onely in one particular,

(d) Contempla-  
tivâ, non affi-  
vâ fide, con-  
visi de veri-  
tate.



(viz. of *not confession*) it doth not speak a total want of grace in them, but only proves the great weakness thereof, *Verf. 42, 43.*

Lastly, Our Saviour, that he might stir up those who were for the present *unbelievers*, to believe in him, and the *faint-hearted* believers, to *own* and *profess* him, shews and declares, that the *Faith* he calls them unto, is not a faith in him *as meer man*, but *as God also*; and therefore if they were not ashamed to profess they believed in *God the Father*, they had no cause to be ashamed of be-

(e) ὁ υἱὸς τοῦ πατρὸς ὁμοῦς τῷ πατρὶ ἐν δυνάμει καὶ ἐν δόξῃ ἀπαράλλακτος αἰών. Filius est patris  
essentie & voluntatis, & potentie  
& glorie imago nusquam discrepans. Lu-  
cianus Martyr.

lieving in him. For he being *true God*, equal, and *one in essence* (e) *with the Father*, their believing in him, was believing in *God the Father* also who sent him, *Verf. 44.* Neither can any man see him *spiritually* and by *faith*,

but they must see the *Father* also to be *one with him in essence*, though not in *person*, he being the *brightness of his glory*, and the *express Image of his Person* [Heb. 1. 3. Col. 1. 15.] *Verf. 45.* And he coming into the world to be the *Light* thereof, and to enlighten sinners, those that believe in him shall partake of his light, viz. of his *light of direction*, *refreshment* and *consolation*, and shall not walk in darkness, *Verf. 46.* He further shews what a sad Judgement abides all *unbelievers*, and rejecters of him and his Doctrine. For though in his *first coming*, his errand was not to judge, but to offer salvation and mercy to the world, yet he would judge them in the last day, and his Word preached to them, and rejected by them, would be a sufficient testimony against them, *Ver. 47.* And he adds a reason for it, from the divine authority of his Doctrine: For albeit his Doctrine be his own, as he is *true God*, and the Wisdom of the Father, yet it is not his own *as meer man*, nor *as secluding* the Father (who is *one God* with him) and who gave him his instructions and commission *as Mediatour*, which he had exactly followed. And he was assured that the Doctrine he delivered by command from the Father, did point out the way to eternal life, and was the means of bringing lost sinners thereunto, if they would believe and obey it. Therefore they should consider, if they rejected it, whether they should not highly offend the Father, and bring upon themselves everlasting misery, *Verf. 49, 50.*

*John 12. 20.* And there were certain Greeks among them, that came to worship at the feast.

21. The same came therefore to *Philip*, which was of *Bethsaida of Galilee*, and desired him, saying, Sir, We would see Jesus.

22. *Philip* cometh and telleth *Andrew*: and again, *Andrew* and *Philip* told Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

(a) ὁ υἱὸς τοῦ ἀνθρώπου id est sine fructu.

(b) ὁ ἀγαπῶν i. e. qui minus diligit vi-

ram suam quam Christum ita ut propter confessionem ejus, vitam etiam & sanguinem paratus sit profundere si necessitas & vocatio divina populet. Item amare animam suam est velle vitam suam servare, nimirum per abnegationem nominis Christi.

24. (a) Verily, verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. (b) He that loveth his life shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.



26. If any man serve me, let him follow me, and where I am, there shall also my servant be : if any man serve me, him will my Father honour.
27. Now is my soul troubled, and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour.
28. Father, glorifie thy Name. Then came there a voice from Heaven, saying, I have both glorified it, and will glorifie it again.
29. The people therefore that stood by, and heard it, said that it thundred : others said, An Angel spake to him.
30. Jesus answered, and said, This voice came not because of me, but for your sakes.
31. (c) Now is the Judgement of this world : now shall the Prince of the world be cast out.
- (c) Princeps hujus mundi est Diabolus qui inducit in maximam mundi partem Idololatriam, & qua Idololatriam comitatur, vitiorum colluvie, quasi Deus excluso, regnabat. Significat ergo Christus destruendam Idololatriam, & qua ei coherens. Confer Act. 26. 18.*
32. And I, if I be lifted up from the earth, will draw all men unto me.
33. (This he said, signifying what death he should die.)
34. The people answered him, We have heard out of the Law, that Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? Who is this Son of man ?
35. Then Jesus said unto them, Yet a little while is the Light with you, walk while ye have the Light, lest darkness come upon you : for he that walketh in darkness, knoweth not whither he goeth.
36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.
37. But though he had done so many miracles before them, yet they believed not on him :
38. That the saying of *Esaias* the Prophet might be fulfilled, which he spake, Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?
39. Therefore they could not believe, because that *Esaias* said again,
40. He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
41. These things said *Esaias*, when he saw his glory, and spake of him.
42. Nevertheless, among the chief Rulers also many believed on him ; but because of the Pharisees they did not confess him, lest they should be put out of the Synagogue.
43. For they loved the praise of men more than the praise of God.
44. (d) Jesus cryed, and said, He that believeth on me, believeth not on me, but on him that sent me.
45. And he that seeth me, seeth him that sent me.
46. I am come a light into the world, that whosoever believeth on me, should not abide in darkness.
47. And if any man hear my words, and believe not, I judge him not ; for I came not to judge the world, but to save the world.
48. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.
49. For I have not spoken of my self, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.
50. And I know that his commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto me, so I speak.
- (d) h. e. Non credit in me solum, sed in Patrem qui misit me, cum quo videlicet animæ naturæ, & æqualis majestatis sum. Confer Job. 14. 1, 9, 10.*

## SECT. LXVI.

**H**AVING thus spent the day, when it grew towards night, he went out of the City with his Apostles, to lodge at *Bethany* (probably at the house in which *Lazarus*, *Martha* and *Mary* dwelt) that he might avoid the fury and malice of his enemies, who laid wait for his life; and to prevent them from practising any thing against him, before the due time appointed for his death was come: And (possibly) that he might be more free in that private place to give himself to prayer, either *alone*, or with his Disciples.

*Matth.* 21. 17. And he left them, and went out of the City into *Bethany*, and he lodged there.

*Mark* 11. 11. —And now eventide being come, he went out unto *Bethany* with the twelve.

*John* 12. 36. —These things spake Jesus, and departed, and hid himself from them.

## SECT. LXVII.

*Sunday.*

**O**N the morrow morning, returning from *Bethany* to *Jerusalem* with his Disciples, and coming out *fasting* (as 'tis probable) in the way he began to be *hungry*, and espying a *Fig-tree* afar off, that had leaves, he went to seek some fruit upon it. It seems there was in *Judea*, besides the ordinary sort of *Fig-trees*, some of an extraordinary nature,

(a) *Ficus reliqua in monte, erant de genere ficinum communi: & in eis non adhuc visenda erant folia. Ast ea, quam foliis vestitam vidit Christus, atque ideo eam adiit, erat ficus generis extraordinarii. Nam erat ficus quaedam dicta פיש פנחא qua nunquam folia caruit, & nunquam ficibus. Nam unoquoque anno fructum tulit, at fructus iste ad maturitatem non erat decoctus ante annum tertium. Talem opinatur fuisse hanc ficum. Lightf. in Marc. Vid. etiam Hovav ejus. Hebr. in Mat. 21. 18, 19.*

(a) to which it was peculiar, that they had leaves all the year, and the figs they shot forth one Summer were not ripe till the third Summer after, so that usually their figs hung upon them three Summers, and two Winters before their maturity. And that this tree was of this sort, seems probable from its *having leaves* at this time of the year, which it was not usual for the

common *Fig-trees* so soon to have, as may appear from *Matth.* 24. 32. Now of such a tree as this, Christ might well look for figs, but he could not expect any *ripe ones*, because *the time for them was not yet come* (b) it being now but the eleventh of the first month *Nisan*, which answered partly to our *March*, and partly to *April*.

(b) *וְהָיָה כִּי יִשְׁכַּח אֶת הַפְּרִי*  
The time of  
gathering figs  
was not yet

near at hand, and therefore it might have had some hanging on it at this time (though not ripe) had it been a fruitful tree. So some. *ut arbor illa ficum ferret, tempus opportunum nondum advenerat: sed ut Judæi, variis hactenus modis, & curationibus, etiam ab ipso demum Christo, culti, fidei veraque pietatis fructus ederent, jam diu tempus exigebat.* Luc. Brugens.

But coming to it, and finding nothing but *leaves* thereon, and being willing to shew a miracle on a *fruitless tree*, not so much with any

any regard to the tree, (c) or out of any indignation against *that* (for he knew otherwise how to have supplied his own hunger) as for the *instruction* of his Disciples, he *curseth* it, and immediately it began to wither away. And hereby, as in a *Type*, he fore-shewed the curse and judgement of God, which would come upon the hypocritical Nation of the Jews, for their *barrenness* and unfruitfulness, and rejecting the means of Grace and Salvation now offered unto them, for which they and their City should be destroyed; as it came to pass about *forty years* after in the destruction of *Jerusalem* by the Romans. Which was formerly intimated to them in the Parable of the Fig-tree, *Luk. 13.* (d) And plainly declared, *Matth. 21. 43.* See *Isa. 5. 5.*

(c) *Evangelista infirmat Dominum non maledixisse ficum propter ipsam, sed propter gentem Judaicam in sicu designatam, cujus jam tempus aderat ut fructum adferret, solo Christo jam mundum praesentia & gratia sua calore fecundante.*

*Zegerus, Non arborem spectavit in hoc facto qua si infrugifera est non minus culpa caret, verno aut aestivo, quam hyberno tempore. Grotius. (d) See sect. 34. of this chapter.*

And then coming to *Jerusalem*, he went to the Temple, and taught there, and (possibly) wrought miracles which did usually accompany his preaching, and when the evening was come, he went back again with his Disciples to *Bethany*, and lodged there.

*Matth. 21. 18.* Now in the morning, as he returned into the City, he hungered.

19. And when he saw a Fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the Fig-tree withered away.

*Mark 11. 12.* And on the morrow when they were come from *Bethany*, he was hungry.

13. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his Disciples heard it.

*Luke 21. 37.* And in the day-time he was teaching in the Temple, and at night he went out and abode in the Mount that is called the Mount of Olives.

38. And all the people came early in the morning to him in the Temple for to hear him.

## SECT. LXVIII.

**N**Ext morning coming again from *Bethany* to *Jerusalem*, as they passed by the Fig-tree which he had the day before cursed, they saw it was dried up by the roots. The Disciples are filled with admiration at this sudden withering of it. Hereupon our Saviour exhorts them to have faith in God, and firmly to depend and trust in his infinite Wisdom, Power and Goodness, without doubting or fluctuation, and that was the way for them to work miracles, and to do as great and greater things than this of his cursing the Fig-tree, and causing it so suddenly to wither; which he expresses by that figurative speech of removing Mountains.

*Tuesday.*

(\*) Hyperboles where- with the Stripture abounds are not to be taken according to the

Letter, but the thing intended is to be taken at an higher pitch. As to instance in that place, *Zach* 14. 4. Which meaneth not literally *Olivets* cleaving, or removing, but great concussions among the people which opened a way for the enemy. *Lighf.*

*Mountains* (\*). Whereby he signifies they should be enabled to do great and difficult works *above* and *beyond* the course of nature, which should seem as hard to do, as the removing of a Mountain with ones word, *Mark* 11. from 20, to 24.

(a) When we ask spiritual

graces and blessings needful to salvation; as Repentance, Faith, forgiveness of sins, strength against temptations, &c. These we are *absolutely* to believe we shall receive and obtain of God, at least so far, and in *such a measure* as is necessary for our salvation. When we ask *temporal* things for this life, we are to believe we shall receive them *not absolutely*, but so far only as he doth see them to be good and fit for us.

(b) Nihil hominem tam similem Deo reddit quam remissio offensarum. Chrysost.

(c) When we come before God to pray, we are bound to forgive

wrong, and injuries *absolutely* in respect of bearing any malice, or grudge, or revengeful mind against such as have wronged us, *Levit.* 19. 18. But we are not alwaies bound to forgive in regard of seeking recompence or satisfaction for hurt or damage done unto us in our duties, goods, or good name. See *Peter* on *Mark* p. 866. And see Exposition of Lords Prayer in sect. 7. of chap. 4.

2. He exhorts them to *prayer* as a *means* subordinate to *faith*; for the obtaining of whatsoever was needful for them, and commends the power and vertue of *faith* in prayer, as that which maketh prayer effectual for the obtaining of those good things which believers pray for. For faith by means of prayer, and no otherwise *ordinarily*, doth obtain good things at the hands of God (a).

3. Having exhorted them to *pray in faith*, that is, with a firm perswasion, and reliance on God, that they should obtain their desires (which are according to his will) he now urges a further duty upon them, that their prayers may be acceptable with God; and that is, to *forgive and pardon* (b) *such as have done them any wrong*, laying aside all malice and grudge of mind, and all purpose and desire of revenge; (c) For though this is a duty required at all other times, whensoever they are wronged, yet it is in a *special manner* required, when they come to God in prayer, that they should upon this occasion renew in themselves this act of love in forgiving others, lest otherwise if they come in *wrath* and *malice* to pray; God do utterly reject their prayers as abominable.

*Mark* 11. 20. And in the morning as they passed by, they saw the Fig-tree dried up from the roots.

21. And *Peter* calling to remembrance, saith unto him, Master, behold the Fig-tree which thou cursedst, is withered away.

22. And *Jesus* answering, saith unto them, Have faith in God.

23. For verily I say unto you, that whosoever shall say unto this Mountain, Be thou removed, and be thou cast into the Sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in Heaven may forgive you your trespasses.

26. But if you do not forgive, neither will your Father which is in Heaven forgive your trespasses.

¶attt.



Matth. 21. 20. And when the Disciples saw it, they marvelled saying, How soon is the Fig-tree withered away?

21. (a) Jesus answered, and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the Fig-tree, but also if ye shall say unto this Mountain, Be thou removed, and be thou cast into the Sea, it shall be done.

22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

(a) *adverba]*  
*universalis*  
*vox ex rei na-*  
*tura restrin-*  
*genda est, hoc*  
*modo, si boni*  
*petant bona,*  
*venit, ad bo-*  
*num. Grot.*

SECT. LXIX.

Being now come to the City again, he goes directly to the Temple, and teaches the people there, as he had done before. And immediately after he had done teaching, the Chief Priests and Scribes came to him, and demanded of him, By what authority he did these things? He gives them no direct answer, (\*) but propounds another question to them concerning the Baptism and Ministry of John, asking them whether it were from Heaven, or from men? And so intraps them in such a dilemma, they knew not how to get out of.

(\*) *Christus*  
*iustas causas*  
*habuit ad ip-*  
*sorum interro-*  
*gationem non*  
*respondendi.*  
*Quomodo enim*  
*aperte diffiteri*

*credidissent alleganti mandatum divinum qui Johanni non crediderant, quem tamen à Deo missum non audebant.*

Then he spake unto them three Parables.

1. Of the two Sons, who being commanded by their Father to go work in his Vineyard; the first said, he would not go, but afterwards repented and went. The other said, he would go, but went not. Jesus asking them, which of these two did the will of his Father, and they answering, the first; he so applies the Parable, as to liken them to the latter, shewing that the very Publicans and Harlots repented of their former disobedience against God, like the penitent Son, and forsook their evil courses, and embraced the Doctrine of the Gospel, and believed in him, the true Messiah, whilst they, notwithstanding all their fair professions of obedience to God, were like the other disobedient Son, and continued still in their impenitency and unbelief. And though John Baptist had been among them, and had lived a holy and unblameable life, and had called them to repentance, and to believe in the Messiah now come, yet they believed him not. Nay, though they saw Publicans (a) and Harlots believe his Testimony, and to be wrought upon by his Doctrine, yet they did not follow their example in repenting, and believing the Gospel, and so added rebellion to their Infidelity, Matth. 21. from 28, to 33.

(a) See Luk.  
7. 29, 30. q d.  
*Publicani &*  
*Meretrices qui*  
*diu ita vixe-*  
*rant quasi ju-*  
*ra negarent*  
*sibi nata, mor-*  
*bum vultu in-*  
*cessuque fa-*  
*centes (ut ait*  
*ille) duces vo-*  
*bis monstra-*  
*toresque sunt*  
*itineris ad Reg-*  
*num Celorum,*  
*penitentia sci-*  
*licet.*

2 Parable.

2. Of a certain Householder or Master of a Family, who planted a Vineyard, and bestowed much cost upon it, to make it fruitful and profitable to him. Afterwards he sent his Servants to those Husbandmen, to require the fruits of his Vineyard, but they were so far from yielding the fruit required, that they shamefully abused the Messengers sent. At last he sent his only Son and Heir to them, expecting they would reverence his Son, but him they killed and cast out of the Vineyard. Our Saviour asks them, what the

Lord

Lord of the Vineyard, when he cometh, will do unto such wicked men? They answer, he will severely punish them, and destroy them, and let out the Vineyard unto others, who will render him the fruits of it. He approves their answer, and seconds it himself by repeating the substance of it, yet so as by the manner of his speaking or gesture, he *applies it unto them*, and plainly intimates that *themselves* were *these wicked Husbandmen*, that were thus to be punished. When they heard this, they cryed out, (as 'tis said, *Luk. 20. 16.*) *God forbid*, shewing how much they abhorred to think that themselves were the guilty persons, or that they intended by their former answer to condemn themselves. In this Parable, by the *Houſholder*, we are to understand *God the Father*; by his *planting a Vineyard*, his *establiſhing* his Church among the Jews,

(\*) *Nihil attinet querere quid ſignet ſepes, turris, torcular & ſimilia: Nam in omni Parabola, neceſſaria, & ad ſolam Parabola pertinentia, diſtingui ad in debent, quæ conjuncta ſunt, ſive accidentalia, & quaſi condimenti ſolum cauſa, appoſita. Voſſ. Harm. Evang.*

and furniſhing it with all needful helps and means, to make it ſpiritually fruitful (\*) by his *letting* it out to Husbandmen, his *committing* the care of it to the publick Paſtors and Miniſters thereof, who were by their miniſterial pains to dreſs and keep it, that ſo it might bring forth ſpiritual fruits; by

*ſending* his Servants, his ſending the *Prophets*, whom he extraordinarily raiſed up from *Samuels* time to the coming of *John Baptiſt*, and ſent to admoniſh *Prieſts* and *Levites*, and all ſorts of people of

(b) The Godhead of the Son is not begotten of the Godhead of the Father (for the Son is God of himſelf, as well as the Father) but the perſon of the Son is begotten of the perſon of the Father by Eternal Generation or Emanation.

their duties, reproving their ſins, and warning them to repent: By his *Son*, (b) *Chriſt Jeſus*, whoſe Perſon and Meſſage they ought reverently to have received. By the *fruits* that he expected, *Faith* and *Obedience*, which ſeeing they did not bring forth, but

abused his Prophets, and would put his Son to death alſo, therefore their ruine by the Romans is threatned, and the *Calling of the Gentiles* in their room foretold, *Matth. 21. 43.* And that our Saviour might further prove unto them, what he had before intimated, that *they* were thoſe *wicked Husbandmen*, ſpoken of in the Parable, he alledges a place out of the Book of *Pſalms*, in which the Prophet did foretell long before, how *the Meſſias* (the choſen of God to be the King and Head of the Church) ſhould be rejected and deſpiſed of men, and that of ſuch as ſhould be the Chief Paſtors, and Rulers, and Governours of the Church. The place is the 118. *Pſal. 22, 23. The Stone which the builders rejected, &c.* Which words, though in the firſt ſenſe ſpoken of *David*, (who was rejected and reſeſed by *Saul*, and his adherents, but was choſen of God, and made King of *Iſrael* at length by Gods ſpecial providence after a wonderful and extraordinary manner) yet they are alſo a Prophecy of *Chriſt* (of whom *David* was a Type) and had their accompliſhment eſpecially at *Chriſts* reſurrection from the dead, and aſcenſion into Heaven, at which times he was plainly declared to be *the Son of God*, and true Meſſias, and conſequently the *Chief Stone* in the building of the Church, that is, to be *the chief part* of the whole ſpiritual building, or chief and

and principal person in the Church, who shall have the chief place and office therein (being the foundation and supporter of it) even as the chief corner Stone (c) hath in a material house or building, which is the chief stay of it, and upholds the chief weight of it, therefore called *the Head of the Corner*. He further adds, that *Whoever shall fall on this Stone, (d) &c.* That is, whosoever shall out of ignorance be offended at him and his mean condition in this world, as men do fall on a stone in their way, they shall not hurt him, but themselves; but whosoever shall oppose him out of malice, and shall set themselves as adversaries against him, he will fall upon those men with his weight, and by his mighty power grinde them to powder, and destroy them utterly, *Matth. 21. 44, 45.*

(c) Tribus de causis Christus vocatur lapis angularis.

1. Quia est firmissimus lapis, qui totum sustinet aedificium, Eph. 2. 20.

2. Quia est lapis offensionis multis; siquidem minus

lum offendunt ut Judæi ad Christum, 1 Pet. 2. 7, 8.

3. ut lapis angularis duos parietes, sic Christus duos populos Judæum ac Gentilem inter se necit, Eph. 2. 14.

(d) Sensus hujus particule est, qui in ipsum adhuc in terris agentem iminget, sentiet imbecillitatem suam damno suo, ut testa saxo illisa. At qui perstiterit in eo oppugnando postquam jam erit erectus in Cælestem Regiam, tam funditus peribit quam testa in quam saxum ingens ex sublimi loco devolvitur. Hoc autem contigit Judæam excidio Titi; multoque magis contingeret totis temporibus suis in extremi judicii die. Grot.

The Chief Priests and Pharisees were much enraged that he had spoken this Parable against them, yet they durst not at present lay hands on him, for fear of the people, who deservedly took him for a Prophet.

3. Of a King, who made a *magnificent Marriage-Feast* for his Son, &c. The Scope of which Parable is in brief this. By the Kingdom of Heaven, we are to understand Gods Government of his Church, which is a *spiritual* and *heavenly*, not an earthly Government and Dominion (e).

(e) Regnum Cælorum ratione modi quo

homines ad illud ex mundo colliguntur assimilatur Regi qui fecit nuptias filio suo, hoc est, tale quod in colligendis hominibus in Regnum Cælorum, siue vocandis ad Ecclesiam consortium accedit, quale si Rex quispiam nuptiale convivium instrueret ac recusantibus ad illud venire proximis, & honorariis, quosvis sine discrimine & ex trivio lectos ad illud vocet. Gerard. Harm. Evang. p. 258.

By the *King*, God the *Father*. By his *Son*, *Christ Jesus*. By the *Marriage*, the *Union* of the *Divine* and *Humane* Natures in *Christ* (f).

(f) Ha nuptia dicuntur parata non

conviviis, sed ipsi Regis filio, proinde per eas non potest in versu secundo intelligi nuptiale convivium quod convivium paratur, sed ipsa personalis humane nature cum personâ quæ ab eo unio. Idem.

By the *Marriage-Feast*, the glorious *benefits* of *Christ* tendred in the preaching of the Gospel, and Gospel-Ordinances (g).

(g) Per hoc nuptiale con-

vivium nihil aliud intelligitur quam beneficia illa amplissima quæ Pater Cælestis per prædicationem Evangelii hominibus offert. Idem.

By his sending forth his *Servants*, to invite them that were bidden to the Wedding, his sending *John Baptist*, the *Apostles*, and *seventy Disciples*, to call those who were formerly invited, (h) that is, the *Jews* (who had been before certified and instructed concerning the coming of the *Messias* by the Promises of him made unto the *Fathers*, and by the whole *Levitical Oeconomy*) to repent and believe in *Christ* now come and exhibited. By their *refusing* to come, their refusing to own him, or believe in him as the true

(h) See sect. 4. of this ch.



Messias. By his sending forth *other Servants* to give them another call, and tell them all things were ready, *the Apostles, Evangelists*, and other Teachers of the Gospel (such as *Stephen, Paul, Barnabas, Apollo*, and others that were sent after his Passion, Resurrection, and Ascension) to declare that all things were now finished and accomplished by him that were prophesied of him, and which were necessary for mans Redemption, and that he was ready to receive all truly penitent sinners, that would come unto him, and believe on him, to a participation of his benefits. By *intreating his Servants spitefully*, their *imprisoning* and *scourging* the Apostles, *Act. 5. 40. Act. 14. 5. 19.* and *stoning Stephen, Act. 7. 59.* By the *Kings being wroth* with these men, and sending out his Armies to destroy them; Gods *just indignation* against the obdurate Jews, and sending forth the Romans (called his Armies because employed by him, *Isa. 10. 5.*) to destroy *Jerusalem*, and burn both City and Temple; at which destruction there perished eleven hundred thousand of men, women and children, as *Josephus* reports, *Lib. 7. de Bello Judaico (i).* By his sending his Servants into the *high waier*, his sending his Apostles and Ministers to preach to the *Gentiles* in all parts and Countries of the world: By their going and gathering as many as they could find, both *bad* and *good*, their *inviting* by the preaching of the Gospel, all sorts without difference, *high* and *low*, *rich* and *poor*, *prophane* and *civil*, which *latter*, compared to those that are notoriously vicious, may be counted *good*, though none are *truly good*, before they are effectually called and converted. By the Weddings being furnished, that the Church was by the preaching of the Gospel, full of those who gave their names to Christ, though of these some were *true Believers*, and some *Hypocrites*: By the *Kings* coming to see the guests, and *observing* one

(i) See sect.  
37. of this ch.

(k) Nec tamen satis est ut aliquis vocatus adveniat nisi vestem habeat nuptialem, hoc est, fidem & charitatem. Ambrosius lib. 7. Comment. in Luc. Vestis nuptialis est vera sanctitas; qua est duplex, una, sanctitas sacrificii Christi per fidem imputata, altera sanctitas in animo effecta per sanctificationem Spiritus sancti, qua sese ostendit per sanctam vitam. Piscator. Vestis nuptialis est vera in Christum fides, qua per charitatem & studium bonorum operum sese exerit. Gerárd.

that had not on a *Wedding Garment*, (k) Gods coming to *judge* those, who under a Christian profession, had not on the *Wedding Garment* of a *real faith*, uniting them to Christ, and *working* by love, and exerting it self by sincere obedience, but (being *Hypocrites* and *dissemblers* under the Christian Name) dishonour Christ and his Gospel by their unholy lives and conversations. By the

*Kings* commanding his Servants to *bind him hand and foot*, and cast him into utter darkness, is imported, that the damned shall have no power to resist, nor possibility of flying from Gods severe wrath, but shall be banished from the blessed presence of God, and thrown into Hell, where shall be weeping, and wailing, and gnashing of teeth. From the whole Parable this is inferred, that *many* are called, *but few chosen*, that is, many that are called, do not come *so far* as to profess Christianity, or to own Christ, but among them that do come so far, and profess to *believe in him*, many will be found *false-hearted*, and hypocritical professors, and for want of a true faith, (which purifies the heart, and reforms the life) shall miss of salvation.



Matth. 21. 23. And when he was come into the Temple, the Chief Priests and the Elders of the people came unto him, as he was teaching, and said, By what authority dost thou these things? and who gave thee this authority?

24. And Jesus answered, and said unto them, I also will ask you one thing, which if you tell me, I in like wise will tell you by what authority I do these things.

25. The Baptism of John, whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven, he will say unto us, Why did ye not then believe him?

26. But if we shall say, Of men, we fear the people, for all hold John as a Prophet.

27. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28. But what think you? A certain man had two Sons, and he came to the first, and said, Son, go work to day in my Vineyard.

29. He answered and said, I will not: but afterward he repented, and went.

30. And he came to the second, and said likewise. And he answered and said, I go Sir, and went not.

31. Whether of them twain did the will of his Father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the Harlots go into the Kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the Harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.

33. Hear another Parable, There was a certain householder, which planted a Vineyard, and hedged it round about, and digged a wine-press in it, and built a Tower, and let it out to Husbandmen, and went into a far Country.

34. And when the time of the fruit drew near, he sent his Servants to the Husbandmen, that they might receive the fruits of it.

35. (a) And the Husbandmen took his Servants, and beat one, and killed (a) [Isaiah] another, and stoned another. *Videntur hoc verbo precipue*

*indicari contumelias quas Jeremias pertulit: sicut occidere ad Esaiam, lapidare ad Zachariam Jojada filium non male referas. Vid. Act. 7. 52. Heb. 11. 37. 2 Reg. 21. 10, 16. Jer. 44. 4, 5, 6. 2 Paral. 36. 16. Neh. 9. 26.*

36. Again, he sent other Servants more than the first: and they did unto them likewise.

37. (b) But last of all he sent unto them his Son, saying, They will reverence (b) *Hac locutio intelligenda*

38. (c) But when the Husbandmen saw the Son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his inheritance. *degeneros, non ut prae-*

39. (d) And they caught him, and cast him out of the Vineyard, and slew him. *scientiam excludat, sed ut notet eventus in causis suis*

*spectati et adhiberi.* (c) *His verbis ostenditur Principes Judaici populi, & Sacerdotes hoc egisse summo studio ut divinam Legem cogerent ambitioni suae, & quatenus inservire, quod idem est ac si colonus Domino possessionem intueret.* (d) *Judaei curarunt Christum a profanis hominibus occidi, atque adeo ipsi magis eum occiderunt quam Romanus Praefes, qui aliquandiu reluctans tandem manus dedit illorum improbitati.*

40. When the Lord therefore of the Vineyard cometh, what will he do unto those Husbandmen?

41. They say unto him, He will miserably destroy those wicked men, and will let out his Vineyard unto other Husbandmen, which shall render him the fruits in their seasons.

(c) αἰὲρ λα-  
pidem quem  
reprobaverunt  
edificantes, hic  
factus est in  
caput Anguli,  
q. d. quod ad  
lapidem atti-  
net.  
ἐγὼ βέτο εὐ-  
τὴν] Ponitur  
femininum lo-  
co neutri, quo  
Hebraei carent.  
Est ergo He-  
braismus.

42. (c) Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lords doing, and it is marvelous in our eyes.  
43. Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof.  
44. And whosoever shall fall on this stone, shall be broken : but on whomsoever it shall fall, it will grinde him to powder.  
45. And when the Chief Priests and Pharisees had heard his Parables, they perceived that he spake of them.  
46. But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet.

Mark 11. 27. And they come again to Jerusalem, and as he was walking in the Temple, there come to him the Chief Priests, and the Scribes, and the Elders,

28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?  
29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.  
30. The Baptism of John, was it from Heaven, or of men? answer me.  
31. And they reasoned with themselves, saying, If we shall say, From Heaven, he will say, Why then did ye not believe him?  
32. But if we shall say, Of men, they feared the people : for all men counted John, that he was a Prophet indeed.  
33. And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

Mark 12. 1. And he began to speak unto them by Parables, A certain man planted a Vineyard, and set an hedge about it, and digged a place for the Winefat, and built a Tower, and let it out to Husbandmen, and went into a far Country.

2. And at the season he sent to the Husbandmen a Servant, that he might receive from the Husbandmen of the fruit of the Vineyard.  
3. And they caught him, and beat him, and sent him away empty.  
4. And again he sent unto them another Servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.  
5. And again, he sent another, and him they killed : and many others, beating some, and killing some.  
6. Having yet therefore one Son, his welbeloved, he sent him also last unto them, saying, They will reverence my Son.  
7. But those Husbandmen said among themselves, This is the Heir, come, let us kill him, and the inheritance shall be ours.  
8. And they took him, and killed him, and cast him out of the Vineyard.  
9. What shall therefore the Lord of the Vineyard do? he will come and destroy the Husbandmen, and will give the Vineyard unto others.  
10. And have ye not read this Scripture? The stone which the builders rejected, is become the head of the corner.  
11. This was the Lords doing, and it is marvelous in our eyes.  
12. (a) And they sought to lay hold on him, but feared the people : for they knew that he had spoken the Parable against them : and they left him, and went their way.

(a) Est hic  
verborum tra-  
iectio: genui-  
nus ordo sic se  
habet. ὁ ἰσ-  
τὼν αὐτὸν κρατύνων ὑποτάσσῃ, ὅτι οὗτος αὐτὸν τὴν παραβολὴν ἔπειν ἐπὶ προσδιδόναι τὸν ὄχλον :  
καὶ ἀφόντος αὐτὸν ἀπέλθον.

- Luke 20. 1.** And it came to pass, that on one of those daies, as he taught the people in the Temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the Elders,
2. And spake unto him, saying, Tell us, by what authority dost thou these things? or who is he that gave thee this authority?
3. And he answered and said unto them, I will also ask you one thing, and answer me.
4. The Baptism of *John*, was it from Heaven, or of men?
5. And they reasoned with themselves, saying, If we shall say, From Heaven, he will say, Why then believed ye him not?
6. But and if we say, Of men; all the people will stone us: for they be persuaded that *John* was a Prophet.
7. And they answered, that they could not tell whence it was.
8. And Jesus said unto them, Neither tell I you by what authority I do these things.
9. (a) Then began he to speak to the people this Parable: A certain man planted a Vineyard, and let it forth to Husbandmen, and went into a far Country for a long time.
10. And at the season he sent a Servant to the Husbandmen, that they should give him of the fruit of the Vineyard: but the Husbandmen beat him, and sent him away empty.
11. (b) And again he sent another Servant, and they beat him also, and entreated him shamefully, and sent him away empty.
12. And again he sent the third, and they wounded him also, and cast him out.
13. Then said the Lord of the Vineyard, What shall I do? I will send my beloved Son: it may be they will reverence him, when they see him.
14. But when the Husbandmen saw him, they reasoned among themselves, saying, This is the Heir, come, let us kill him, that the inheritance may be ours.
15. So they cast him out of the Vineyard, and killed him. What therefore shall the Lord of the Vineyard do unto them?
16. He shall come and destroy these Husbandmen, and shall give the Vineyard to others. And when they heard it, they said, God forbid.
17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
18. Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.
19. And the Chief Priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this Parable against them.

(a) ἀπελθὼν  
ἵκαντος χρόνου  
ἱκανῶς] vetus  
interpret vertit  
multis tempo-  
ribus. Puto  
verti posse an-  
nos aliquot.  
Nam apud re-  
centiores Gra-  
ecos χρόνος  
sunt anni, et  
χρόνος est an-  
nus unus: cu-  
jus significa-  
tionis apud  
Graecos Juris-  
consultos ex-  
empla sunt  
passim obvia.  
Casaubonus:  
(b) ὁ προσ-  
επιτομέτης  
& addidit  
mittere alium  
servum, &c.  
i. e. iterum mi-  
sit, explicante  
Marco cap. 12.

4. 5.

- Matth. 22. 1.** And Jesus answered and spake unto them again by Parables, and said,
2. The Kingdom of Heaven is like unto a certain King, which made a marriage for his Son,
3. And sent forth his Servants to call them that were bidden to the wedding: and they would not come.
4. Again he sent forth other Servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my Oxen and my fatlings are killed, and all things are ready: come unto the marriage.
5. But they made light of it, and went their waies, one to his farm, another to his merchandise.
6. And the remnant took his Servants, and intreated them spightfully, and slew them.
7. But when the King heard thereof, he was wroth, and he sent forth his Armies,

- Armies, and destroyed those murderers, and burnt up their City.
8. Then saith he to his Servants, The wedding is ready, but they which were bidden, were not worthy.
9. Go ye therefore into the high-waies, and as many as ye shall find, bid to the marriage.
10. So those Servants went out into the high-waies, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
11. And when the King came in to see the guests, he saw there a man which had not on a wedding garment:
12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless.
13. Then said the King to the Servants, Binde him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth.
14. For many are called, but few are chosen.

## SECT. LXX.

**T**HE Pharisees seeing their first question [By what authority he did those things?] did not succeed well, resolved to try him with another captious question. The Jews had been made tributary to the Romans by Pompey, but most of them very unwillingly paid that Tribute, looking upon themselves as the peculiar people of God, and a free-born Nation, *Joh. 8. 33.* And such as ought not to be subject to a forein power, which Maxim they built upon, *Deut. 17. 15.* One from among thy Brethren shalt thou set King over thee: thou mayest not set a stranger over thee, which is not thy Brother (\*). And hence came that sedition and tumult raised about that matter, *Act. 5. 37.* by Judas of Galilee, which is also more fully recorded by Josephus. *Antiq. lib. 18.* The Pharisees therefore taking occasion from this matter, that they might be sure to insnare him, send some of two contrary perswasions unto him, namely, some of their own Disciples and Sect, who were

(c) *Longe autem est aliud sponse in se externum jugum accersere aliud vite servandae causa subire servitutem, aut iam impossum pati, ut Daniel fecit, sociique ejus.*

(a) Herod the great had been made King of the Jews by the favour of the Romans; and was accordingly a zealous Servant of theirs, and promoter of their Tribute. Herod Antipas his Son, trod in his steps, several of these Herods, assisted in the gathering of these Tributes, and thence were called Herodians. They seem to be of the Sect of the Sadducees. For that which is called the Leven of the Sadducees, *Matth. 16. 6.* is called the Leven of Herod, *Mark 8. 15.* Though possibly in some things they differed from them. See chap. 4. sect. 3.

a betrayer of their Liberty. Having thus laid their design, the persons by them employed, feigning themselves just and upright-minded men, and pretending to desire a resolution from him in a case of conscience, came unto him, and after a flattering and insinuating preface, asked him, *Whether it were lawful*  
for



for them to give Tribute (\*) to Cæsar or no? He perceiving their craft, asked them why they did thus cunningly and hypocritically try and prove him to the end they might insnare him? Then bidding them shew him the *Tribute-money* (which was the Roman *Denarius* (b) answering to seven pence half-penny of our money, two of which they paid by way of tribute) he asks whose image and superscription it had? and they replying, *Cæsar's*; he bids them, *Give unto Cæsar, the things that are Cæsar's; and to God the things that are God's.* They being astonished at this wary answer, and silenced therewith, left him, and went their way.

tis. κέρσος] κόρος ut Lucas loquitur. μελὸν πῦλιν: Nam ex censu tributum pendebatur. (b) This and no other Coin was to be given for tribute, that thereby it might appear they were under the dominion of the Roman Emperour, like as before they used to pay the tribute of the Temple with half a shekel of the Sanctuary, on which stood on the one side the shekel of Israel, and on the other side the City of Jerusalem. ubique namisma Regis alicujus obtinet, illic incole Regem istum pro Domino agnoscunt. Maimon. in Gezelah. ch. 5.

(\*) Censui proprie significat estimationem facultatum pro cuius ratione in provinciis vestigalibus tributum solvebatur. Hic pro ipso tributo accipitur. Synonyma periphrasis, dicitur pecuniam capi-

2. Then the *Sadduces* set upon him, to tempt and try him by a subtle Objection or Argument (as they thought) which they had framed against the Doctrine of the Resurrection, that so they might confute and *nonplus* him before the people. They acquaint him, that a certain woman had seven Brethren *successively* one after

another for her Husbands according to the Law of *Moses*, *Dent. 15. 5, 6.* (c) Wherein 'tis enjoined, that the *next Brother*, being yet unmarried, shall take his Brothers Widdow to Wife, in case he die without issue. And the case being thus, they ask him whose wife that woman should be in the Resurrection? Christ admonishes them of their error, discovering to them a twofold cause of it. 1. Their ignorance of the Scriptures. They were not so well acquainted with them, nor had so well read and studied them, as they ought to have done. 2. They did not conceive aright, nor understand and believe the greatness of Gods power by which he shall raise the dead, else the Resurrection would not seem so impossible to them. Then he confuteth and overthroweth the ground of their Objection, by shewing them what shall be the state and condition of the *Saints*, after the Resurrection, and in the life to come: (For though all sorts, both good and bad shall rise from the dead, yet he speaks here *principally* of the Resurrection of the *Saints*, which will be a Resurrection to glory, *Luk. 20. 35.* whereas the ungodly shall rise to condemnation:.)

Then there shall be no use of marriage, or the married estate, for the *Saints* shall be like the blessed Angels, not in *nature* or *essence*, but in respect of that heavenly, immortal and incorruptible life, which

(c) Whereas 'tis said, *Levit. 18. 6.* None of you shall approach to any that is near of kin to him, that is, such near kindred as are afterwards particularly expressed. And vers. 16. Thou shalt not uncover the nakedness of thy Brothers Wife; whereby marrying of the Brothers Wife seems clearly forbidden. We are to understand, that the Law alledged out of *Dent. 25. 5, 6.* is a special exception of that general Law given in *Leviticus 18. 16.* Which exception was peculiarly given to the Israelites, and that for a time only, and for special reasons. For that Law of raising seed to the Brother, was partly ceremonial figuring the primogeniture of Christ; the first born Sons being special Types of Christ, who is called the first born among many Brethren, *Rom. 8. 9.* Therefore the Name of the first born was to be continued and preserved to typify and shadow forth Christs Eternal Birthright, and the continuance of his Name for ever: And partly judicial, that the inheritance of the eldest Brother might by that means descend to his Brothers Son (who was to be called by the name of the elder Brother, and accounted his legal Son, and so it tended to preserve the distinction of Families and Tribes among them, that so it might be known of what Family and Tribe Christ came. Now because the principal grounds of this Law did concern the Jews only in the times of the Old Testament, it is now abrogated to us, and that other Law before alledged out of *Lev. 18. 16.* which forbiddeth the marriage of the Brothers Wife as incestuous, is to be observed by all Christians to the end of the world.

which shall be given them, and in that they shall have no need of *meat, drink, sleep, marriage*, or any other earthly means to maintain and preserve it. And having thus confuted the ground of their argument, he now proveth against them the *truth* of the Resurrection by a Testimony out of the Books of *Moses*, which they held for *Canonical*, and *divinely inspired*, though they acknowledged not (as *Origen* thinks) the *Prophets* for such. The Testi-

(d) VWhereas 'tis said, *Exod. 3. 2.* that 'twas an *Angel* which appeared to him, 'tis not to be understood of a *created Angel*, but of *Christ* the Son of God, who is called an *Angel* in that, and other places of Scripture, as may appear by comparing *Exod. 23. 20.* (where the Lord promiseth to send an *Angel* before his people to conduct them through the wilderness, and warns them not to provoke him, &c.) with *1 Cor. 10. 9.* where the Apostle saith, it was *Christ* whom the *Israelites* tempted in the wilderness, who often appeared to *Moses* and others in the form and likeness of an *Angel*, that is, by assuming to himself some visible shape for a time, as ordinary *Angels* used to do. 'Tis observed by *Divines*, that whensoever in the Old Testament God did sensibly appear, it was the *second Person*: And therefore he is called, *Mat. 3. 1.* *The Messenger or Angel of Gods Covenant.*

mony he alledges is, *Gods (d) speaking to Moses out of the flaming bush, Exod. 3. 2, 6.* And saying, *I am the God of Abraham, and Isaac, and Jacob.* Whence he inferreth, that if God were the God of these *Patriarchs*, after they were dead, (and yet is not the God of the dead, but of the living) then they are not *so dead*, but they shall and must of necessity live again; else God could not be said to be their God after they were dead. Therefore *Luke* saies, *chap. 20. 38.* *They all live unto him*, that is, not only in respect of their *souls*, which are immortal, but in respect of their *bodies*, because they shall be raised up again by him, and with God, *future things are as already present*, as

the Apostle speaks, *Rom. 4. 17.* — *God who quickeneth the dead, and calleth those things which be not, as though they were.* The sum is, God cannot be said to be the God of such as are *finally and irrecoverably dead*, in respect of their bodies, and without all possibility of living again; but of such as are dead *only for a time*, whom he will raise again to a new life; from which *Resurrection* they are called *the children of the Resurrection*, because they do not obtain this new life by *Generation*, but by *Resurrection*. Thus our Saviour proves to these *Sadduces*, the Doctrine of the Resurrection, not by express words of Scripture (as he could have done) but by necessary *deduction and consequence* from Scripture, which argues that *kind* of proofs to be firm and sufficient to build faith upon. Having thus confuted the *Sadduces*, they durst ask him no more questions, and the *Scribes* (that were their adversaries) commend him for thus confuting them, *Luk. 20. 29.* And the people admired, and were astonished at his Wisdom and Doctrine.

(e) See sect. 25. of this ch.

3. Then a Pharisee, one of the Doctors (e) or expounders of the Law, on design to insnare him, or to hear what he would say, asked him, *Which is the greatest Commandment in the Law?* It seems it was much disputed among them at that time, *Whether the Precepts concerning Sacrifices and Oblations*, or the *Moral Precepts* were the greater. Our Saviour answers, that to *acknowledge and worship* the true God (who is one in Nature and Divine Essence, though there are three distinct persons in the Godhead) and to *love him with all our heart and soul, mind and strength*, that is, with all the faculties and powers of our whole man, with the greatest measure, and highest degree of love, we possibly can, is the *general*

*sum*

*summ* and *substance*, or abridgement of the *four first* Commandments, which concern *our duty towards God*. This is the first and chief Commandment of the Law, or the summ of the *first Table*. And to love our neighbour as our self, that is, with such a true, right, and regular affection, as we ought to bear to our selves, is next unto it, and like unto it in the *greatness* and *weightiness* of the matter commanded in it, and is the summ of the *second Table* containing our duty towards man. Now by our love to God, and to our neighbour, we are to understand both the *inward affection*, as also all effects and duties of love flowing from the same. And these two do virtually contain in them the whole *Moral Law*, and all duties enjoined therein, the summ of all being love, according to that 1 Tim. 1. 5. *The end of the Commandment is love, &c.* Yea further upon these two Commandments of love to God, and love to man, the whole Law and Prophets are said to depend, Matth. 22. 40. Because the *main scope* and *drift* of the Law and Prophets, is especially to urge duties of *piety* towards God, and of *charity* and *justice* towards man.

The Pharisee acknowledges and approves of the truth and soundness of our Saviours answer, and repeats the summ and substance of it, together with a further declaration and confirmation of what he had asserted concerning both these Commandments; and adds, that to observe these, was more than all burnt-offerings and sacrifices, (f) that is, than to perform all outward ceremonies, and external duties of Gods Worship; moral obedience being to be preferred before all those ritual performances, that many place the main of Religion in.

(f) Augustinus rationem reddens, quare melior sit obedientia, quam victimarum. 1 Sam. 15. 22. Pulchre

scribit Serm. 7. ad fratres in Exemo, ideo obedientiam præferri victimis, quia in victimis immolatur caro aliena, sed in obedientia voluntas propria & caro maciatur. Et lib. 10. de Civit. Dei, cap. 9. ait. Deus non vult sacrificium trucidati pecoris, sed obedientiam contriti cordis.

Our Saviour perceiving that he answered discreetly (*σωφρονῶς*) and that he did not oppose himself against the truth, but willingly acknowledged and consented to it, and that he was well instructed in the Law, and understood the main scope and end of it, which was a proper means to convince him of sin, and to shew him his inability to keep it perfectly, and consequently how impossible it was for him to be justified and saved by any works of his own, and thereupon to bring him to seek for salvation where only it is to be had, [Rom. 10. 4.] He tells him, *He is not far from the Kingdom of God*, that is, from acknowledging him for the true Messias, and believing in him, and accepting of him, as his Saviour; which saving knowledge and faith in Christ is called the Kingdom of God, because 'tis a special part of Gods Kingdom of Grace, by which he reigns in the hearts of men, and is the way and means to bring them to the Kingdom of Glory, Job. 17. 3. He tells him therefore, he was in a good way to the true knowledge of the Messias, and to faith in him, though he had not as yet attained to it. After this, none of the Scribes or Pharisees (being thus silenced by him) durst ask him any more captious questions.



4. The Pharisees being drawn together about him, that he might confute their *erroneous opinion* touching the *person* of the *Messias* (who they thought should be a meer man, of the stock and lineage of *David* only, and not the Son of God) and to strengthen the *faith* of his Disciples there present touching his *Godhead* against the time they should see him suffer, he propounds this question to the *Scribes* and *Pharisees*, *how Christ could be Davids Son, whom David inspired by the Spirit of God, calls Lord?* That is, how could he be the *Son of David* in that sense the *Scribes* held him to be, *viz.* the Son of *David* only, and so a meer man? The words of *David* are in *Psal.* 110. 1. The Lord said unto my Lord, &c. Which words contain in them a *Prophetical prediction* of the *exaltation* and *advancement* of *Christ* the true *Messias*, unto the glory of his Kingdom, uttered by *David* in the person of God himself, calling and appointing his Son *Jesus Christ* to be thus advanced. The Lord, that is, God the Father, said to my Lord, that is, to his Son, who was to be incarnate, whom *David* calleth his Lord. 1. In respect of his *Godhead*, and so he was his Lord by right of *Creation*. 2. As he was *Mediatour*, and by taking our nature, became *God* and *Man* in the same person; and so he was his Lord by right of *Redemption*. And by this speaking of God the Father to *Christ* his Son, is meant nothing else, but that God the Father did in his *Eternal purpose*, appoint this concerning his Son *Christ*, and would in *due time* declare and manifest this his decree by executing the same, and by exalting his Son to the highest degree of heavenly glory in his Kingdom next to himself, and to a full possession and administration of his Kingdom and Government over all the world, and especially over his Church. Now this exaltation of *Christ*, which was here *prophetically* foretold by *David*, was afterwards fulfilled in the time appointed, *viz.* immediately after his *Resurrection* and *Ascension* to Heaven: Then, and not before was he set at the right hand of God in that sense *David* here speaks of. Now this exaltation of *Christ* was not by receiving any glory, which as *God*, he had not before, but only by a more clear and full manifestation of the glory of his *Godhead* in his humane Nature, after his ascension into Heaven: And so we are to understand that place, *Act.* 2. 36. *God hath made that same Jesus whom ye crucified, both Lord and Christ*: That is, manifested him to be the Lord of Heaven and Earth, by revealing the glory of his *Godhead*, in his humane Nature more clearly than ever it was before. And one especial effect and consequent of his exaltation, will be the vanquishing and subduing his enemies: For he must reign till he hath put all his enemies under his feet, 1 Cor. 15. 25. (g) Yea and when that is done, when his enemies are wholly, utterly and finally subdued (which will be at the last day) he shall possess and enjoy this glory for ever.

(g) Christ as he is God; together with the Father and Holy Ghost doth, and shall subdue his enemies. As he is man, so God the Father is said to subdue his enemies for him.

This long continuance and Eternity of *Christs* Kingdom, and the glory of it, is set forth in sundry places of Scripture, as *Psal.* 45. 6. *Thy Throne O God is for ever and ever*, *Dan.* 7. 14. *His Dominion is an everlasting Dominion, which shall not pass away*, &c.

Luke



Luk. 1. 33. —Of his Kingdom there shall be no end, Heb. 10. 12. He *sate down on the right hand of God for ever.* (For so the words, according to the original Text may be rendred :) And where 'tis said, 1 Cor. 15. 24. *He shall at the last day, deliver up the Kingdom to God the Father, &c.* That is to be understood, *not absolutely*, but in respect of that *particular manner of administering it*, which he now useth, which shall then cease and be no more. For whereas now he doth govern his Church by the *Ministry of his Word and Sacraments*, and other outward means, *then* he shall govern it *immediately* by himself; and whereas now he reigneth in the midst of his enemies, which rebel against him and his Kingdom, *then* he shall reign without any enemies opposing of him. Therefore he is said to *reign his Kingdom* to his Father, *not absolutely*, as if he should then cease to reign any longer, but only *in respect of that particular manner of administering it*, which was to continue only for the time of this present life. But to this question of our Saviour, *How David could call the Messiah (who was to descend of him) his Lord, if he did not believe he should be more than a meer man, even the Son of God.* The Pharisees were not able to answer a word. However the common people heard him with great delight, being much affected with his admirable Doctrine, and excellent manner of teaching.

Matth. 22. 15. Then went the Pharisees, and took counsel how they might inangle him in his talk.

16. And they sent out unto him their Disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thouregardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye Hypocrites?

19. Shew me the tribute-money. And they brought unto him a penny.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, *Cesars.* Then saith he unto them, Render therefore unto Cesar the things which are *Cesars*: and unto God, the things that are Gods.

22. When they had heard these words, they marvelled, and left him, and went their way.

23. The same day came to him the Sadduces, which say that there is no Resurrection, and asked him,

24. (a) Saying, Master, *Moses* said, If a man die, having no children, his Brother shall marry his Wife, and raise up seed unto his Brother.

25. Now there were with us seven Brethren, and the first, when he had married a Wife, deceased, and having no issue, left his Wife unto his Brother.

26. Likewise the second also, and the third, unto the seventh.

26. And last of all the woman died also.

28. Therefore in the Resurrection, whose Wife shall she be of the seven? for they all had her.

29. Jesus answered and said unto them, Ye do erre, not knowing the Scriptures, nor the Power of God.

(a) Cum filia deficientibus liberis maribus ad hereditatem vocaretur jure Hebr. eo, sequitur jura tunc επιγαμβριον ους tum deum locum habuisse si nulla proles esset relicta. Grot.

(b) Habent. δι  
 υοι τῆς ἀνα-  
 στάσεως ἐν  
 ἑαυτοῖς πνεύμα  
 ζωοποιόν, id  
 est, vim in-  
 ternam quam per  
 petuū corpus  
 conseruet ἐν  
 Davidici &  
 ἀποστάσι,  
 unde corpus  
 tale non iam  
 ψυχικόν sed  
 πνευματικόν  
 dicitur, 1 Cor.  
 15.

(c) Secundum  
 simile huic ]

Simile dicitur,

quia actus idem, non externus tantum, sed & internus præcipit, & vim suam quam latissime extendit. Ut  
 reipsum] h. e. sincere, quomodo nosmet ipsos diligere solemus. In hac autem amicitia sinceritate comprehensum  
 est ut modo minus illis, quam nobis ipsis, modo plus etiam præstemus.

30. (b) For in the Resurrection they neither marry, nor are given in mar-  
 riage; but are as the Angels of God in Heaven.

31. But as touching the resurrection of the dead, have ye not read that which  
 was spoken unto you by God, saying,

32. I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*:  
 God is not the God of the dead, but of the living.

33. And when the multitude heard this, they were astonished at his Do-  
 ctrine.

34. But when the Pharisees had heard that he had put the Sadduces to silence,  
 they were gathered together.

35. Then one of them which was a Lawyer, asked him a question, tempting  
 him, and saying,

36. Master, which is the great Commandment in the Law?

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy  
 heart, and with all thy soul, and with all thy mind.

38. This is the first and great Commandment.

39. (c) And the second is like unto it, Thou shalt love thy neighbour as thy  
 self.

40. On these two Commandments hang all the Law and the Prophets.

41. While the Pharisees were gathered together, Jesus asked them,

42. Saying, What think ye of Christ? whose Son is he? They say unto him,  
 the Son of *David*.

43. He saith unto them, How then doth *David* in spirit call him Lord,  
 saying,

44. The Lord saith unto my Lord, Sit thou on my right hand, till I make  
 thine enemies thy footstool?

45. If *David* then call him Lord, how is he his Son?

46. And no man was able to answer him a word, neither durst any man  
 (from that day forth) ask him any more questions.

Mark 12. 13. And they send unto him certain of the Pharisees, and of the  
 Herodians, to catch him in his words.

14. And when they were come, they say unto him, Master, we know that  
 thou art true, and carest for no man: for thou regardest not the person of  
 men, but teachest the way of God in truth: Is it lawful to give tribute  
 to *Cesar*, or not?

15. Shall we give, or shall we not give? But he knowing their hypocrisy,  
 said unto them, Why tempt ye me? bring me a penny, that I may see it.

16. And they brought it: and he saith unto them, Whose is this image and  
 superscription? And they said unto him, *Cesars*.

17. And Jesus answering, said unto them, Render to *Cesar* the things that  
 are *Cesars*, and to God the things that are Gods. And they marvelled at  
 him,

18. Then come unto him the Sadduces, which say, there is no resurrection,  
 and they asked him, saying,

19. Master, *Moses* wrote unto us, If a mans Brother die, and leave his Wife  
 behinde him, and leave no children, that his Brother should take his  
 Wife, and raise up seed unto his Brother.

20. Now there were seven Brethren, and the first took a Wife, and dying, left  
 no seed.

21. And the second tooke her, and died, neither left he any seed, and the third  
 likewise.

22. And the seven had her, and left no seed: last of all the Woman died also.

23. In the resurrection therefore, when they shall rise, whose Wife shall she be of them? for the seven had her to Wife?
24. And Jesus answering, said unto them, Do ye not therefore erre, because ye know not the Scriptures, neither the Power of God?
25. For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in Heaven.
26. And as touching the dead, that they rise: have ye not read in the Book of *Moses*, how in the bush God spake unto him, saying, I am the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*?
27. He is not the God of the dead, but the God of the living: ye therefore do greatly erre.
28. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first Commandment of all?
29. And Jesus answered him, The first of all the Commandments is, Hear O *Israel*, the Lord our God is one Lord;
30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first Commandment.
31. And the second is like, namely, this, Thou shalt love thy neighbour as thy self: there is none other Commandment greater than these.
32. And the Scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.
33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all thy strength; and so love his neighbour as himself, is more than all whole burnt-offerings and sacrifices.
34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no man after that durst ask him any question.
35. And Jesus answered and said, while he taught in the Temple, How say the Scribes that Christ is the Son of *David*?
36. For *David* himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37. *David* therefore himself calleth him Lord, and whence is he then his Son? and the common people heard him gladly.

**Luke 20. 20. (a)** And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the Governour.

(4) ἐγχεῖται, στρατιῶ-  
της subdolum.  
De milite in-  
telligendum,  
qui in infidiis  
positus est. Sal-  
omachus.

21. And they asked him, saying, Master, we know that thou sayest, and  
teachest rightly, neither acceptest thou the person of any, but teachest the  
way of God truly.
22. Is it lawful for us to give tribute unto *Cesar*, or no ?
23. But he perceived their craftiness, and said unto them, Why tempt ye me ?
24. Shew me a penny : whose image and superscription hath it ? They an-  
swered and said, *Cesars*.
25. And he said unto them, Render therefore unto *Cesar* the things which  
be *Cesars*, and to God the things which be Gods.
26. And they could not take hold of his words before the people, and they  
marvelled at his answer, and held their peace.
27. Then came to him certain of the Sadduces (which deny that there is any  
Resurrection) and they asked him,
28. Saying, Master, *Moses* wrote unto us, If any mans Brother die, having a  
wife, and he die without children, that his Brother should take his wife, and  
raise up seed unto his Brother.
29. There were therefore seven brethren, and the first took a wife and died  
without children.
30. And

30. And

(b) Filii resurrectionis  
i. e. beate resurrectionis  
participes.

30. And the second took her to wife, and he died childless.
31. And the third took her, and in like manner the seventh also. And they left no children, and died.
32. Last of all the woman died also.
33. Therefore in the resurrection whose wife of them is she? for seven had her to wife.
34. And Jesus answering, said unto them, The children of this world marry, and are given in marriage:
35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.
36. (b) Neither can they die any more; for they are equal unto the Angels, and are the children of God, being the children of the resurrection.
37. Now that the dead are raised, Even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
38. For he is not a God of the dead, but of the living; for all live unto him.
39. Then certain of the Scribes answering, said, Master, thou hast well said.
40. And after that they durst not ask him any question at all.
41. And he said unto them, How say they that Christ is Davids Son?
42. And David himself saith in the Book of Psalms, The Lord saith unto my Lord, Sit thou on my right hand,
43. Till I make thine enemies thy footstool.
44. David therefore calleth him Lord, how is he then his Son?

### SECT. LXXI.

SEing little hope of doing any good upon the *Pharisees*, he begins a severe *Comminatory Discourse* or *Sermon* to his *Disciples*, and the multitude that followed him against this sort of men, that that they might be the better armed against their wickedness and hypocrisy: Wherein,

1. He exhorts his hearers, that they should follow the *Scribes* and *Pharisees* in what they should *rightly* teach them out of *Moses* and the *Prophets*, (they holding the place of *Doctors*, and ordinary *Expositors* of *Moses's* Law, and succeeding to *Moses* in the ordinary office of teaching and governing the people, especially in those things that concerned the *Worship* of God: ) (a) He had indeed warned them before, of their corrupt glosses, and false *Doctrines*, (*Matth. 16. 6, 12.* called the *Leaven* (b) of the *Pharisees*.) Therefore here he enjoins them only, to observe and follow them in what they taught consonant to the *Word* of God, *Verf. 2, 3.*

(a) Per sessionem super Cathedram Moysaica, & docendi, & regendi potestas significatur.

Bisariam Pharisei & Scribae sedebant in Cathedra Moysi: ratione doctrinae & personarum. Doctrina successio principalis est ut appellat Irenaeum. Altera autem secundaria. Sed tum temporis utraque concurrebat. Argumentum igitur Christi est huiusmodi: Praeceptis eorum qui vocatione in Cathedram, h. e. doctrinam & locum Moysi successerunt, obediri debet. At sic succedere Scribae & Pharisei: Nec tamen obediri voluisset in iis quae legi adversarentur. Voss. Harm. Evang. x. 6. 12. Moyses est Cathedra in qua sedentes Magistri Legem aut populo publicè, aut discipulis privatim interpretabantur. In Legge Moysi sicut multa erant praecepta, ita in illius praeceptis multa erant de quorum sensu ambigi poterant. In iis explicandis operam non malam navabant hi voluntarii, quare linguae & historiae veteris, sine quarum cognitione, Legis pleraque rectè intelligi nequibant. In his ergo eos Christus vult audiri à plebe. Ceterum id non ad pertinet ut si quid docerent manifestis praeceptis ipsique pietati contrarium, ut de coronâ Parentibus praeferenda, sequendi essent duces cæci. Grot. Moyses & V. Testamentum hic idem significant: Et Cathedra Moysi est Cathedra in qua explicatur Lex. Vide Act. 15. 11. Et 2 Cor. 3. 15. Sedere ergo in Cathedra Moysi non est Moysi succedere, sed doctrinam quam Moyses tradidit, tradere, legere Moysen, & Prophetas, & interpretari ad mentem Moysi. Camerar. Quatenus igitur in Moysi Cathedra Sacerdotes, Scribae, & Pharisei sedebant, hoc est, suum & docendi munus, & populi Regime ad Normam Legis divinae per Moysen traditæ, conformabant, Eatenus audiendos, ipsique obsequendum esse, Christus præcipit. Glass. (b) See sect. 8. of this chapter.

2. Though



2. Though they were to follow their *Doctrines*, so far as it was right and sound, yet he warns them to take heed of following their example, for they live not according to their own prescriptions. Many severe Ordinances they impose on others, over and above what the Law requires, but dispence with themselves as to the observing of them, *Vers. 3, 4.*

3. He admonishes them to take heed of imitating them in their ambition and vain-glory, which they expressed, 1. In making broad their *Phylacteries*, (c) which were *Parchments* in which the precepts of the Law were written, which they bound to their arms or foreheads, that they might seem zealous observers of the Law, pretending their warrant for it, from *Deut. 6. 8. Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes* (\*). These they made broader than ordinary, that they might be the more conspicuous, and further seen and taken notice of. And whereas God had commanded, *Numb. 15. 38, 39, 40. That they should make fringes in the borders of their garments, that by looking upon them, they might remember all the Commandments of the Lord and do them*, and might content themselves with what is limited and prescribed by the Law, and be restrained from their own inventions, additions, and devices in his Worship, and might be distinguished in their habit from strangers; (\*) and whereas all the Jews generally (according to this Law) did wear such garments with blew fringes; These Pharisees used long Robes, with larger and broader fringes than others did, for a shew of greater sanctity, and that they might appear to men to be more eminently religious, *Vers. 5.* 2. In their affecting, and ambitiously contending for the uppermost places in all conventions, as at feasts, and in their Synagogues, *Vers. 6.* 3. In loving to be respectfully saluted in open and publick places, and to have those honorific Titles of *Rabbi, Master, Father, Doctor*, given them, and repeated, and often used to them; and affecting to be *Lords*, and, as it were; *absolute guides of the faith* of others; whereas in that respect all are to have only one Father, viz. God, (d) (and not to give up their faith to be absolutely swayed by any, as children are to be swayed by their Parents bare will) and one Doctor and Teacher, and absolute Master, viz. Christ Jesus, to whom they ought to be Scholars, and from whom they are to receive the *Doctrines* they are to believe and embrace. For others that are called *Fathers* and *Doctors* (as Paul

calls himself the *Father of the Corinthians*, 1 Cor. 4. 15. And of *Timothy*, 1 Tim. 1. 2. And a *Doctor of the Gentiles*, 2 Tim. 1. 11.) are not so primarily, but instrumentally; (e) they are but servants to this great Master, and must teach no other but his *Doctrine*. He is the only *Lawgiver*, who in matters of *Faith* and *Worship* is only to be followed, *Matth. 17. 5.* Therefore the use of these Titles is not here absolutely forbidden (which are then only wrongfully given unto men, when the glory of God is darkened thereby)

(c) *φυλακτήρια* dicuntur quasi conservatoria, quia ad conservandam Legis memoriam instituta erant. (\*) See Exod. 13. 9, 16.

(\*) ut non tantum corporis nota, sed & conspicuo habitu Israeliticæ ab alienigenis discernuntur.

(d) Non eo sensu quo Deus est Pater noster vel Magister titulum Patris ulli homini deferimus. unus est Pater noster in Cælis non solum ratione creationis, sed etiam ratione instructionis ac informationis. Cathedram in Cælo habet qui corda docet. Itaque illo sensu quo Judæi, sapientes Patres suos vocabant, Christiani Patrem neminem debent agnoscere. Sed alio sensu Patres rectè vocantur qui nos in Christo per Evangelium genuerunt, 1 Cor. 4. 15.

(e) Ille propriè dicitur Magister qui doctrinam habet à se, & sic solus Deus est Magister. Thom.

(f) Theophilastus ait non absolute, sed comparate hujus appellationis desiderium prohibetur, scil. ne eodem animo, & affectu desideremus vocari Rabbi quo Pharisei hunc honoris titulum ex ambitione affectabant, ne illorum superbiā & honoris cupiditatem amulemur. Non titulum, sed rem tituli duntaxat damnavit: res autem tituli non erat quodlibet Magisterium, quavis autoritas, sed Magisterium & autoritas unde nemini licebat provocare, in quo omnes oportebat acquiescere. Sic professio nemini licet admittere cognomen Rabbi, aut Magistri. Atque hoc unum est quod præcipue hoc loco Christus damnavit. Non vult eum fidem nostram ab ullius hominis autoritate pendere, nec quinquam etiam si Apostolus esset, tantum sibi arrogare. Vide Gal. 1. 8. Camerar.

(g) See sect. 57. of this chapter.

thereby) but the *ambitious affecting* (f) of them, and the *priding* themselves in them, and the *Lording* it over the *faith* and *consciences* of others, which it seems the Pharisees were very ambitious of. Our Saviour having thus warned his Disciples to take heed of imitating the pride and ambition of the Pharisees, he now exhorts them to *humility* of *mind*, shewing them that the highest dignity in his Church, does not stand in *superiority* (g) or *Lordship* over others, but in *Ministry* and *Service*. And they that would shew themselves more excellent than others, must *serve others* with the gifts God has

given them, and not ambitiously arrogate superiority to themselves over others: For such as *exalt* themselves shall be brought down and abased, and such as *humble* themselves shall be exalted. From *Vers. 6*, to *13*.

4. Then turning his speech directly against the Scribes and Pharisees, he denounceth *eight woes* (\*) against them.

(\*) Hoc vix Christi non tantum comminantis, & prædicantis est, sed & deplorantis, & commiserantis. Glaff.

1. For opposing the Gospel, by which the *Kingdom of God* is set up in the hearts of men; and being so far from opening the right door of salvation to them (whatever they pretended) that when it was opened by *John Baptist* and *himself*, they would neither enter themselves, (b) nor suffer others to enter, who shewed some willingness thereunto [*Joh. 7. 48, 49.*] And challenging the key of interpreting the Scriptures to themselves, would not rightly interpret those Scriptures that concerned the *Messias*; and those persons that were ready to *own him*, and *believe in him*, they disheartened, by blaspheming of him, and traducing his Doctrine, and by threatening excommunication to all such as confessed him to be *the Christ*. See *John 9. 22*.

(b) See sect. 31. of this ch.

2. For their gross hypocrisie in colouring over their covetousness with pretence of Religion and Devotion, pretending to make long prayers (i) in the Temple and Synagogues for *Widows*, and under pretence of benefiting them by their prayers, sucking gain and advantage from them, and perswading them to give bountifully to the *Corban*, the common treasure of the Temple; (some part (k) of which (as it seems) was imployed for their maintenance;) for which gross hypocrisie and avarice (except they repented) he declares they should be much more grievously punished in Hell, *Vers. 14*.

(i) Our Saviour doth not tax them simply, for making long prayers, (for that is lawful and fit upon several occasions. He himself sometimes

spent the whole night in prayer, *Luk. 6. 12.*) But for making long prayers a cover to their covetousness, utpote qui non viduarum salutem, sed prædam captarent, nec eas docent veram pietatis viam. (k) Hæc oblatio cedebat in lucra Sacerdotum quorum plerique erant Scriba & Pharisei. Jans. in Matth. 15. v. 5.

3. For their false-ended zeal, and earnestness to make Profelites and convert Heathens to the Jewish Religion, (\*) aiming principally thereby (as it seems) to make a prey of them, and to have their consciences, and purses under their power. And then so depraving and poisoning them with their *corrupt Doctrine*, and *bad example*, and so hardening them against believing in him the true Messias, that they became more the children of Hell and Satan, and were put into a far worse and more dangerous state; and made more vehemently to oppose the Gospel than themselves their Teachers, (1) *Versf. 15.*

(\*) Profelytos omni sudore ad se allicere conati sunt Scribz, & Pharisei; non quod Profelyti in cura erant, sed quod, quo plures ad suam Religionem allicere potuerunt, eo iam amplior ansa

lucrificandi, atque enascendi crumenas. Nam cum in rete suam eos allicissent, predam nalli, non ulterius solliciti erant quid de iis fieret, modo ab illis aliquid sui cederet lucrui. Pereant illi in ignorantia, superstitione, atheismo, omni modâ impietate, nihil hoc Scribis & Phariseis curæ, permaneant modo in Judaismo, & conscientia eorum isti dominantur, & crumenas. Lightf. in Hor. Hebr. super Matth. (1) Ita comparatum est inquit Chrysostomus ut probos magistros vix imitemur, improbos etiam improbitate superemus.

4. For their false Doctrine concerning *Oaths*, evidenced by their making nothing of an oath made by the *Temple*, but esteeming an oath made by the *Gold* given to the *Corban* of the Temple (\*) *obligatory*, and preferring an oath made by the *gift* on the *Altar*, above an oath made by the *Altar* (a). It seems the Pharisees taught the people, that oaths made by the creatures were not binding, and therefore they might break them without perjury; yet they excepted the oaths made by the gold offered to the *Corban* or Treasury of the Temple, and the Sacrifices and Oblations of the Altar: Such oaths as these, they asserted to be binding; which, it seems they did, because it was for their profit, that the gifts on the Altar, and money brought into the Treasury, should be counted most holy, (b) and it would encourage the people to be more ready to contribute and offer. This horrid hypocrisie and avarice our Saviour here sharply reproves, shewing that oaths made by the creatures, had reference to God, and though swearing by them was unlawful, *Matth. 5. 33, &c.* yet they that brake their oaths made by any of them, were highly guilty. And therefore the Pharisees did but discover their hypocrisie, and wickedness in making such a difference in such kind of oaths as to their binding, and obligation. From *Versf. 16, to 23.*

(\*) Non per aurum Temp'is b'c intelligendum est illud quo micabant undique parietes & laquearia, sed de auro in Corbanam oblato est serm. Lightf. in Hor. Hebr.

(a) Hanc doctrinam eo refellit Christus quod majus sit quo aliquid sanctificatur, quam quod sanctificatur. Propter quod unumquodque tale, illud magis tale.

(b) Cum jurare non sit

aliud quam Deum testem invocare: creatura vero mutæ non possunt esse testes veritatis, quicunque jurat (per quamcunque creaturam juret) hoc ipso etiam per eam tanquam divinam id est, tanquam, ad Deum relatum, veluti Creatorem ejus, vel presidem, vel gubernatorem jurat, ac proinde Deum ipsum testem citat, Jansen. Revera ad quæsum pertinebat dona illa haberi quam sanctissima, etiam supra Templum, & Altare, quasi Deus scilicet illis præcipue gauderet. Sed hic ostendit Christus omnia ista quæ illi vocabant minora juramenta, maximis esse æquiparanda. Nemo enim tam stultus censeri debet, ut rem inanem testem advocet suæ cogitationis, & perfidia vindicem. Quare in istis juramentis censeri debet inesse perjurium, & per Templum intelligi is cuius est Templum; & qui per Cælum jurant, censendi sunt testem illum invocare cui Cælum pro solio est. Grot.

5. For their seeming very religious and exact in small things, as *Tithing*, *Mint*, *Annise*, and *Cummin*, but neglecting the *weightier matters* of the Law, as *Righteousness*, *Mercy*, and *Faithfulness* (c) in promises and dealings with men. Thus very scrupulously (according to the Proverb) they strained out a gnat from their drink, left it should choak them, and without any remorse of conscience swallowed a Camel, *Versf. 23, 24.*

X

6. For

(c) De humana, non divina fide hic loquitur. Voll. Per fidem intelligit dictorum, & conventorum constantiam, ac veritatem ac recte definit. Cic. ro. Beza.



(d) Illud vere inquinat quod cor inquinat, & quod ad-versatur præceptis Dei.

6. For their being so superstitious in the external *washings* and *cleansings* of their *Cups* and *Platters*, when yet that which they did eat and drink out of them, they got by injustice, and used with excess and intemperance. He shews them, how they should first look to the cleansing of their hearts (d) and consciences from sin and wickedness, and cease from injustice, oppression and intemperance (whereby their meat and drink was made unclean) and so their *Platters* and *Cups*, that is, (that which they did eat and drink out of them) would be clean also, *Verf.* 25, 26.

(e) Comparationem albarii operis, fuisse

usitatum Judeis ad notandos mores personarum, & quodcunque palam non sumus, apparet ex Pauli verbis *Alit.* 23. 3. *confir.* *Psal.* 5. 9. *Grot.*

(f) See *sect.* 31. of this ch.

7. For their outward shews of piety (resembling whited Sepulchres (e)) but being within full of all hypocrisy and iniquity, 8. For their seeming to honour the Prophets (f) slain by their Forefathers, in building their tombs, and garnishing their Sepulchres, and disavowing the killing of them; yet if the malice of their hearts against him and his Apostles be considered, he shews they are like their Fathers, and go on in their sins, and may seem (whatever they pretend) to consent to their Fathers in that their

(g) Videtur Christus factum de se indifferens spectat in iis morum perversitate in sinistram sensum trahere, q. d. Patres vestri occiderunt; vos autem edificando occisorum sepulchra quasi trophæum victoriæ Pavani crigere videmini, nempe si non animi vestri scopi, sed moris spectentur. Jans. ut locus hic recte intelligatur sciendum est, Deum sæpe opera hominum, ac dicta interpretari, non quomodo illi. Ea accipi volunt, sed in aliam longe sententiam quæ iustissime in ipsos quadret. Vide *Amos* 5. 26. Nam Pharisei: eos Patres suos vocabant naturæ intuitu; Christus autem etiam animorum similitudine, quam & declarassent baptisus, & apertius essent declaraturi, q. d. Mortuos honoratis, quia vobis obsequere non possunt. Superstes, eadem quæ illi, & perfectius docentes, odio non nisi per eadem faciando prosequimini. Libenter eorum sepulchra extruunt homines, quos nollent superstitius. *Grot.*

(h) Filius Barachie dicitur vel quod Joia-cha Pontifex binominis fuerit, ut in scripturis frequens est, vel quod tanquam vir Sanctus, Barachias, id est, Benedictus Domini dicatur. Jansen. Afferimus nos per Zachariam

filium Jehovachia (de quo mentio fit, *Isa.* ch. 8. 2.) Zachariam filium Jehoiada intelligi. Maubbaumque Christum quæ nihil hic in nomine Barachia innovasse, sed de Patre Martyris Zecharia idem tantum pronuntiasse quod ante ipso pronuntiaverat ipse Deus apud *Isaiam*. Lightfoot in *Hor.* *Hebr.* p. 458.

cruelty, and to do this for the slain Prophets, (g) not out of respect to them, but as if the Sons of Thieves should bury the bodies of those whom their Fathers had slain, [*Luk.* 11. 48.] And seeing they were so *bloodily disposed*, with a bitter Irony he bids them go on to fill up the measure of their Fathers sins. As if he should have said, Your Fathers stored up to themselves great wrath in killing the Prophets, but yet the measure is not full: There remaineth something that you will do, to exceed their wickedness, and beyond which there can be nothing more impious, namely the putting to death the Son of God, the Lord of all the Prophets. And he further shews that they would exercise their cru-

elty on his Apostles, and other Teachers he should send unto them presently after his Resurrection, (whom accommodating himself to the language of that time, he calls Prophets, Wise men, and Scribes) and of them some they would kill (as Stephen and James.) Some they would crucifie, (as Simeon Son of Cleophus, as Hegesippus reports, *Euseb. Lib.* 3. *Hist. cap.* 16.) And some they would scourge in their Synagogues (as Paul was five times served, *2 Cor.* 11. 2, 4.) And the issue of it will be, that they will bring upon themselves and their City so dreadful a desolation, as may seem sufficient to satisfy for all the righteous blood, that hath been shed from the blood of righteous Abel, unto the blood of Zacharias, the Son of (h) Barachias

called



called the Son of *Jehoiada*, 2 Chron. 24. 20.) who was the least Prophet, whose death and murder is related by name in the Old Testament. It being just with God, that the children which follow the example of such wicked Parents, and fill up the measure of sin by them begun, should suffer those dreadful punishments that are due to such high crimes and transgressions, (\*) from v. 29, to 37.

(\*) *Sensus est, tam horribiles fore Judaeorum poenas in ex-*

*cidio Hierosolymitano, ut sufficere posse videantur luenda homicidiis omnibus quae usquam erant perpetrata, cum tam ea poena eorum merita, praesertim ea quae Deo, magis quam hominibus erant cognita, non aequarent, nedum excederent. Confer Apoc. 18. 24. Grot.*

Lastly, Turning his speech to the City of *Jerusalem*, he upbraids her for her cruelty against the former Prophets of God sent unto her, and for her present obstinacy in that he would (i) have converted her Inhabitants, and gathered them to himself, as a Hen gathereth her Chickens under her wings, that so they might have escaped the wrath that hung over their heads, but they would not hearken to him, nor obey him. See *Luk. 13. 34, 35*. Therefore he foretelleth her desolation and destruction to be at hand, and that after they have crucified him, they shall see him no more, till his coming to Judgement at the end of the world, at which time they should be glad to use such like acclamations as were lately made to him, (and which they were angry at) *Matth. 21. 9*. Saying, *Blessed be he that cometh in the Name of the Lord*, if that would then any thing avail them. For then his most cruel enemies shall see and know, and acknowledge him to be the Christ, and all knees shall bow to him, and all tongues shall confess him to be the true Messiah, [*Phil. 2. 10, 11.*] From *Vers. 31*, to the end.

(i) *Damascene de Orthodoxâ fide lib. 2. ch. 29.* mentions two wills of God, the one *προνομήν*, or *Antecedent*, the other *εποικήν*, or *consequent*. By his *Antecedent* Will, he does really will and intend to save such as do repent and believe on his Son. By his *Consequent* Will, he does will and intend to punish those that go on in their obstinacy, impenitency and disobedience.

- Matth. 23. 1.* Then spake Jesus to the multitude, and to his Disciples,
2. Saying, The Scribes and the Pharisees sit in *Moses* seat.
  3. All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not.
  4. For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.
  5. But all their works they do, for to be seen of men: they make broad their *Philacteries*, and enlarge the borders of their garments;
  6. And love the uppermost rooms at feasts, and the chief seats in the *Synagogues*,
  7. And greetings in the markets, and to be called of men *Rabbi, Rabbi.*
  8. But be not ye called *Rabbi*, for one is your Master, even Christ, and all ye are brethren.
  9. And call no man your Father upon earth: for one is your Father which is in Heaven.
  10. Neither be ye called Masters: for one is your Master, even Christ.
  11. But he that is greatest among you, shall be your servant.
  12. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

(a) i. e. Sup-  
pressâ verâ  
interpretatione,  
& quotidiana  
inculcatione

locorum in quibus agitur de Messia ejusque doctrinâ, scil. de penitentia, fide, & dilectione non fida; quibus  
omissis omni operam impenditis ritibus urgendâ, & ampliandâ. Et sic viam non panditis, sed obtritis rituum  
septis, quibus occupati animi ad meliora nequeunt penetrare. Grot. Claudere Regnum Cœlorum Pharisæi  
dicuntur quia à salvificâ doctrinâ Christi (qui solus janua Regni Cœlorum est) quocunque modo homines avertant,  
& verbum Dei, per quod ad Christi pœnitentiam pervenitur, depravabant. Glaff.

(b) Our Sa-  
viour, Matth.  
5. 22. con-  
demns & con-

demelious despising of our Brother, and a reproachful aspersing of him with foolishness from a vicious affe-  
ction of pride, contempt, sinful anger or revenge. But here from a charitable desire that the Pharisees  
should repent, and amend, he calls them fools and blind, to awaken and excite them to consider their  
present condition.

13. (a) But wo unto you Scribes and Pharisees, hypocrites: for ye shut up  
the Kingdom of Heaven against men: for ye neither go in your selves, nei-  
ther suffer ye them that are entring, to go in.

14. Wo unto you Scribes and Pharisees, Hypocrites; for ye devoure widows  
houses, and for a pretence make long prayer; therefore ye shall receive  
the greater damnation.

15. Wo unto you Scribes and Pharisees, Hypocrites; for ye compass Sea and  
Land to make one Proselite, and when he is made, ye make him twofold  
more the child of Hell than your selves.

16. Wo unto you, ye blind guides, which say, Whosoever shall swear by the  
Temple, it is nothing: but whosoever shall swear by the gold of the  
Temple, he is a debtor.

17. (b) Ye fools, and blind: for whether is greater, the Gold, or the  
Temple that sanctifieth the Gold?

18. And whosoever shall swear by the Altar, it is nothing: but whosoever  
swareth by the gift that is upon it, he is guilty.

19. Ye fools, and blind: for whether is greater the gift, or the Altar that  
sanctifieth the gift?

20. Whoso therefore shall swear by the Altar, swareth by it, and by all  
things thereon.

21. And whoso shall swear by the Temple, swareth by it, and by him that  
dwelleth therein.

22. And he that shall swear by Heaven, swareth by the Throne of God, and  
by him that sitteth thereon.

23. Wo unto you Scribes and Pharisees, Hypocrites; for ye pay tithe of  
mint, and anise, and cummin, and have omitted the weightier matters of  
the Law, judgement, mercy, and faith: these ought ye to have done, and  
not to leave the other undone.

24. Ye blind guides, which strain at a Gnat, and swallow a Camel.

25. Wo unto you Scribes and Pharisees, Hypocrites; for ye make clean  
the outside of the cup and of the platter, but within they are full of ex-  
tortion and excess.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter,  
that the outside of them may be clean also,

27. Wo unto you Scribes and Pharisees, Hypocrites; for ye are like unto  
whited Sepulchres, which indeed appear beautiful outward, but are with-  
in full of dead mens bones, and of all uncleanness.

28. Even so ye also outwardly appear righteous unto men, but within ye are  
full of hypocrisy and iniquity.

29. Wo unto you Scribes and Pharisees, Hypocrites; because ye build the  
Tombs of the Prophets, and garnish the Sepulchres of the righte-  
ous,

30. And say, If we had been in the daies of our Fathers, we would not have  
been partakers with them in the blood of the Prophets.

31. Where-

31. (c) Wherefore be ye witnesses unto your selves, that ye are the children of them which killed the Prophets.
32. Fill ye up then the measure of your Fathers.
33. Ye Serpents, ye generation of Vipers, how can ye escape the damnation of Hell?
34. (d) Wherefore, behold, I send unto you Prophets, and wise men, and Scribes; and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City:
35. That upon you may come all the righteous blood, shed upon the earth; from the blood of righteous Abel, unto the blood of Zacharias, Son of Barachias, whom ye slew between the Temple and the Altar.
36. Verily I say unto you, All these things shall come upon this generation.
37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as an Hen gathereth her Chickens under her wings, and ye would not?
38. (e) Behold, your house is left unto you desolate.
39. (f) For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

(c) Testamini vobis] i.e. Contra vos ipsos, quod filii estis eorum qui occiderunt Prophetas: scil. vestigiis eorum insistentes ut ex v. 32. Colligitur. Pharisæi & Scribæ hoc quidem noluerunt, sed tamen ex eorum factis hoc sequetur. Glos. sa ordin. in h. l. Dum persequendo me, & Apostolos, eadem facitis, facto probatis vos esse filios non solum carne, sed etiam

am imitatione iniquâ. (d) utitur nominibus Judæorum genti usitatâ, eos designans qui sunt aliâ postea nominibus appellati. Beza. Ex his nonnullos crucifigētis] se quoque ut videtur, Christus Legatis annumerat, quomodo eum ad Hebæos scriptor ἀποστόλων vocat. Grot. Ut veniat super vos omnis sanguis iustus, &c. h. e. unde eveniet ut super vos veniat omnis illius sanguinis reatus, & pœna. ut non semper notat causam fixalem, sed sapiens sequelam tantum & evēnium. (e) Locus iste in quo vos O Hierosolymita habitatis, in solitudinem vertetur. (f) Maldonatus in b. l. Sic mihi loqui videtur Christus, ac si Rex alicui se pro Rege non agnoscente diceret, suspendam te, & tunc dices, me esse Regem: non enim significat, eum verbis dicturum, sed reipsâ expecturum esse.

**Mark 12. 38.** And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

39. And the chief seats in the Synagogues, and the uppermost rooms at feasts.

40. Which devour Widows houses, and for a pretence make long prayers: these shall receive greater damnation.

**Luke 20. 45.** Then in the audience of all the people, he said unto his Disciples,

46. Beware of the Scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the Synagogues, and the chief rooms at feasts.

47. Which devour Widows houses, and for a shew make long prayers: the same shall receive greater damnation.

## SECT. LXXII.

**A**S he sat over against the *Treasury*, (that is, in that part of the Court of the Temple, where the *Chest* for the receiving and keeping of the offerings and gifts, given by the people to religious uses, was set, of which *Treasure-chest* we read, 2 King. 12. 9. 2 Chron. 24. 8. and *Matth.* 27. 6. called their *Corbona*, and from which it seems that part of the Temple was called the *Treasury*, John 8. 20.) He observed and took notice of those that offered thereunto. There was a special Law given to the Jews, as we read, *Exod.* 23. 15. *Dent.* 16. 16. *That when they did assemble before God at those*

those *three solemn Feasts of the Passover, Pentecost, and Tabernacles*, none should appear *before the Lord empty*, but every one should bring some *gift or offering* to be offered to him. And this being three daies before the *Passeover*, several of the people (it seems) presented their offerings, and many that were rich gave *liberally and bountifully*; but a certain *poor Widow* came and offered *two mites*. Our Saviour calling his Disciples apart unto him, that he might instruct them, how God accepteth the *will* of those who give *cheerfully*, (a) though they cannot give *largely*; and that neither the Widow might be tempted to *pride*, nor the people to *envy*, he tells them that this poor Widow had cast in *more* in respect of the *inward affection* of her heart, and *in proportion* to her estate, than those rich and wealthy persons that had cast in before her (b). For they gave out of their *abundance* and store which lay by them, of which they had no present use; but she out of her *penury*, even all the money she for the had present to sustain her self with, so that having no more left, she must either work for more, before she had it, or must through the Providence of God be supported by the charity of others.

(a) Discipulos docere voluit  
quæ vera esset  
liberalitatis  
æstimatio apud  
Deum.

In quâ cen-  
sendum nil  
nisi dantis  
amor.

In rebus om-  
nibus præcipue  
spectandus a-  
nimus, non  
nuda facta ex-  
terna. Eß au-

*sem officii liber-  
tioris de mino paulum dare, quam multum de magno acervo. Non animus dantis, datis, sed animo com-  
mendantur data. Salvan. (b) Non reprehendit hic proprie divites, quasi vel avaros vel illiberales, sed tantum  
docet ad viduam fuisse superbos quantum ad officium animi. Idque ad consolandum penuriam pauperum & com-  
pensandum divitum infelicitatem ne minuscula tenuium animi deficiant, quia ut Apostolus 1. ad Corinth. 8. 12 Si vo-  
luntas prompta est, secundum id quod habet accepta est, non secundum id quod non habet. Affectus enim  
pretium rebus imponit ut loquitur Amb. lib. 1. Offic. c. 3; Jansen. Deus cor non substantiam pensat. Gregor.*

**Mark 12. 41.** And Jesus sat over against the Treasury, and beheld how the people cast money into the Treasury: and many that were rich cast in much.

42. And there came a certain poor Widow, and she threw in two mites, which make a farthing.

43. And he called unto him his Disciples, and said unto them, Verily I say unto you, that this poor Widow hath cast more in, than all they which have cast into the Treasury.

(a) τὸν βίον]  
βι⊕ est id  
quo vita su-  
sientatur. Hinc

βίῃ & βίῃ δὲ μὲν & ἡ βίῃ βίῃ. *Laxius etiam βίῃ vocantur omnia quæ in usus posteros possidemus, ut* Luc. 8. 43. & 15. 12. 30. *Sic & Hebræi usurpant בִּיָּא. Bene autem hoc loco arbitror à viro rari eruditionis* Avid Mon:ano βίῃ accipi tantum quantum quoque die homini atendo sufficit; nam pauperrimorum hominum diuina victus quadrante admodum parabatur. Grot.

**Luke 21.1.** And he looked up, and saw the rich men casting their gifts into the Treasury.

2. And he saw also a certain poor Widow, casting in thither two mites.

3. And he said, Of a truth I say unto you, that this poor Widow hath cast in more than they all.

(a) Omnes hi  
ex eo quod  
ipsis redun-

dat, iniecerunt eis τὰ δῶρα αὐτῶν in dona Dei] h. i. in δωροφυλάκιον seu gazophylacium, in quod ea mitte-  
bantur, quae Deo donabantur. Ideo vocatur Cοθηβαν, Matth. 27. 6. per eandem δακτυλογrammā. Glaf.



SECT. LXXIII.

OUR Saviour being now ready to depart from the Temple, (which he never after entered into again) and his Disciples shewing him with some admiration, the magnificent structures and buildings thereof, and the presents and gifts that had been given to it, and were there hung up for the adorning of it, (a) he acquaints them with its approaching ruine and destruction; and *that one stone thereof should not be left upon another* (b). This appeared something strange to his Disciples, who thought (as it seems) that the destruction of the Temple would not only put an end to the Jewish way of Worship, but would be the conclusion or consummation of the present age, (\*) and an ending of the world as to the Jewish Religion and Polity (c). Therefore when they were come out of the City, as far as Mount Olivet, (our Saviour sitting down there on the Mount, over against, and in view of the Temple) four of them, *viz. Peter, James, John and Andrew*, asked him two questions. 1. *When this destruction he had foretold should be?* 2. *What should be the signs of the approaching of it, and of his coming in Judgement to destroy the City and Temple*, and so to consummate and shut up the present age, and begin the *new World, and Kingdom of the Messiah*, which (it seems) they still dreamed should be a temporal one (d).

(a) *Tacitus vocat immensæ opulentię Templum. Et mox, Templum in modum arcis, propriique muri, labore, & opere ante alios: ipsæ porticus quibus Templum ambeebatur, egregium propugnaculum. I'er avayhuata Templi, erat mensa conata à Ptolemæo. Sed maxime eminebat viciis illius.*

la aurea cuius & Tacitus meminit, ab Herode Magno donata Templo, οὐμια ἢ τὸ μεγίστον, ἢ τὸν τῆς ἑρῆνης τοῦ ἱδίου, ut Josephus loquitur. Successerat hæc vitis in locum vitis alterius quæ ab Alexandro Judæorum Eibnar-cha donata Templo, ab Arisobolo inde ablata, & data Pompeio fuerat, qui eam Rome in Capitolio posuit, ut idem nos Josephus docet. Judæi per hanc vitem designatum aiunt populum Israeliticum ex iis quæ legitur Psal. 80. Et Esaiæ 5. Hoc Templo stante expectandus erat Messias ex vaticinio non Danielis tantum, sed & Aggai 2, 9. addito quod est apud Malachiam 3. 1. (b) Hyperbolicè significatur maxima, & extrema destructio. Mamonides Tanaisi c. 5. Nono isto die mensis ab, ob vindictâs fatâs, Tarrus Rufus impius, & regionis Edomæus, aratro Templum fod. t. & circumjacentia, ut adimpleretur illud quod dictum est, Sion ut ager arabitur. Impresse mu- nio hostile araturum. Horat. (') συντάξις τὸ διὰ τὸ v. 3. (c) Disiunctionem hanc הוּא הָיָה לָנוּ וְלֹא לָנוּ אֵלֶיךָ & הָיָה לָנוּ וְלֹא לָנוּ אֵלֶיךָ invenias in unaquaque ferè paginâ Rabbinicâ Per קָדֶשׁ הָיָה לָנוּ dies Messie denotatur. (d) Querunt Discipuli quando ille adventurus erit in evidentiâ, & demonstratione Messie, mundum hunc finiens atque introducens novum, prout in scholis suis fuerunt de adventu ejus edocsi. Light. παραστὰς Christi hic interpretor, non judicium, sed Regnum Messie, quod illustre fore splendore externo Discipulis pucebat. Grot.

Our Saviour answers to the *last* first, namely, concerning the *signs* of this destruction of the *City* and *Temple*, and gives them,

1. Some signs that should (not immediately, but) *some time before* precede the accomplishing of these things. 2. Some signs that should *immediately* precede it.

1. He shews them the signs that should *sometime* before precede that great destruction, as *forerunners* of it, and these are sundry.

1. The arising of *false Christs*, that should come in his Name, boasting themselves to be the *Messias*, and should draw many after them, *Matth. 24. 4, 5.* *Josephus* reports, that about these times, viz. before the destruction of *Jerusalem*, sundry such deceivers offered themselves to the Jews, under the name and person of the *Messias*; in particular he mentions one *Theudas* (*Antiq. lib. 20. cap. 2.*) who persuaded a great company of the Jews to take with them



these troubles and dangers, and they should be hated of *all sorts* and conditions of wicked men, (*k*) and enemies of Christ and the Gospel, and that for their profession of him and his Doctrine, and should be delivered up to imprisonment, affliction, and death it self. And then it will so come to pass, that many by these sufferings will be discouraged from following of him any longer, (*l*) and to secure themselves, will betray other their fellow-christians, and shew themselves malicious against them. And by reason of these things, *hypocrisie* and *iniquity* will much abound, and those that profess Christianity, will grow suspicious one of another, and not dare to trust one another, and so grow cold in their *love* and *charity* one towards another (*m*). However, he exhorts them to *persevere* in the *Faith*, notwithstanding all trials and persecutions, and *constantly* to adhere to him; for *to such as do so*, he will give Eternal Life and Salvation in his heavenly Kingdom. And as for this life, they ought to believe, that no man should be able to hurt them in the least, or to touch a hair of their heads, without the will of their heavenly Father; therefore they should in patience possess their souls,

*Mat. 24. 9, 10, 12, 13. Mark 13. 9, 11, 12, 13. Luk. 21. from 12, to 20.*

5. Many false Prophets, and Heretical Teachers shall arise, such as the *Gnosticks*, and the *Nicolaitans*, such as *Hymeneus* and *Philetus*, the followers of *Simon Magus*, and others that mingled either *Judaism* or *Paganism* with *Christianity*, and these by their fair pretences, and subtle practices, would draw away many from the *Truth*, whom open persecution could not drive from it, *Matth. 24. 11.*

6. The Gospel must be preached among *all Nations*, viz. among all the *chief* and *principal Nations* in those parts of the world, (whereas before it had been preached only to the Jews) and that to testify unto them, that *Christ is the only Messiah and Saviour*, and so to leave them without excuse, if they should not believe and embrace his Doctrine. And accordingly the Gospel was preached by the Apostles and other Ministers, not only to the Jews, but to all other the chief Nations and people thereabout; as may appear from *Mark 16. 20.* And from the History of the *Acts* of the Apostles, which relates into how many places and parts of the world, the Apostles (especially *Paul*) went to preach the Gospel. And though they did not preach in every particular Town, City and Country in the world, yet they preached in so many, that at least the fame and report of their Doctrine could not but come unto all the chief parts of the world; as 'tis said, *Rom. 10. 18. Their sound went into all the earth, and their words unto the ends of the world.* *Col. 1. 6. Which is come unto you, as it is in all the world—Vers. 23.—And which was preached to every creature which is under Heaven.* And when all these things are come

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to

(*k*) Non in Judæorum tantum venit odium, sed & aliarum per orbem gentium. Quod cepit maxime sub Nerone, qui incesse à se urbem rumori Christianos, ut Tacitus narrat, eos subdidit, & quæsiuissimis pœnis affecit. Tertull. Apolog. adversus Gentes. Consulite Commentarios vestros: Illic reperietis primum Neronem in hanc sectam, tum maxime Romæ orientem, Cæsariano gladio fecisse: sed tali dedicatore damnationis nostræ gloriamur. Qui enim scit illum intellere potest non nisi grande aliquod bonum à Nerone datum.

(*l*) Evenit hoc Phygello, Hermogeni, Deme.

(*m*) See 2 Tim. 1. 15 and 4. 16. and Heb. 10. 25.



to pass, he shews them, that then the destruction of the City and Temple, and the end of the Jewish State approacheth, *Mat. 24. 14. Mark 13. 10.*

2. He shews the signs that should *immediately* precede and go before that great destruction.

1. The besieging of the City by the Roman Army, (\*) which was fore-prophefied by *Daniel, chap. 9. 27.* When therefore they should see that abominable, desolating Army begirting the holy City (towards which the Gentiles were not to be suffered to approach) then he shews, is the season for all the believing Jews, that are in any part of the Land of *Judea* to get out of it, with all possible speed, not suffering any thing to hinder them, and to fly to the Mountains of *Arabia*, or some other place to secure themselves (\*). And he foretells the doleful

(n) Respiciunt hæc verba ista Danielis, cap. 9. 27. וְלִי כִנָּף טְרוֹפִים מִשָּׁמַיִם. Hunc versum sic aliqui reddunt. In medietate ipsius hebdomada (ultima scilicet è septuaginta) cessare faciet Sacrificium & oblationem, & per exercitum abominationum desolationem faciet usque dum consummatio, & quod determinatur fundatur super desolatum. Per כִנָּף significatur exercitus, *Esaia 8. 8.* Atque isto sensu hæc reddit *Lucas, cap. 21. 20.* Cum videritis ab exercitu circumdari Hierusalem, &c.

(\*) See sect. 47. and 63. of this chapter.

distress that such would be in, that were at that time unfit to fly and escape, as *women with child*, and *such as give suck*, &c. And he exhorts them to pray, that they may not be necessitated to fly on a Sabbath, (o) (many of the Jews judging it unlawful, as it seems, though in case of necessity, to travel further on that day, than a Sabbath-daies Journey) nor in the Winter season, for that would be grievous and dangerous. And he further intimates, that between the *Romans* spoiling all before them on the one hand, and the *Zealots* and their accomplices (who committed most miserable outrages and slaughters) on the other, and the miserable pressures of the siege, such dreadful tribulation and distress would fall on that people at that time, as had never fallen on them before, nor ever should again (p). And if the Lord should suffer those grievous calamities to continue long, and not put an end to them, by *Titus* his speedy taking of the City, scarce any of the Jews would escape destruction, but most of them would be cut off, either by the *Romans*, or by their mutual slaughtering one another. But for his *Elects* sake among that people (who either then lived, or were after to be born of them) he would shorten those daies by giving the City into the hands of *Titus* sooner than could in reason have been expected (q). *Luke 21, from 20, to 24. Matth. 24. from 15, to 23. Mark 13. from 14, to 21.*

(o) Christus respexit ad opinionem quam tunc temporis Judæi habebant de Sabbatho qui existimabant nullâ de causâ licere iter facere longius quam duorum millium cubitorum. Capellus.

(p) Antequam urbs obsideretur primum Sicarii, clam, quos lubebat trucidabant. Deinde Zelotæ bellum in Romanos sumentes omnes à bello aversos trucidabant. Postremo Duces

Zelotarum de principatu inter se armis certantes populum in partes, minasque cedes rapiebant. Itaque nisi accelerata esse obsidio urbis in quam confluxit quicquid erat pessimorum hominum, & sic bellum omne conclusum, intra semestre tempus, haud dubio quotquot in Judæâ erant concidissent aut latrociniis aut mutuis caedibus. Grotius. (q) Capta obsidio spe omni celerius finem habuit, dum ipsi obsessi ambustis frumentis famem accelerant, & munissima Praefidorum fatali vecordia deserunt. Grot.

2. He shews that *immediately* before the destruction of *Jerusalem*, false *Christs* professing themselves to be the true *Messias*, and false *Prophets* suborned, set on work, and imployed by those false *Christs*, to draw *Disciples* after them, should arise among the Jews, and should labour to seduce the people. Therefore he admonishes



admonishes them, and all other Christians that were to live about that time here spoken of (to whom the Apostles were to make known this admonition) that when any such *false Teachers* should come unto them, perswading them that in *such or such a place* they should find the *true Messias*, who would be a Saviour and deliverer to them from their enemies, and the miseries that were come upon them, if they would repair thither, and seek him, and joyn themselves to him, they should by no means hearken to them, nor go after them. *Josephus* reports, *lib. 7. c. 11.* that divers such seducers did at this very time arise, and one main thing that gave occasion to them was this, the Jews being then in great distress and misery, were very apt to believe and hearken to any that would promise them deliverance from their misery and bondage; for such a *temporal deliverer* they did vainly suppose the *Messias* should be. And our Saviour further tells them, that these seducers should shew *signs and wonders*, that is, some *false and counterfeit miracles and lying wonders*, such as the Apostle speaks of, *2 Thes. 2.* And should so far prevail, that they should (if it were possible) deceive the very *Elect*; but such shall not be left to their own strength, but preserved by the power of God; so that though they may be endangered, they shall not be *finally and irrecoverably* deceived, *Matth. 24.* from 23; to 27. *Mark 13.* from 21. to 24.

3. Having shewed both *the signs* that should *sometime before* precede, and those that would be the *immediate forerunners* of the destruction of *Jerusalem*, he now comes to describe the destruction it self, which he sets forth as the *destruction of the whole world*, it being (as is held by many) a *type* (r) of it. And therefore Christs coming to take vengeance on this wicked Nation, is called, *The coming of the Son of man in his Kingdom*, (\*) which he had promised before, that some of his Disciples should see, as we find, *Matth. 16. 28.* and was verified in *John*, as we may gather from *John 21. 22.* Which Apostle is said to have lived thirty years after that destruction. For now our Saviour intended to appear in *glory and power*, to take vengeance on the obdurate Jews, and his coming against them he shews would be *sudden like lightning*, and unavoidable; so that in all places within the Land, especially at *Jerusalem*,

(where the main body of them was met together at the Passover) the Roman Armies under *Titus*, (who carried the Eagle in (s) their standard) would find them out, as Eagles (\*) or Vultures do a dead carcass, (t) *Mat. 24. 28, 29.* *Josephus* saies, that no less than *one million*, and *one hundred thousand* (a) were slain by the *sword, pestilence and famine* at that siege of *Jerusalem*, which lasted not above five months, or thereabouts; and that there were *ninety seven thousand* taken captives by the Romans (b). And to this

(r) Vastatio  
Jerusalem va-  
stationis &  
finis mundi  
typus fuit.  
Jansen.  
Universalis  
judicii figura,  
& quasi pig-  
nus fuit exci-  
dium Hiero-  
solymitanum.  
Grotius.  
(\*) See sect.  
4. of ch. 4.

(s) See sect. 47. of this chapter.

(\*) Aquilæ admirabili excellunt sagacitate, adeo ut frequenter comitentur exercitus expectatione prædæ post cladem.

(t) Subitanea vindicta Christum revelabit: nam cum urbem, gentemque internecioni maturam, cadaveris instar projecti, tradiderit Deus, advolabunt illico milites Romani, aquilarum instar, cum aquilis suis, & eam dilacerabunt, arque exedent. *Ligb.*

(a) See sect. 69. of this chapter.

(b) *Josephus lib. 6. c. 11.* Ut breviter dicam, neq; aliam civitatem unquam talia perpeffam puto neque ullam nationem post hominum memoriam malitiâ ferociorem fuisse.

doleful time those words of *Luke* seem to belong. *chap. 21. 24, 25, 26, 27.* Now also did those dreadful things come to pass, which are in *figurative* expressions, (in allusion possibly to the day of the universal judgement) set forth, *Matth. 24. 29. Immediately after the tribulation of those daies the Sun shall be darkened,*

(c) Sol. Ecclesiaz, Religio, Luna, Regum, publicæ regum, & stellæ utrinque iudices ad Doctores s. Dr. Lightf. Vid. Ezek. 32. 7, 8. (\*) Novum non est, eadem verba præsertim ex Prophetis petita, diversis rebus aptari. Grot.

(c) &c. Which expression imports the decay of all glory, excellency and prosperity in that Nation, and the coming in of all sadness, misery and confusion, as may be gathered from the like phrases importing the like things (\*) in the Prophets, *Isaiah and Joel, Isa. 13. 10. The stars of Heaven, and the constellations thereof shall not give their light: The Sun shall be darkened in his going forth, and the Moon shall not cause her light to shine.* Importing the miseries and calamities that then shall fall on the men of *Babylon*, and their Land, *Joel 2. 30. And I will shew wonders in the Heavens, and in the Earth, blood, and fire, and pillars of smoke,* *Verf. 31. The Sun shall be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.* Which words are a prediction of this very calamity and destruction that was to come on the Jewish Polity, their City and Temple at this time, and so applied by *Peter, Act. 2. 19, 20.* And therefore to these words of the Prophet our Saviour seems here

(d) Tunc specimen sui edit filius hominis quem antea noluerunt cognoscere: specimen quidem non in figurâ aliquâ visibili, sed vindictâ & iudicio aded visibili, ut cum non possint non agnoscere vindicem omnes tribus terræ. Multoties ab eo signum quæsierunt; Jam apparebit signum [verum cum esse Messiam, quem illi spreverunt, deriderunt, crucifixerunt] signalis, scil. ejus vindicta est furor, qualem non sensit Gens ulla à jactis usque terre fundamentis. Dr. Lightfoot in loc. This sign may possibly signifie some special Prodigy that should happen and appear about that time attending on that destruction. Or this sign of the Son of man may signifie such a manifestation of Christs presence in this punishment of the Jews, as should convince them, that it was for their crucifying of him, that it was come upon them, and accordingly some of all the Tribes of Israel should mourn. See Dr. Hammond in loc.

to allude. *Verf. 30. Then shall they see the sign of the Son of man, (d) &c.* that is, not any visible appearance of Christ (as 'tis probable) but either some extraordinary Prodigy in the Heavens, which should manifest that Christ did (as it were) now appear from Heaven against the Jews in that dreadful judgement, and whereas they would not own him before for the true Messias (when he was here in the flesh, and in the state of humiliation) now by the vengeance he should execute upon them, they, and all the world should seem an evident sign that he was so. This therefore is called his coming, and his coming in his Kingdom (as we shewed before) because this was the first evident declaration

of his power, glory, and victory over that Nation, that had so wretchedly despised him. *Verf. 31. And shall send his Angels with a great sound of a Trumpet, &c.* that is, his Ministers with the Trumpet of the Gospel to fetch in his Elect among the Gentiles, when the Jews were now destroyed and cast off. And he further acquaints them, that when they should see these things come to pass, then they, and all true Christians, that have been so long persecuted by the unbelieving Jews, might lift up their heads with cheerfulness, as knowing that their redemption and deliverance from the dangers that encompassed them drew nigh. And as by the sight of a Fig-tree, when the branches are soft, and there is a budding out of leaves, they might discern

discern

discern that Summer was nigh, so in like manner they might, when they saw these signs, conclude that this *coming of the Son of man* in the *formidable exercise of his Regal Power*, (for the destruction of the Jews, and the rescue and deliverance of those that believed in him, and faithfully adhered to him from the fury of their Persecutors) was near at hand. And lastly, that *all these things* should be fulfilled in *that Generation*, and in the *daies of some then living* (e); of the truth and certainty whereof they might assure themselves, for his words were more firm than Heaven and Earth, *Matth. 24. from 27, to 36. Mark 13. from 24, to 32. Luk. 21. from 28, to 34.*

4. Having thus answered *one* of the questions, which his Apostles propounded to him, *viz. concerning the signs of the destruction of the Temple and City of Jerusalem, and of the Jewish Polity*, and described the manner of that great destruction; he comes now to *the other*, namely, concerning *the precise time, when these things should come to pass*; and for *that* he tells them, they must not expect to have it revealed to them, it being hid both from *men* and *Angels*, yea and from the *Son of God* himself, as he was *man*, (f) (and at that time in the state of his humiliation on the earth) his *Godhead* having not as yet revealed it to his *humane Nature*; but after his *exaltation*, the Book of Gods Providence sealed with *seven seals*, should be fully opened to him, *Rev. 5. 5. &c.* And therefore he tells them, that for the present, *only the Father* (\*) knew the particular time thereof; yet so as the *Son* as he is *God*, and the *Holy Ghost* are not excluded from the knowledge of it, *Matth. 24. 36. Mark 13. 32.* However these *two things* he acquaints them with concerning it.

(e) Certe multi eorum qui tunc vivebant, imò quid verilem ætatem jam pervenerant, poterunt non excluduntur Hierosolymitanum, sed & multa eo exordio postiora conspiceret; quod vel unius Iohannis exemplo manifestum est. (f) Aliud est istum Dei in se intelligere, nuda & abstracta personam in Trinitate, aliud pro Messia, aut secundam istam personam incarnatam. Dicere secundam

dam personam in Trinitate aliquid non scire, blasphemum est; ac non ita est, ut dicere de Messia, qui tamen etiam idem hinc cum secundam personam in Trinitate. Nam quævis secundam personam, secundum meram Deitatem abstractè consideratam, coequalis fuerit Patri, co-omnipotens, co-omniſciens, co-æterna, &c. Messias tamen (qui deus dicitur) consideratus ut Messias, erat Patris servus, & nuntius, & mandatus, & auctoritatem recepit à Patre. Sic ne gry proferuntur sunt locutiones istiusmodi, *Ariens, Filius ex se, nihil potest, &c.* Si hoc sensu, quod necessarium faciendum est, accipias: Messias nihil ex se potest, nam est servus & deputatus. Distingendum etiam est inter excellencias, & perfectiones Christi, quæ fluxerunt ab ipsa hypostatica duarum naturarum unione, & istas quæ fluxerunt à donacione, & unctione Spiritus sancti. Ab hypostatica unione naturarum fluxerunt, infinita dignitas personæ, impeccabilitas, infinita auctoritas ad præstandam Legem, & satisfaciendum iustitiæ divinæ. Ab unctione Spiritus fluxerunt, Potestas miraculorum, futurorum præcognitio, atque mysteriorum Evangelicorum omnimoda scientia. Illæ idoneam vim reddiderunt, & perfectum Redemptorem, hæc idoneum, & perfectum Ministrum Evangelii. Jam verò præscientia futurorum, de quâ re hic agitur, inter ea annumeranda est, quæ ab unctione Spiritus sancti fluxerunt, atque ab immediata revelatione, non ab hypostatica naturarum unione. Ita ut ea quæ revelanda à Christo fuerint Ecclesiæ, à revelatione Spiritus sancti petenda, non ab ipsa unione. Nec quicquam à dignitate personæ suæ est derogatum, aut detractum, quod dicitur *separasti diem istum*, & horam excidii Hierosolymitani. Imò officio deputacioni suæ congruit admodum, qui dictamina Patris secutus, & obsecutus est in omnibus, Patris servus, nuntius, & Minister. *Filius non novit, &c.* non revelatum est à Patre, ut revelet Ecclesiæ. Apoc. 1. 1. Apocalypsis Jesu Christi quam dedi ei Deus. Dr. Light in hoc, Hebr. super Marc. (\*) See Deut. 32. 34.

1. That this *Judgement* on the *Jews* would be like that on the *Old World*, in respect of the *unexpectedness* of it (g). For as in that age the people went on *secure* and *unmoved* in their evil course, notwithstanding the *sixscore years* of *Noahs* preaching, and at last building of an Ark, whereby they should have been warned, and took no more notice of it, than if they had never heard of any such thing, till the very time the flood surprized

(g) See sect. 47. and 63. of this chap.



surprized them; so it shall be in the approaching destruction on this Nation, *Matth. 24. v. 37, 38, 39.*

2. That there shall be much of Gods Providence discerned in *discriminating* and *rescuing* one from that calamity, wherein another shall fall. For those who believed in Christ, did generally, as it seems, before *Titus* laid his siege to the City, depart out of the Land, being hurried out of it, as *Lot* was by an Angel out of *Sodom*, and so escaped; but others staid behind, and so were destroyed, *Matth. 40. 41.*

Seeing therefore the *Judgement* was so certain, yet the time of it so *uncertain*, he exhorts them,

(b) See sect. 33. of this ch.

(c) Non est hic comparatio personarum ad personam, aut negotii ad negotium, sed temporis ad tempus.

1. To look carefully to themselves to *watch* (b) and *pray* alwaies, that is, without *giving over* (not *without any intermission*) that they may be accounted worthy to escape these great calamities. And particularly, that they should take heed of all *intemperance* and *worldly-mindedness*, and the *immoderate cares* of this life, which would unfit them to *watch* and *prepare* for this his coming, which would be very sudden and unexpected. Therefore as a Master of a Family, if he knew at what time a thief (i) would come to break into his house, would certainly watch and be ready at that time to prevent that mischief to himself; but seeing he cannot know *that*, he had need alwaies to watch, and be provided, lest being secure, his house should be unexpectedly broken up and spoiled: So they had need be *alwaies ready*, and to *watch continually*, for else the coming of the *Son of man* might surprize them unawares, *Mark 13. 33. Matth. 24. 42, 43, 44. Luk. 21. 34, 35, 36.*

(f) See sect. 33. of this ch.

2. By the *Parable of a Master of a Family*, who being to take a long Journey, left his house, and gave authority to his servants, to order and govern it in his absence, appointing to every one of them his *proper work* and employment, and injoyning them carefully to do their duties, and to expect and prepare for his return, &c. He intimates to them, that *himself is Lord and Master of a house*, which is *his true Church* on Earth; that he was shortly to take a *far Journey* from Earth to Heaven, whither he was after his death and resurrection to ascend: That then he was to leave his Church on Earth in *some sort*, viz. as he was *man*, and in respect of his *bodily presence*, though as *God*, he meant never to leave it; that he would then give authority to his *Apostles* and *Ministers of his Gospel* to dispense unto it the *spiritual food* of his *Word* and *Sacraments*, and to *rule and govern* it according to his directions in his absence: And those of his Servants who should approve themselves *faithful* and *diligent* (k) in teaching and instructing his Church, and in ruling and governing of it, according to the directions of his Word, would be exceeding happy in being found so doing, and would be highly rewarded by him. But if any of them presuming it will be long ere their Lord come, or that he will not come to visit as he said he would, [*2 Pet. 3. 4.*] and promising to themselves long life,

and



and time to repent, shall exercise tyranny (by vertue of their authority) over their fellow-servants, (1) and indulge themselves in licentious and scandalous living. He tells them that sudden and unavoidable destruction shall come upon such servants, and they shall have the portion that is deserved, and justly inflicted on Hypocrites, *Mark 13. 34. Matth. 24. from 45. to the end.*

(1) Indicat Christus non defuturos in Ecclesia Pastores qui aut ipsi accepto gladii jure, aut eos quorumque dogmatum reprehensionem, aut ob diversas de dogmatibus quibusdam minus necessariis, minusque exploratis sententia, crudeliter divexent. Grot. in loc.

Lastly, He renews his former exhortation to *watchfulness*, from the *uncertainty of the time* of his coming, and from the danger of their being found secure and unprepared: And this exhortation he declares, does not concern them only, but all other Christians also, *Mark 13. 35, 36, 37.*

*Matth. 24. 1.* And Jesus went out, and departed from the Temple, and his Disciples came to him for to shew him the building of the Temple.

2. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3. And as he sat upon the Mount of Olives, the Disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my Name, saying, I am Christ, and shall deceive many.

6. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7. For Nation shall rise against Nation, and Kingdom against Kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.

8. All these are the beginning of sorrows.

9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all Nations for my Names sake.

10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false Prophets shall rise, and shall deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

13. But he that shall endure unto the end, the same shall be saved.

14. And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all Nations, and then shall the end come.

15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whose readeth, let him understand.)

16. Then let them which be in Judea, flee into the Mountains.

17. (a) Let him which is on the house top, not come down to take any thing out of his house.

18. Neither let him which is in the field, return back to take his clothes.

19. And wo unto them that are with child, and to them that give suck in those daies.

20. But pray ye that your flight be not in the winter, neither on the Sabbath-day:

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22. And

(a) Est locutio hyperbolica quæ ut Augustinus ep. 80. festinatio fugæ præcipitur. Hæc & quæ sequuntur ad celeritatem fugæ Jerusalemis pertinent. Ita Loto dictum est eruge תבואתך i. e. cum videris tantum & ne respice.



48. But and if that evil Servant shall say in his heart, My Lord delayeth his coming,
49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken :
50. The Lord of that Servant shall come in a day when he looketh not for him, and in an hour that he is not ware of ;
51. (c) And shall cut him asunder, and appoint him his portion with the Hypocrites : there shall be weeping and gnashing of teeth.

*ἀπορίτης* ut sensus sit, Dominus cum servum non habebit in reliquorum numero, sed de numero bonorum & frugi servorum excludet. De Dieu hic putat alludi ad victimas, eo quod LXX. usurpent τὰ θύματα pro Heb. פִּרְיָ diffecit de animalibus mactatis in frustra : ut sensus sit, Dominus servum istum infidum victimam faciet ; non erit particeps victimæ Christi, sed ipsemet dissectioni instar victimæ piacularis devotus sortem habebit cum hypocritis, Quorum ea erit conditio, ut Tortoris infernalis manibus traditi, non aliter sint tractandi, quam victimæ cultris *τῶν θυμάτων* subjectæ.

(c) τὰ θύματα  
τοῦ κυρίου  
τῶν] Beza po-  
ni vult pro

- Mark 13. 1.** And as he went out of the Temple, one of his Disciples saith unto him, Master, see what manner of stones, and what buildings are here,
2. And Jesus answering said unto him, Seest thou these great buildings ? there shall not be left one stone upon another that shall not be thrown down.
  3. And as he sat upon the Mount of Olives, over against the Temple, Peter, and James, and John, and Andrew asked him privately,
  4. Tell us when shall these things be ? and what shall be the sign when all these things shall be fulfilled ?
  5. And Jesus answering them, began to say, Take heed lest any man deceive you.
  6. For many shall come in my Name, saying, I am Christ, and shall deceive many.
  7. And when ye shall hear of wars, and rumours of wars, be ye not troubled : for such things must needs be, but the end shall not be yet.
  8. For Nation shall rise against Nation, and Kingdom against Kingdom : and there shall be Earthquakes in divers places, and there shall be famines, and troubles : these are the beginnings of sorrows.
  9. But take heed to your selves : for they shall deliver you up to Councils, and in the Synagogues ye shall be beaten, and ye shall be brought before Rulers and Kings for my sake, for a testimony against them.
  10. And the Gospel must first be published among all Nations.
  11. But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate ; but whatsoever shall be given you in that hour, that speak ye ; for it is not ye that speak, but the holy Ghost.
  12. Now the Brother shall betray the Brother to death, and the Father the Son : and Children shall rise up against their Parents, and shall cause them to be put to death.
  13. And ye shall be hated of all men for my Names sake : but he that shall endure unto the end, the same shall be saved.
  14. But when ye shall see the abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not (let him that readeth, understand) then let them that be in Judea, flee to the Mountains :
  15. And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.
  16. And let him that is in the field, not turn back again for to take up his garment.
  17. But wo to them that are with child, and to them that give suck in those daies.
  18. And pray ye that your flight be not in the Winter.
  19. For in those daies shall be affliction, such as was not from the beginning of the Creation, which God created unto this time, neither shall be.

20. And except that the Lord had shortned those daies, no flesh should be saved: but for the Elects sake, whom he hath chosen, he hath shortned the daies.
21. And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.
22. For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the Elect.
23. But take ye heed: behold, I have foretold you all things.
24. But in those daies, after that tribulation, the Sun shall be darkened, and the Moon shall not give her light.
25. And the Stars of Heaven shall fall, and the powers that are in Heaven, shall be shaken.
26. And then shall they see the Son of man coming in the clouds with great power and glory.
27. And then shall he send his Angels, and shall gather together his Elect from the four winds, from the uttermost part of the Earth, to the uttermost part of Heaven.
28. Now learn a Parable of the Fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that Summer is near.
29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
30. Verily I say unto you, that this generation shall not pass, till all these things be done.
31. Heaven and Earth shall pass away: but my words shall not pass away.
32. (a) But of that day and that hour knoweth no man, no not the Angels which are in Heaven, neither the Son, but the Father.
- (a) Videtur mihi, quod divina sapientia menti humanæ Christi effectus suos impressit pro temporum ratione. Quid aliud est *ἡμετέρας ὥρας*, Luc. 2. 52. Sicut igitur post resurrectionem accepit omnem potestatem, ita & omnem scientiam. *Grot.*

33. Take ye heed, watch and pray: for ye know not when the time is.
34. For the Son of man is as a man taking a far Journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the Porter to watch.
35. Watch ye therefore (for ye know not when the Master of the house cometh, at even, or at midnight, or at the Cock-crowing, or in the morning.)
36. Lest coming suddenly, he find you sleeping.
37. And what I say unto you, I say unto all, Watch.
- Luke 21. 5.** And as some spake of the Temple, how it was adorned with goodly stones, and gifts, he said,
6. As for these things which ye behold, the daies will come, in the which there shall not be left one stone upon another, that shall not be thrown down.
7. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?
8. And he said, Take heed that ye be not deceived: for many shall come in my Name, saying, I am Christ, and the time draweth near: go ye not therefore after them.
9. But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.
10. Then said he unto them, Nation shall rise against Nation, and Kingdom against Kingdom:
11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from Heaven.
12. But before all these they shall lay their hands on you, and persecute you, delivering you up to the Synagogues, and into prisons, being brought before Kings and Rulers for my Names sake.



13. And it shall turn to you for a testimony.
14. Settle it therefore in your hearts, not to meditate before, what ye shall answer.
15. (b) For I will give you a mouth and wisdom, which all your adversaries shall not be able to gain-say, nor resist.
16. And ye shall be betrayed both by Parents, and Brethren, and Kinsfolks, and Friends, and some of you shall they cause to be put to death.
17. And ye shall be hated of all men for my Names sake.
18. (c) But there shall not an hair of your head perish.
19. In your patience possess ye your souls.
20. And when ye shall see Jerusalem compassed with Armies, then know that the desolation thereof is nigh.
21. Then let them which are in Judea, flee to the Mountains, and let them which are in the midst of it, depart out, and let not them that are in the Countries, enter thereinto.
22. For these be the daies of vengeance, that all things which are written may be fulfilled.
23. (d) But wo unto them that are with child, and to them that give suck in those daies; for there shall be great distress in the Land, and wrath upon this people.
24. (e) And they shall fall by the edge of the sword, and shall be led away captive into all Nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
25. (f) And there shall be signs in the Sun, and in the Moon, and in the Stars, and upon the Earth distress of Nations, with perplexity, the Sea, and the waves roaring.
26. Mens hearts failing them for fear, and for looking after those things which are coming on the Earth; for the powers of Heaven shall be shaken.
27. And then shall they see the Son of man coming in a cloud with power and great glory.
28. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.
29. And he spake to them a Parable, Behold the Fig-tree, and all the trees.
30. When they now shoot forth, ye see and know of your own selves, that Summer is now nigh at hand.

(b) Cui nihil contradici possit quod verè habeat speciem. Impletum hoc in Stephano. Vid. Act. 6. 10. Neq; ad hoc, opus illis fuit eloquio calamitrato. Bene Tertullianus ad hunc locum. Quid sapientius, & incoaradicabilius confessione simplici, & exserta in martyrii nomine cum Deo invalescenti? (c) Proverbale loquendi genus, q. d.

Ne titulum quidem damni sentietis. Est eadem locutio, 1 Sam. 14. 45. 2 Sam. 14. 11. 1 Reg. 1. 52. Act. 27. 34. Intelligendum autem est damnum post subductas rationes. Nam damnum facere ad tempus, maximum interdum est lucrum. Qui per virtutem peribit non interit. (d) ὅτι ἐν τῷ λαῷ τῷτο] ἐν pro eis, scil. οἱ τῷ λαῷ τῷτο contra populum hunc. (e) Jerusalem calcabitur à Gentibus donec impleantur Tempora Gentium. κατὰ τὸν ἐστὶν τὸν ἰσχυρὸν est tenere jure victoriæ. Per κατὰ τὸν ἰσχυρὸν intelligere licet tempora divinæ patientiæ præstituta emendationi eorum qui ex Gentibus Christi nomen professi à disciplinâ Christi plurimum recesserunt: quo sensu κατὰ τὸν ἰσχυρὸν de Urbe Hierosolyma, supra habuimus: ut nimirum intelligamus Deum irritatum à Gentibus modo quodam novo, & extraordinario usum in convertendis ad se viduis, sicut Judæis irritatus modo simili Gentes ad obsequium suum pertraxit. Aliqui existimant post secundam ejectionem à Cananâ populum Judaicum nunquam eo rediturum. Alii vero ex iis quæ sunt apud Esaiam 65 & 66. Jer. 16. 21. Ezek. 20. & 37. & 38. & Oseam 3. 3, 4, 5. Aliter existimant, Judæos scil. cum Jesum Messiam agnoverint recuperaturos ea bona quæ Deus ipsorum Parentibus sempiterno, sed conditionem continentem, sœdere promisit. Vide Moysi verba Levit. 26. in fine: & Deut. 30. Cujus sententiæ se dicit esse in colloquio cum Tryphone Justinus. Certe Christus ab Apostolis interrogatus an jam restitutus esset Regnum Israelis, non negavit id se facturum, sed quo id futurum esset tempore noluit ab ipsis inquiri. Et sane partim ex his quæ dixi vaticiniis, partim ex prærogativâ Martyrum in Resurrectione condemnata videtur sententia illa de mille annorum felicitate quam ut ab Apostolorum successoribus acceptam tuerentur magni auctores. Justinus & Irenæus, quos sequuti sunt Melito, Apollinaris, Tertullianus, & Victorinus. Grot. Hierosolyma calcabitur à Gentibus donec impleta fuerint tempora Gentium] Id est, donec exacta seu elapsa fuerint tempora illa quæ Deus destinavit pro Gentibus ut Hierosolymam obtineant, & calcant. Significat Gentes non perpetuò obrenturas Hierosolymam, sed finem illius Dominii fore. Piscat. Quia in speciem absurdum erat, sanctam urbem ita prostrui Gentium libidini, additur consolatio, ad tempus Gentibus permitti tantum licentiæ, donec matureseat earum iniquitas, atque in lucem erumpat quæ illis reposita est ultio. Calvia. in Haim. Evang.

(f) Erat pressura Gentium ἐν ἀπορίᾳ in dubitatione seu desperatione, h. e. desperabunda. Erat pressura omnium maxime vehemens, adeo ut ad desperationem propemodum inducat.

31. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand.
32. Verily I say unto you, This Generation shall not pass away, till all be fulfilled.
- (g) Q. d. omnia fient, fieri que posse negantur potius quam horum quæ vaticinantur quicquam irritum fiat. Vid. Matth. 5. 18. & 16. 17.
33. (g) Heaven and Earth shall pass away: but my words shall not pass away.
34. And take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
35. (b) For as a snare shall it come on all them that dwell on the face of the whole Earth.
36. (i) Watch ye therefore and pray alwaies, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- (h) Per καθήμεναι intelligendum hic ἐνοχέωται, ita ut secura quædam & in res terrenas defixa habitatio hoc loco intelligatur.
- (i) Duas nobis res commendat Christianis hominibus appime necessarias ἀσκήσιον, & προσκύλιον non hic tantum, sed & alibi, Matth. 26. 41. Et alundè, & hinc discere est, quam aptè conspiret cum humanâ diligentia auxilium Divinum. Qui vigilare juberetur, non agitur ut nervus alienis mobile lignum: Qui precari, ostenditur opem divinam indigere sine quâ inanis est omnis hominum industria. Vid. 1 Thes. 5. 17. ἵνα καὶ ταῖς ἐπιθυμίαις ἐν ᾧ οὐκ ἔστι] discamus hinc vocem κατὰ ἐξέχον, & latinum mereri plerumque non ad humani juris rigorem referri, sed ad estimationem benignitate temperatam. Vid. 2 Thes. 1. 5. Magna pars est dignitatis nostræ indignitate non nostram ingenue confiteri. Græc. ut δεῖται habeamini] Nimirum per gratiam Dei quæ vobis aderit. Beza. & καθύπερθε αὐτοῦ filium hominis] Genus loquendi quale est, Psal. 1. 5. Ubi contraria phrasis, non consistentem impiis in Judicio. Consistere igitur vel stare est adversum nos cadere.

## SECT. LXXIV.

OUR Saviour having (as we have seen in the precedent Section) exhorted his *Disciples*, and in them, *all Christians*, to *watchfulness*, and to be ready and prepared against his coming, and knowing that through humane infirmity they would be apt to be remiss and negligent in that duty, therefore he here inculcates that precept again, and urges the necessity of it from *two eminent*

(a) Virgines omnes omnino sunt animæ Christianorum, sed non qualescunque animæ, verum tales animæ quæ habent Catholicam fidem, & habere videntur bona opera in Ecclesiâ Dei. Aug. Serm. 23. Paucorum est Virginitas in *Carne*, omnium debet esse in *Corde*. Virginitas *Carnis* corpus intactum; Virginitas *Cordis*, fides incorrupta. August. in Psal. 147.

(b) Non erant nuptiæ absque præviâ desponsatione, ac post desponsationem non licebat sponso coire cum desponsatâ in domo socii sui, ante deductam eam in propriam domum. Erat introducta ista, consummatio matrimonii. Supponit hæc parabola sic petiram sponsam in domum mariti. *Lighf.*

Inter laudatos mores quos à Patribus Judæi acceperunt, notandum est etiam hunc fuisse, ut matrimonium non privatim, sed in piorum conventu celebrarent *per* ἐυλογίας, Ante quam ἐυλογίας, sponsam sponso conjugis jure attingere nefas erat. *Græc.*

(\*) In comparationibus non sunt premendæ partes singulæ, sed intendus scopus comparationis; cætera habenda accessionum vice. *Græc.*

*Parables*. The *first of ten Virgins*, (a) who were to wait for the coming of the Bridegroom. This Parable is grounded upon the *rite and custom* which was usual in the Weddings of those times (which were kept by night, as we may see, *Luk. 12. 35, 36.*) in which the *Bridegroom*, with a choice company of young men, called, the *Children of the Bride-chamber*, Mat. 9. 15.) came to the house of the *Bride*, where certain *Virgins* of the acquaintance or kindred of the *Bride* expected his coming, (b) that they might with *burning Lamps*, conduct him in thither, and might go before him when he led his *Bride* from her own house, to that he had prepared for her, where they were feasted and entertained with all expressions of joy and rejoycing. In this Parable (\*) therefore, 1. By the *Kingdom of Heaven*, we are to understand the *Visible Church*, in which

Christ exercises his *Kingly Power*. 2. By the *coming of the Bridegroom*

*Bridegrooms*, the coming of Christ to Judgement. 3. By the *Virgins*, such as profess Christianity, and had kept themselves from Heathenish Idolatry, and open pollutions.

4. By the *Wise*, all upright and sincere Christians. 5. By the *Foolish*, such as are *only so* in outward profession, but are inwardly void of the saving graces of the Spirit of God. 6. By *Lamps*, profession of faith and sanctity, and an expectation of Christs coming to Judgement. 7. By *Oyl* in their Vessels, the saving graces of effectual Faith, Repentance, and Love in their hearts. 8. By the *Bridegrooms tarrying*, the time of repentance allowed to the children of men (c).

9. By the *slumbering* that all fell into, the security and want of watchfulness that both the one and the other, the *Wise* and the *Foolish*, were (in several degrees) subject to: For even true Believers may sometimes be more negligent than they should be, and, as it were, *slumber* for a time, yet they do not totally and finally sleep in sin, as unbelievers do, but their faith and love is afterwards awakened again. 10. By the *Bridegrooms coming at midnight*, when they were not aware of it, Christs coming to Judgement in a day and hour that men expect not. 11. By the *foolish Virgins wanting Oyl*, their want of faith shining in good works. 12. By the *going out of their Lamps*, (d) the detection and discovery of their hypocrisy and unsoundness. 13. By the *wise Virgins not helping the foolish to Oyl*, that 'tis in vain for the wicked to think to be saved by the faith and holiness of the Saints. 14. By their *sending them, when 'twas too late, to buy Oyl*, that they who neglect the following after, and acquiring true grace and holiness here, have no means left to do it hereafter. 15. By the *wise Virgins being admitted, and the foolish excluded from the Wedding-feast*, that the inwardly renewed and sincere Christians shall be received into Heaven, whilst they that are void of true grace, shall be for ever excluded and disowned by Christ, *Matth. 25.* from 1, to 14.

The *second Parable* he propounds to them, was, of a man travelling into a far Country, (\*) and delivering several Talents to his Servants, to trade withall, and improve against his return, &c. By which we are to understand, Christs giving of several gifts to his Servants, to imploy for his glory, and the good of others, who at his coming will liberally reward the diligent, but severely punish the negligent, who (as evil Servants use to do) will be ready to transferr the fault of their non-improving their Talents from themselves upon him their Master, as if he were a severe exacter of all that is any manner of way due to him, yea required more than was due to him, and expected more from men, than they could perform, which is intimated by that proverbial speech they make use of, *That he reaped where he had not sown, and gathered where he had not strawed*; and so they cast the blame of their own sloth on God, as if he denyed grace, and yet commanded things they were not able to do without it. Our Saviour, to convince them of their unreasonableness, tells them, that if they had such unworthy thoughts of God, *that he would reap where he did*

not

(c) Mora sponsi penitentiae tempus est. Hilar.

(d) Quaedam tantummodo ad complementum, & ornatum parabola, non autem ad rem, per parabolam significatam, pertinent.

(\*) See sect. 58. of this ch.

not



*not sow*, they ought much rather to conclude, *that he would certainly expect to reap where he did sow*, and would require an account of his Talents given. And therefore such thoughts (how false soever of God) should have made them to quicken up themselves to more diligence. And if they would not have traded with their Talents themselves, they should have placed them with those that kept banks, and take mens money, and make profit thereof for them, &c. that is, they should one way or other have so employed them, as might have redounded to the glory of the giver of them. For 'tis not sufficient *not to waste them*, but they ought to *increase* them. And whosoever doth *improve his Talents*, he shall have them increased, and his faithfulness and diligence shall be amply rewarded; but as for him who doth not well employ his Talents, *those he had* shall be taken away, and he shall be severely punished for his sloth and negligence, and without repentance cast into utter darkness, and the dungeon of eternal pains and horroir. From *Verf. 14, to 31.*

From this Parable he comes to describe the proceedings of the *last and universal Judgement*, wherein he sets forth,

1. That he himself shall be the Judge at that great Assizes.
2. That his coming to Judgement shall be glorious, and full of Majesty, all the holy Angels attending of him.
3. That a glorious Throne (becoming the Son of God, and Judge of quick and dead) shall be erected for him.
4. That all Nations shall appear before him to be judged, even all that were from the beginning of the world to that day.
5. That he shall separate the *Sheep* from the *Goats*, the righteous from the wicked, setting the one on his right hand, the other on his left.

(e) The godly having their sins forgiven them in this world, there shall be no mention made then (as some suppose) of what evil was done by them, and repented of; but only of what good they did.

6. He shall pronounce the joyful sentence of absolution upon the godly, saying, *Come ye blessed of my Father, &c.* and shall set forth the fruits of their faith and love towards himself, and bring to light their good works, as a testimony that they were sincere Believers, saying, *Ye fed me: Ye clad me: Ye visited me* (e). They hearing this, shall exceedingly wonder that their works, which they in their life-time esteemed so little of, and had no confidence in, should be so much taken notice of by Christ, and that he should declare himself so nearly conjoyned with his faithful Servants, that in all their afflictions, he should count himself afflicted, and should be so much concerned in all the works of love performed to them for his sake, as to esteem the least kindness shewn to them, as done to himself.

7. After the absolution of the faithful, the wicked shall receive the sentence of condemnation. *Depart from me ye cursed into everlasting fire, &c.* adding as a reason of their condemnation, their want of love to him and his members. *Ye fed me not: Ye clothed me not, &c.*

8. The sentence of *absolution* shall be executed as pronounced, and so shall the sentence of *condemnation* also: Everlasting life shall



shall be the portion of the godly, and everlasting punishment the portion of the wicked. From *Verf. 31*, to the end.

*Matth. 25. 1.* Then shall the Kingdom of God be likened unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.

2. And five of them were wise, and five were foolish.

3. They that were foolish, took their Lamps, and took no oil with them.

4. But the wise took oil in their Vessels with their Lamps.

5. While the Bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all those Virgins arose, and trimmed their Lamps.

8. And the foolish said unto the wise, Give us of your oil, for our Lamps are gone out.

9. (a) But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for your selves.

10. And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.

11. Afterward came also the other Virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14. For the Kingdom of Heaven is as a man travelling into a far Country, who called his own servants, and delivered unto them his goods:

15. (b) And unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his Journey.

(a) Respondunt prudentes dicendo: ne non sufficiat nobis & vobis, &c. Ante hæc verba subintelligendum, ἵδμεν. ὁ δὲ ἀντιφώνων ὅτι videndum enim est ne non sufficiat nobis, & vobis. (b) κατὰ τὴν ἰδίαν δύναμιν] Pa-

*cultatem* hic appellat prudentiam, & peritiam in negotiando humano more loquens. Cum alioquin ut gratitum est donum, ita non nisi per alteram gratiam eo bene utamur. *Beza.* Non est hoc perpetuum, ut in distribuendis donis suis Christus rationem habeat, aptitudinis nostræ: non raro enim dona sua conferre in rudes, ineptos, & inidoneos, quos aliquando quidem idoneos facit, aliquando quales sunt, relinquit. *Lut. Brugesii.*

16. Then he that had received the five talents, went and traded with the same, and made them other five talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one, went and digged in the earth, and hid his Lords money.

19. After a long time, the Lord of those servants cometh, and reckoneth with them.

20. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents, behold, I have gained besides them five talents more.

21. His Lord said unto him, Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee Ruler over many things: enter thou into the joy of thy Lord.

22. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23. His Lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee Ruler over many things: enter thou into the joy of thy Lord.

24. (c) Then he which had received the one talent, came and said, Lord I

(c) ὁ δὲ τὸν ἓν τάλαντον] In eo cui mi-

nimum erat concredidit negligentia exemplum posuit Christus, ne quis speraret excusatum se iri ab omni labore, ideo quod non eximia dona accepisset. Plus videlicet exigitur ab eo cui plus datum est. Non autem nihil fructuum debet, qui minus accepit, sed minus debet.

knew

knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou seest that is thine.

(d) ἵδεις ]

figura quam

ὁ νομοθέτης

vocat. Effo-

ur dicis; No-

tas me aspe-

rum, & plus

æquo peten-

tem; tanto

magis curan-

dum tibi fuit

ne me rei

meæ fructu

fraudares.

(e) ἐκπορεύ-

εσθαι hoc est

ἵδων καὶ

ἰδὼν ἰδὼν

receptum, i. e.

exegit. m. v. m.

ἐκπορεύεσθαι

ἵδων καὶ ἰδὼν

ἵδων καὶ ἰδὼν

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26. (d) His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.

27. (e) Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28. Take therefore the talent from him, and give it unto him which hath ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.

30. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

31. When the Son of man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory.

32. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats.

33. And he shall set the Sheep on his right hand, but the Goats on the left.

34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

(f) ἔσθω, & δίδωμι

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35. (f) For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

Non causa salutis, sed testimonium credentium his verbis innuitur. Opera quæ Christi prædicatus est, non tantum sunt sed etiam respectu fidei, & finis ejus, vitæ æternæ. Gloss. Hospitem est qui recipitur, 2 Sam. 11. 27.

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36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. Or when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer, and say unto them, Verily, I say unto you, In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

41. Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.

42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily, I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46. And these shall go away into everlasting punishment: but the righteous into life eternal.

## SECT. LXXV.

OUR Saviour having thus preached this his Prophetick Sermon (as we may call it) on Mount Olivet, in the evening he comes to Bethany again, and there suppeth. And having constantly and immutably loved his own, and knowing that now his time to depart from them was at hand, he resolves to give them a further proof and demonstration of his love to them. Therefore before Supper was ended, knowing that Satan had put it (\*) into the heart of Judas to betray him (though all power (†) and authority was committed to him by the Father; and as he came from God in his incarnation, so he was returning to God by the Chariot of his sufferings) He ariseth from Supper, (a) and laying aside his upper garment (which was loose) as Servants used to do, when they went to serve their Masters, and girding himself with a towel, that he might have it in more readines, and pouring water into a bason, he began to wash his Disciples feet, (b) and to wipe them with the towel wherewith he was girded. From *Vers. 1, to 6.*

(\*) Hic illud  
βεβληότε  
intelligendum  
est cum effe-  
ctu nempe, ut  
hoc consilium  
Diaboli Judas  
recepit. Sic  
Tentare Satan  
dicitur cum  
tentationi suc-  
cumbitur,  
1 Cor. 7. 5:  
(†) Potestas  
in omnia quæ

Ecclesiæ conducunt, Matth. 28. 18. (a) That this Supper mentioned in this chapter, was not on the Passover-night, but some time before it, may appear from these Arguments: 1. Because John saith expressly, *vers. 1.* That it was *αὐτὸ τὸ ἑσπέρην*, before the Feast of the Passover. 2. The Disciples, when Jesus said to Judas, *what thou doest, do quickly*, thought he spake about doing something against the Feast, *vers. 29.* By which it appears the Feast was not yet come. 3. Luke shews that the entering of Satan into Judas (which was at this Supper) was before the Passover-day came, chap. 22. 3. 7. See Dr. Lightf. Harm. pag. 61. (b) Tam vile ministerium non detractare magis est dilectionis. Vid. Luc. 7. 44. 1 Tim. 5. 10.

Simon Peter refuses to admit of such a condescension from him, thinking it strange that his Lord and Master should wash his feet. Our Saviour tells him, there was more in it than the bare act of washing did at first sight import, or than he saw at present, but he should better understand the meaning of it *in due time*; namely, *when the Spirit should be poured forth*. Then he, and the rest of his fellow-Apostles should more fully discern the meaning of this, and other Gospel-mysteries. But Peter still refusing that his Master should humble himself so low, as to wash his feet, our Saviour takes this ill, and acquaints him with the danger of such a refusal. For this external washing, did import the *washing of the soul, and purging it from the guilt and defilement of sin*, which, as it can only be done by him the true Messias; so without it, no man can have interest in him, (c) or communion with him. Peter now better understanding what was meant by this outward washing, he is so far from refusing that Christ should wash his feet, that he offers hands, and head, and all, to be washed by him. To this our Saviour answers by this similitude. As a man coming from a Bath, needs not wash his whole body again, but only his feet, which contract filth by walking: (d) So Saints who are already washed

(c) Nisite la-  
vero, i. e. nisi  
& sermone, &  
spiritu eluero  
quod in te  
restit minus  
puri, non eris  
particeps me-  
orum bono-  
rum, ut Chri-  
sti coheredes  
simus, non suf-  
ficit a vitiis  
gravioribus  
animum aver-  
tisse, nisi &

gressus nostros quotidie reddamus à terrenis contagiis purgatores. Atque ab hac causâ fuit, quod conmu-  
nicaturis pedes olium soleant lavari, ut cognoscimus ex Augustino Epist. 119. cap. 8. Nempe mundatione pe-  
dum putabant signari mundandas esse animas antequam accedant ad participationem corporis Domini, ut  
Rupertus etiam docet lib. 9. de divinis Officiis, c. 20. (d) Hoc tantum ei opus est, ut ab iis se purget  
quæ ex occasione agnoscuntur. Similitudo sumpta ab his qui à balneo nudis pedibus abeunt. *Grot.*

A a

from



from the guilt of their sins by *faith in his blood*, and have a work of sanctification really begun in them by his Spirit, ought not to think that every spot they do contract, doth *alter their state*, but ought to be daily purging and purifying their *affections and actions* (which are continually apt to be soiled in their passing through this polluted world) by a fresh recourse to *his blood* for renewed remission, and to his *Spirit and Grace*, for further degrees of sanctification. And he makes particular application of this Doctrine to the Disciples, pronouncing *all that Society clean* in this sense, excepting *one*, namely *Judas*. From *Vers. 6, to 12*.

(e) *Magister*  
docendo, Do-  
minum redi-  
mendo.

Then taking his garments, and sitting down again, he explains the meaning of this *washing*, as it was a *servile employment* performed by him to them, that hereby he might teach them *humility*, which he presseth upon them from his own *example*, who was their *Master and Lord*; (e) and if he condescended to so vile and *abject* a piece of service as to wash their feet, they ought much more to perform all duties of *love*, and *humble condescension* one to another. And having shewed them their *duty*, he pronounces them happy and blessed if they practise it. From *Vers. 12, to 18*.

2. As he had before made an exception in pronouncing them *clean*, *Vers. 10*. so he expected not from *all* of them, that they would make themselves capable of that blessing which belongs to those that practise this duty of *humility* and *condescendence*; for *one* of them (he intimates) would be so far from an humble serving of his *Fellow-Disciples*, that he would rise up against his *Master*. He further shews that he knew what every one, whom he had chosen to the Apostleship would prove, and who would prove faithful, and who not. Neither need it seem strange, that he chose such a *man* to be one of his Apostles, who he knew would prove a *Traitour*; for hereby was fulfilled a prediction, in *Psal. 41. 9*. That one of his *Familiars* and *Domesticks*, should so recompence his kindness, as if a beast fed by his Master should kick against him. For in *Achitophels* treachery against *David*, was typified *Judas's* treachery against him. He also declares why he foretold them of this treachery before-hand, that when they saw it come to pass, they might be so far from stumbling at it, that on the contrary they might be encouraged thereby to *believe on him*, who by this prediction did shew himself *God Omniscient*, and by his suffering these things, did prove himself to be the *true Messias*, of whom these things were fore-prophefied. And lest his Apostles should suspect that for the treachery of one of them (which he had now intimated) he would abhor all the rest; therefore he declares notwithstanding that, if they would go about and do his work faithfully, he would own them in it; and whosoever received (f) *them* and their message, it should be accounted as if they received *him*, and the *Father* also. Then he plainly tells them (though with some trouble of (g) spirit) that *one* of them there present should *betray* him. The Disciples at this look one upon another with some amazement, as being conscious,

(f) See ch. 4.  
sect. 25. &  
sect. 19. of this  
chapter.

(g) *Animo*  
commotus, est,  
& periculi  
consideratio-  
ne, & sceleris  
horrore.



conscious to themselves of no such intention. *Peter* (\*) beckens to *John the beloved Disciple* (who (b) leaned nearest to Jesus's breast) that he should enquire who it was? Our Saviour tells him privately, that 'twas he to whom he should give a sop. After the sop the Devil entred into him, (i) and he perceiving by that signal, that his Treason was discovered (being much imbittered and enraged) resolves to prosecute it speedily, and effectually. Christ lets him know, he was not unacquainted with his design, and (by way of Ironie) bids him take his course, and do what he had to do *quickly* (k). The rest of the Apostles understood not *this saying*, but thought their Master had meant thereby, that he should *buy* those things they had need of for the *Feast*, or give something to the poor. For though his stock was but slender, yet they knew he used to spare something to the *poor*, (l) that he might therein leave an example of charity and beneficence to his Followers. So from hence (though it was night) *Judas* trudgeth away to *Jernsalem*, and being acted by Satan, he designs to betray his Lord and Master. From *Verf.* 18, to 31.

(\*) Petrus, ut videtur ab occipite servatoris recumbens, loco post eum primo, non potuit eum eo colloqui, & de proditore sciscitari: supra caput ergo Christi Johannem prospiciens nutu eum excitat ut interroget. Is loco à Christo secundo sedens observatque in illum facie, sciscitatur. (b) Respondet Jesus voce submissa ut solus Johannes

audiret. Nam si palam, & cunctis audientibus hoc responsum pronuntiasset, non habuissent Discipuli causam dubitandi quid sibi vellet Dominus istis verbis Judæ dictis, *quod facis, fac cito*. Piscat. (i) Introivit in eum *Satanas* Non quod buccella secum invexerit Satanam, sed quia cum observaret Judas, se illo datæ buccellæ indicio declaratum, exacerbatus, animum prorsus obfirmaret, ut perficeret quod statuerat. Jam antea *Satanas* introierat in eum, v. 2. Sed nunc totum cor suum Dæmoni aperuit, ita ut ardentius & vehementius dæmon cæperit eum instigare, & ipse paratus erat sequi quicquid ille ad perpetrandum scelus suggereret, & quocunque tandem impelleret. *Luc. Brug.* (k) *Hoc si facturus, fac*, Plaut. non impedio, ferre paratus sum. (l) Non divaissent Apostoli de pauperibus locutum esse, nisi ex more ordinatio juvandi pauperes: *Luc. Brug.*

3. When *Judas* was gone out, our Saviour comforts himself against his approaching death, in that he should shortly be glorified in accomplishing the great work of mans redemption, and God should be glorified in him, and in his obedience and sufferings [See *chap.* 12. 23.] and God himself (m) would glorifie him, and raise him from the dead, and exalt him to more power and dignity by reason of this his humiliation, and that *straightway* (n). He further intimates he was shortly to depart from them in respect of his bodily presence, and as he said unto the Jews, *chap.* 7. 34. and 8. 21. So he now said unto them, *Though they should seek him, they were not able to come to him whither he went*, (o) namely, to *Heaven*, as they were wont on Earth to follow him, and find him out when they missed him. And having mentioned his departure from them, he gives them a strict charge that in his absence they should *love one another*, which he calls a *New Commandment*, because, though it was an old Precept as to the substance of it (as may appear from *Levit.* 19. 18. *Matth.* 23. 39. 2. *Epist. John* 5.) Yet he now renewed it, and urged it upon a *new ground*, (p) and after a *new pattern* and *example*. For the command now runs not only (as formerly) *Love your neighbour as your self*, but, *as I have loved you*.

(m) Non per Angelos, sed per seipsum, per signa in sole & terrâ, per resurrectionem & mortuis, & eventum in Cælum, &c.

(n) Statim in ipso mortis puncto incipiet ei testimonium reddere, ita ut qui aspiciant dicturi sint, *hic verè filius Dei est*; neque in morte eum relinquet nisi perpauco illo tempore.

(o) Locus est inaccessus: non potestis eò venire ullâ humanâ ope. (p) Exponit qualem dilectionem requirat, nempe ut non tantum in rebus hujus vitæ aliî alios nobis præteramus, 1 Cor. 10. 24. Verum etiam ut pro aliorum salute æternâ nulla incommoda defugiamus, ne mortem quidem. Hæc enim est illa Christi dilectio quâ nos dilexit, cap. 15. 13. Vide etiam 1 John 3. 16. *Geor.*

(q) Tertul- And he appoints this *mutual love* to be the *badge* (q) whereby *his*  
 lianus in Apo- *followers* may be discerned from others. From *Verf.* 31, to 36.

log. sed ejus-  
 modi vel  
 maximæ dilectionis operatio nobis notam inurit apud quosdam. Vide inquirunt, ut invicem se diligant.  
*Mauritius*, sic mutuo, quod doletis, amore diligimus, quoniam odisse non novimus: sic nos, quod invidetis,  
 fratres vocamus, ut unius Dei Parentis omnes, ut consortes fidei, ut spei coheredes.

4. *Simon Peter* reflecting on what our Saviour had lately said,  
*Verf.* 33. *Whither I go ye cannot come*, desires to know of him,  
*whither he went?* Christ tells him, that for the present he could  
 not follow him, but should *hereafter*. He was not as yet strong  
 enough to suffer for him, and so to follow him *in that path* to  
 glory, as he should do afterwards. *Peter* aggrieved at this, rashly  
 proffers to follow him, *though he should lay down his life* for his sake.  
 Christ advises him not to be over-confident of his own strength  
 in standing for him; for he should deny him *thrice* within the  
*time of Cock-crowing*, (r) that is, before the morning watch, or  
 second Cock-crowing (s).

(r) At the  
 Passover-  
 supper he  
 gives him the

same warning again, and then puts the emphasis upon the word, *This night thou shalt deny me thrice*. See  
 sect. 3. of chap. 6. (s) *Nos cantabit Gallus*] i. e. cantu illo notiore qui κατ' ἰσχυρίαν Gallinicum vocatur,  
 q d. prius ter negabis me tibi cognitum quam Gallus cantet. *Qui mihi promittis mortem tuam, ter me negabis*  
*vitam tuam*. August. Nolu it Jesus cum Petro contendere, sed voluit cum proprio experimento sapere.

*John* 13. 1. Now before the feast of the Passover, when Jesus knew that his  
 hour was come, that he should depart out of this world unto the Father,  
 having loved his own which were in the world, he loved them unto  
 the end.

2. And Supper being ended, (the Devil having now put into the heart of  
*Judas Iscariot*, *Simons* Son to betray him.)

3. Jesus knowing that the Father had given all things into his hands, and that  
 he was come from God, and went to God,

(a) ὁ τῶν  
 τοῦ ἱματίου  
 hæc vox ex il-  
 lis est quæ  
 plurali sono  
 singularem  
 habent signi-  
 ficatum. *Ve-*  
*stimenta*, h. e.  
 vestimentum,  
 seu pallium  
 exterius. Vide  
 Math. 26. 65.  
 Mark 5. 30.

4. (a) He riseth from Supper, and laid aside his garments, and took a towel,  
 and girded himself.

5. After that, he poureth water into a bason, and began to wash the Disciples  
 feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to *Simon Peter*: and *Peter* saith unto him, Lord, dost  
 thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now:  
 but thou shalt know hereafter.

8. *Peter* saith unto him, Thou shalt never wash my feet. Jesus answered  
 him, If I wash thee not, thou hast no part with me.

9. *Simon Peter* saith unto him, Lord, not my feet only, but also my hands  
 and my head.

10. Jesus saith to him, He that is washed, needeth not, save to wash his feet,  
 but is clean every whit; and ye are clean, but not all.

11. For he knew who should betray him, therefore said he, Ye are not all  
 clean.

12. So after he had washed their feet, and had taken his garments, and was  
 set down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master, and Lord: and ye say well, for so I am.

14. If I then your Lord and Master have washed your feet, ye also ought to  
 wash one anothers feet.

15. For I have given you an example, that ye should do as I have done to you.

16. Verily, verily I say unto you, The Servant is not greater than his Lord,  
 neither he that is sent, greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.
18. I speak not of you all, I know whom I have chosen: but that the Scripture might be fulfilled, He that eateth bread with me, hath lift up his heel against me.
19. Now I tell you before it come, that when it is come to pass, ye may believe that I am he.
20. Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.
21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.
22. Then the Disciples looked one on another, doubting of whom he spake.
23. Now there was leaning on Jesus bosome, one of his Disciples whom Jesus loved.
24. *Simon Peter* therefore beckned to him, that he should ask who it should be of whom he spake.
25. (b) He then lying on Jesus breast, saith unto him, Lord, who is it?
26. Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped it, he gave it to *Judas Iscariot* the Son of *Simon*.
27. And after the sop Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.
28. Now no man at the table knew for what intent he spake this unto him.
29. For some of them thought because *Judas* had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.
30. He then having received the sop, went immediately out, and it was night.
31. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
32. If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.
33. Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.
34. A new Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.
35. By this shall all men know that ye are my Disciples, if ye have love one to another.
36. *Simon Peter* said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.
37. *Peter* said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The Cock shall not crow, till thou hast denied me thrice.

(b) *ἐν τῷ στῆθος*  
*ἐπὶ τὸν κύριον.*  
[his verbis ex-  
primitur ge-  
stus Johannis  
admoventis  
sepe propius  
ad os Jesu, ut  
sibi ex eo in-  
aurem indicat  
retur proditor. *Piscat.*

SECT. LXXVI.

THE Chief Priests, Scribes and Elders of the people now assemble together in *Caiphas's* Palace, and consult how they might in some *subtle* and *crafty* way take Jesus and put him to death. This was the *second Council* (a) which they held for the taking and murthering of him: Yet they thought it not convenient it should be done at this *great solemnity*, for fear of an uproar among the people, who they saw did favour him. But *Judas* coming

Wednes-  
day.

(a) The first  
we met with-  
all at sect. 60.  
of this chap.

coming to them whilst they were thus consulting, he undertakes to deliver him to them, *quietly enough*, notwithstanding the Festival, when the multitude should be absent. For he knew whether he used to go and retire himself, and so had more opportunity than another to betray him. They thereupon bargain to give him *thirty pieces of silver* (\*). By which we are to understand the staters or *shekels* (b) of the Sanctuary, every one of them being as much in value, as *two shillings and six pence* of our money (c). By which reckoning those *thirty pieces* of silver did amount to the sum of *three pounds and fifteen shillings*. See Gerard in Harn. Evangel. & Pareus in loc.

(\*) Cum Judas Sacerdotum arbitrio permisisset quanti Jesum æstimarent, illi æstimarent, quanti minimus ho-

mo ullus æstimari poterat. Nam τριάκοντα ἀργύρια seu sicii argentei sunt eorundem τριάκοντα, quæ LXX. qui dupliaribus utuntur drachmis διδραχμα vocant. Itaque Exod. 21. 32. Caput servi æstimatur 30. sicii ubi in Græco est τριάκοντα διδραχμα. Zachariæ locus ostendit eam summam vilis pretii habere significationem. Facit hoc ad notandum Judæ animum ita avaritiæ deditum, ut cuovis pretio impelli ad scelus poruerit. Non autem libræ hic intelligendæ sunt, aut talenta. Grot. Scitè Ambrosius, *Tam vili aulione vult Christus æstimari, ut ab omnibus ematur, ne quis pauper deterreatur*. Et Paulinus Epist. 14. ad Severum, *Nos magis amittit, non vendit. Nos ille vult pretiosos facere sui muneris vilitate. Ipse nobis hac pietate pretiosior, quod se vili vult æstimari, ut ab omnibus ematur*. Videlicet tantus tam parvi vult æstimari, qui nos parvos tam magni æstimavit, ut pro redemptione nostri effunderet pretiosum suum sanguinem. (b) See sect. 14. of this chapter. (c) Siclus stater est, h. e. drachmæ quatuor. Hieronymus in 4. Ezek. Joseph. lib. 3. Antiq. cap. 12. Siclus Hebræorum nummus quatuor drachmas Atticas continet. Nempe Josephus non de vulgari-bus siclis loquitur sed de illis Sanctuarii qui non didrachmum ut vulgares, sed tetradrachmum valuerunt. Plura hæc de re si voles, adi Stanist. Orseppium de re nummariâ Hebræorum, page 80, 81, 82.

It may justly be wondred at, that these men should offer him *so little* (who no doubt were ready to have given much more, if it had been demanded and insisted on) and that Judas should accept so mean a reward to accomplish so great a wickedness. But this was done by the over-ruling Providence of God, that *that Scripture* might be fulfilled, *Zach. 11. 12.* where 'tis typically foretold by the Prophet (speaking in the person of Christ) that *he should be esteemed at a vile and base price, even at thirty pieces of silver* (d). And now Judas having on these terms agreed with them, returns to his Master at *Bethany* again.

(d) See sect. 15. of ch. 6.

- Matth. 26. 1. And it came to pass, when Jesus had finished all these sayings, he said unto his Disciples,
2. Ye know that after two daies is the Feast of the Passeeover, and the Son of man is betrayed to be crucified.
  3. Then assembled together the Chief Priests, and the Scribes, and the Elders of the people, unto the Palace of the High Priest, who was called *Caiphas*.
  4. And consulted that they might rake Jesus by subtilty, and kill him.
  5. But they said, Not on the Feast day, lest there be an uproar among the people.
  14. Then one of the twelve, called *Judas Iscariot*, went unto the Chief Priests,
  15. And said unto them, What will ye give me, and I will deliver him unto you: and they covenanted with him for thirty pieces of silver.
  16. And from that time he sought opportunity to betray him.

Mark 14. 1. After two daies was the Feast of the Passeeover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.

2. But they said, Not on the Feast-day, lest there be an uproar of the people.

10. And



10. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

11. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

**Luke 22. 1.** Now the Feast of unleavened bread drew nigh, which is called the Passeeover.

2. And the Chief Priests, and Scribes sought how they might kill him; for they feared the people.

3. (a) Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. (b) And he went his way, and communed with the Chief Priests and Captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. (c) And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

(a) Sicut qui divinis moribus pie obtemperant tandem accipiunt spiritum inhabitantem, ita qui suggestionibus

Diaboli liberè consentiunt, tandem Deo eos derelinquente mancipia Satanæ sunt: ac tunc in ipsos ingreditur Satanas dicitur. Sic Diabolum Paulus vocat πνεῦμα εἰσαγὼν ἐν υἱοῖς ἀπειθείας, Eph. 2. 2. Græc. (b) οἱ τοῖς ἐπαρχοῖς ] Videtur esse descriptio seniorum qui eo anno Magistratum in populo gerebant: quibus permissum erat, ut ad cogendos cives ad officium, numerum aliquem satellitum haberent. Piseat. (c) ἐξουολόγησε] Spondit, h. e. palam professus est, & corde promisit se facturum quod statutum erat.

# SECT. LXXVII.

**T**HE time of the Passeeover being now at hand (it being the **Thursday**.

very day before that evening (a) in which it was to be celebrated according to the Law.) Our Saviour sendeth *Peter* and *John* to *Jerusalem* to prepare things necessary in order thereunto.

He tells them that when they came into the City, there should meet them a man carrying a *pitcher of water*, by following of whom, they should find a *guest-chamber* ready furnished by the Master of the house, whose heart by *his Divine Power*, should be so inclined as to be willing and forward to accommodate them on this occasion (b). The Disciples being directed by this *special token*, go to the City, and find all things to succeed as he had foretold them; and having taken care to provide those things that were necessary for the celebration of the Paschal Supper, return to their Master to acquaint him therewith.

(a) Whereas 'tis said, Luk. 22. 7. Then came the Feast of unleavened bread: we are to understand thereby, that it was then in coming, and near at hand, being to begin that very next evening. And according to this sense Matthew and Mark are to be expounded:

Synecdochicè loquitur Evangelista vocans eum diem civilem primum azymorum à cujus vespere incipiebat primus azymorum. Is erat decimus quartus dies primi mensis Nisan. Luc. Brugenfis. (b) Matth. 28. 16. Apud te novā τὸ πρῶτα] h. e. decrevi facere, seu celebrare. Enallage Hebrææ linguæ familiaris præsentis pro futuro. Utitur hic Christus verbis imperio & auctoritate plenis, ut paulò ante ad Dominos afine adducendæ, ut ostenderet se omnia & scire, & posse apud quoslibet. Probavit hoc successus rei, de quo non anxii discipuli. Jansen.

**Matth. 26. 17.** Now the first day of the Feast of unleavened bread, the Disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passeeover?

18. And he said, Go into the City to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passeeover at thy house with my Disciples.

19. And the Disciples did as Jesus had appointed them, and they made ready the Passeeover.

**Mark 14. 12.** And the first day of unleavened bread, when they killed the Passeeover,

Passover, his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

13. And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a man bearing a pitcher of water: follow him.

14. And whersoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my Disciples?

15. And he will shew you a large upper room furnished and prepared: there make ready for us.

16. And his Disciples went forth, and came into the City, and found as he had said unto them: and they made ready the Passover.

**LUKE 22. 7.** Then came the day of unleavened bread, when the Passover must be killed.

8. And he sent *Peter* and *John*, saying, Go and prepare us the Passover, that we may eat.

9. And they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entred into the City, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the Passover with my Disciples.

12. And he shall shew you a large upper room furnished, there make ready.

13. And they went and found as he had said unto them: and they made ready the Passover.

## SECT. LXXVIII.

**J**ESUS being now ready to go with his Disciples to eat the Passover, he addresseth himself to comfort them against the sorrow and grief they had conceived for his approaching departure from them, exhorting them to exercise *Faith*, and to trust in God, and in him as true God (a) equal with the Father, and giving them many *Cordials* and *grounds* of consolation to encourage and support them, *Vers. 1.*

(a) Sicut in Deum creditis, sic & in me quoque credite, non ut

in alium Deum, sed ut Filium Dei, cui natura est, non rapina esse æqualem Deo: Fide ergo divinitatis suæ Discipulos armat, & velut scuto protegit corda eorum ne turbentur. L. Brugenf. Credite in Deum, et credite in me, atque ita fiet ut non turbetur cor vestrum, utpote cum potissimum ex fidei infirmitate turbatio oriatur. *Gomar.*

(\*) Q. d. in domo Patris mei multa habitacula, & quidem ut veteres explicant, honoris gradibus distincta. G. Voss.

(b) Iterum venio] præfens pro futuro. Intelligitur de adventu Domini ad mortem singulorum, & ad iudicium omnium. Et accipiam vos ad meipsum] quod ad animam in morte, quod ad animam, & corpus in iudicio. Brugenf. (c) See Joh. 12. 26. & Joh. 17. 24.

1. He tells them that *Heaven* to which he was going, was his *Fathers house*, and was designed not for *him alone* to be happy in, but for many more (through him) who there should have glorious mansions, and a perpetual rest and abode (\*). If it were not so, he assures them he would not deceive them with vain hopes. Therefore his departure from them was for their good, namely, to prepare a place for them, *Vers. 2.*

2. He promises to return again (b) and to receive and admit them into those heavenly Mansions; which promise he would make good partly at the day of their *particular death*, and *consummately* and *perfectly* at the day of *Judgement*, (c) *Vers. 3.*

3. He tells them that they had long ago heard from him whither he was to go, (d) namely, to his Father, and to his heavenly Kingdom, and they had heard the way in which he was to go thither, namely, by his passion, death, resurrection and ascension. See *John* 6. 62. *Luk.* 24. 26. *Thomas*, dreaming still (as it should seem) that he should be a temporal King, and hearing him speak, that in his Fathers house there were many mansions, and that he went to prepare a place for them, supposed he spake of some earthly Palace (e) or Castle he was going to, and therefore tells him, that they neither knew the place whither he was going, nor the way thither. Our Saviour replies, that if they intended to follow him, and be with him in his Fathers Kingdom, he himself was the only way thither; the true and living way; neither was there any access to the Father, nor reconciliation with him, but in, by, and throug him; he being the Way by his Person, the Truth by his Doctrine, the Life by his Spirit, (f) *Vers.* 4, 5, 6. He further shews, that he being one in essence with the Father, and the express image of his Person, *Heb.* 1. 3. If they did well and thoroughly know him, and his Divine Nature, and how he came in his Fathers Name to reveal his will to them, and did well observe those divine excellencies that shone in him, even the same that are in the Father, they might know the Father also, who being invisible, is no other waies to be known, but as he is revealed in his Son; and although they never saw the Father, yet having seen and known his Son, who is his image, they have both seen and known the Father also. For no man hath seen, or can see the Father in his Essence, but he that hath seen his Son, and observed his Divine Wisdom, Power, Goodness and Mercy, hath seen the Image, and lively representation of the Father (g). *Vers.* 7. *Philip* not considering well (as it seems) the sense of our Saviours words, desireth him to shew them the Father, that is, to shew him to them as he was revealed to the Prophets of old, by giving them a visible representation of his glory, (h) *Vers.* 8. *Christ* reprehends him, that notwithstanding his long converse among them, he should know him no better. He tells him, that he that hath seen him, and heard his Doctrine, hath seen his Father, and known his will. And they that know him, as they ought, cannot be ignorant of the Father, *Vers.* 9. For he was one in Essence with the Father, and one in operations (i). His Word was the Fathers, as well as his, for the Father spake by him, (k) and his Works were wrought not only by himself, but by the Father also; all external works being common to the whole Trinity, by reason of the Unity of Essence, *Vers.* 10.

(d) Dicendo viam scitis, eorum indicat cordis desiderium, & dar iis rogandi occasionem. (h) y. 10.

(e) Putabant potius sensibilem aliquem locum esse quò iret, & viam similem. Euthymius.

(f) Nempe viam parat virtute meriti sui, *Heb.* 10. 10, 20. Per ipsum accessum habemus ad Patrem, *Eph.* 2. 18. Veritatem revelat in verbo suo, *Iob.* 8. 31, 32. Christus est via per meritum, per exemplum, per doctrinam; & ipse vitæ æternæ dandæ jus habet, & vitam dat in gloriosâ resurrectione, *Iob.* 11. 25. Bernard. serm. 2. de Ascensione Domini. Sequamur Domine te, per te, quia tu es via, veritas, & vita: via in exemplo, veritas in promissis, vita in premio.

(g) Si rectè me nossetis, proprietates scilicet meas quæ in actionibus elucet, eadem operâ Patrem nossetis in quo eadem sunt proprietates, bonitatis, iustitiæ, sapientiæ. Grot.

(h) Legerat Deum variis modis apparuisse Patribus; hoc velle & sibi concedi.

(i) Ego in Patre, & Pater in

me] quibus verbis significatur distinctio personarum (neque enim rectè quis dicitur esse in seipso) deinde identitæ naturæ, quâ personæ in se mutuo sint; postremò intima & perfectissima inhabitatio unius personæ in aliâ. Quod enim hic dicit Pater in me est, & ego in Patre, idem est quod supra dixerat, c. 10 v. 30. Ego & Pater unum sumus. Luc. Brug. Pater in me] scilicet per vim operantem. Ego in Patre] scilicet per obedientiam perfectissimam. Grot. Christus dicitur manere in Patre, manendo in omnibus ejus mandatis. Voss. (k) Deus etiam locutus est per Prophetas; locutus sanctus ut Dominus per servos; in Filio autem locutus est, ut Pater. Idem.

B b

He

He exhorts them to believe this Truth of his *Oneness* in *Essence* with the Father, and if the infallibility of his *words* could not prevail with them, he presseth that the excellency of his *works* and *miracles* which they had seen him do (works exceeding all created power) might persuade them to believe it, *Verf. 11.*

4. He exhorts them not to be offended at his passion. For as much as the *power of working miracles* should after his *Ascension* more fully be given to them, whereby it should appear, that though he suffered in *his flesh*, and *assumed humanity*, yet he was also *truly God*, who alone could give such power to men. And therefore he tells them, that *through faith* in him, they should after his departure *do the works that he did* [See Mark 16.

(\*) Illa promissio pertinet potissimum ad credentes seculo Apostolorum, in quo signis, & prodigiis gloria Christi debuit illustrari. *Ianf. Episc. Gandav.*

(1) Maximum signum ut Chrysostomus notat gloriæ Christi quod per absentem fierent, quæ præsens non effecerat.

17, 18.] (\*) Nay, greater than some that he did in the daies of his flesh, upon his sending down the *Holy Ghost* upon them:

(1) As particularly they should *speak with strange tongues*. They should wonderfully *convert the Gentiles*, and by their *Doctrine*

and *Miracles* bring down *Idols*, and set up his *Kingdom* through the world, and should give the *Holy Ghost* by laying on of hands, &c. and should do *many more* Miracles than he had done, being themselves *many*, and having *more time* to do them in, *Verf. 12.*

(m) Solebant Hebræi Deum orantes rogare ut populo beneficeret ob Patres, ob Abrahamum, Isaacum, Iacobum, Davidem. Nova nunc docetur orandi ratio, scil. per Christum, Rom. 1. 8. *Grot.* (n) Facit Pater in Filio, ut Filius glorificetur in Patre: Et facit Filius in Patre, ut Pater glorificetur in Filio, quoniam unum sunt Patres, & Filius. *August.*

5. He promises them, that whatsoever they shall ask *in his Name*, (m) agreeable to his will, and necessary for their own salvation, or the execution of their office (relying upon his promises, and merits, and mediation) he would do it for them, that hereby the Father might be glorified in him, as working *in* and *with* him, by reason of the *Unity of Essence* (n). *Verf. 13, 14.*

(o) He is called another Comforter, not that he hath another Essence than the Father and the Son, but because he is another person, 1. *Ioh. 3. 7.*

Vox παρκλητης tum Consolatorum significat, tum Advocatum; ut παρκαλῶν, & solari, & patrocinari. Utrumque facit Spiritus sanctus.

6. He tells them, that if they would prove their love to him by *obedience* (and not by heartless dejection for his absence) he

would send the *Comforter*, (o) even the *Holy Ghost* unto them, to supply his bodily absence. Not that formerly they were wholly destitute of the Spirit, but that now they should receive his gifts and graces in *more ample measure*. And this *blessed Spirit*

should not only *comfort* and *strengthen* them, but also *suggest* unto them, how they should *defend* themselves in time of persecution, *Luk. 12. 11, 12.* and how they should *call upon the Father* in their necessities, *Rom. 8. 26, 27.* and should remain with them, without ever departing from them, (p) as he (in respect of his corporal presence) should do for a time. And this Spirit he calls the *Spirit of Truth*, because he *reveals, teaches, and seals the Truth* of saving Doctrine in the hearts of Believers, whose blessed operations *worldly men*, who are yet in the state

(p) Non ut aliquot annis apud vos sit, ut ego fui, sed ut maneat perpetuo. Hoc enim Hebræis est αἰώνια.

of



of Nature, and *unregenerate*, neither *know* nor *feel* (q). But they (his Apostles) having knowledge of him by those blessed operations he hath wrought in their hearts, their knowledge of him, and communion with him should be increased, and he should abide in their hearts to *instruct*, *comfort* and *strengthen* them, *Verf.* 15, 16, 17.

7. He tells them, he will not leave them like *Orphans*, (\*) who have none to take care of them, but will come again to them, (r) after his Resurrection, shewing himself to them, to confirm their faith. As for the *World*, 'tis but a few hours more, that they should see him, but he should quickly rise from death, and appear to them his Disciples again. And having once, as the *Head of Believers*, overcome death by his *Resurrection*, and obtained the fulness of the Spirit by his *Ascension* to Heaven, he would not only continue, and increase the spiritual life in them (which is the beginning of eternal life) but also raise their bodies at the last day to a glorious immortality (s). And when they shall have received the *Holy Ghost*, then they shall more perfectly understand the *Essential Union* between him and his Father, and the *Mystical Union* between him and his members, *Verf.* 18, 19, 20.

8. He declares, that if they will evidence their love to him, by keeping his Commandments, (t) they shall be beloved of the *Father* and *himself*, and in testimony thereof, he will manifest himself to them, and lift up the light of his countenance upon them, and increase his graces and comforts in them, *Verf.* 21. *Judas* the Brother of *James*, (u) still looking he should shew himself as a temporal King, and have such a Kingdom as should be conspicuous to all the world, desires to be informed how he would manifest himself to them, and not to the world, seeing it would be hard for him to shew himself to his *own*, and the *world* not see him. Our Saviour answers, the reason is because the world would not obey him. But such as did obey his precepts, would therein express their love to him, and the Father would love them, and he and the Father would reveal themselves to them, and delight to dwell in them (\*). But such as do not obey him, nor observe his precepts, declare that they have no love to him, and this is an heinous sin, seeing the word they despise is the *Fathers*, as well as *his*, *Verf.* 22, 23, 24.

(q) Q. d. Certò adero vobis, & poterit vos protegam, & servabo: ero vester *ὁπρωστής*, Tutor, Patronus & Defensor. *Gloss.*

(r) ἔρχομαι πρὸς ὑμᾶς] præsum ut sæpe profuturo; & venire pro redire; sic v. 19. ὁρατὶ pro διαφύσει. Et vos me videtis pro videbitis. ὅτι ἐγὼ ζῶ] Nam sane vivam. Eadem Enallage. Veli. ut ego vivam, ita & vos viveris.

(s) Ego sum Resurrectio & vita, Joh. 11. 25 non solum resurgam & vivam, sed

meo merito, mea virtute, meo beneficio

etiam vos resurgetis. et viveris. *Gerar.*

(t) ἵ ἐχὼν τὰς ἐντολὰς μου] ἔχων ἐντολὰς ut ἔχων λόγον sup. 5. 38: est

intus recipere, id est, credere, fidem habere.

(u) Son of Alphaeus, who is also called Lebbaeus and Thaddæus,

Mat. 10. 3. and the Pen-man of the Epistle that goes under his name.

(\*) Loquitur de sacrosanctæ Trinitatis gratiosâ in piis in habitatione.

*Veniemus*] Pater scilicet & ego, (& subauditur etiam spiritus sanctus) adherentes nobiscum omnium bonorum thesaurum. Antea dilexeramus eum, inspirando menti ejus fidem & charitatem, & adducendo eum ad mandatorum observationem: In his perseverantem invisemus, & veniemus ad eum non per loci mutationem, aut corporum accessum, sed invisibili ac divino modo, efficaci tamen, per dilectionis incrementum scilicet, argumentum gratiæ, & bonorum omnium spiritalium multiplicationem. Christus ergo his verbis [*Veniemus ad eum*] intelligendum dat quod manifestaturus seipsum sit aliis etiam omnibus hominibus qui ipsum dilexerint, ejusque mandata custodierint, non corporaliter, sed spiritualiter. Hoc propositum magnum est dilectionis premium, inquit Rupertus. quoddam Pater, & Filius, per spiritum sanctum, Deus unus, dilectæ animæ intrinsecum mirâ, & ineffabili charitatis voluptate copulatur, Luc. 11. 22.

9. That however he had, during his presence with them, taught them *all things necessary* (though as yet they continued something ignorant, and his Doctrine seemed dark to them, as appeareth by the many questions they had lately started) yet the Holy Ghost, whom the Father would send

(a) ἐν τοῖς ὀνύματι μου] i. e. in meam gratiam; ob preces, intercessionem, & merita mea, & loco meo, qui implebit meam vicem, Luc. Bing.

in his Name, (a) should *effectually* and *clearly* teach them all things, and bring to their remembrance what he had spoken, and should explain those things more *fully* and *distinctly*, which he had delivered *summarily* as they were able to bear them, *Verf. 25, 26.*

(b) Mundus, id est, major pars hominum salute alios imperit sono vocis nihil sepe de re cogitans, & si cogitet, tamen id alteri nihil prodest. At Christus cum ex animo, cum efficaciter salutat. Ille recipit pacem dar, i. e. efficacibus verbis quæ præsent id, quod optant.

10. For a Farewell he not only *wisheth Peace* unto them, as *men use to do*, (b) but *effectually bestoweth* his grace, and leaveth his peace and blessing with them, and charges them not to be afraid, seeing he promises them help from above, and the assistance of his Spirit.

11. In conclusion he tells them, that they ought to entertain the news of his departure with joy, if they loved him as they ought, because he went to the *Father*, who is *greater than He* (not as he is *God*, but as he is *Man* and *Mediatour*) and therefore his exaltation out of his present state of humiliation into glory with the Father should make them rejoyce, especially considering that it tended so greatly to their advantage. And he had before-hand declared unto them; that he was by the way of death, and Resurrection therefrom to go to the Father, and had shewed them the great good, which his departure out of the world would produce; to the end, that when they find these things to fall out accordingly, *their faith in him* might be confirmed (c). He further intimates he

(c) Ut magis, magisque mihi confidatis, & credatis verè futura & cætera quæ prædixi de auxilio meo perpetuo, & vestri assumptione. Ut credatis perfectius, firmitus, constantiusque, Non fide novâ, sed auctâ ut inquit Augustinus. Fuit enim illis & efficax & jucunda fidei confirmatio, dum oculis coram cernerent completa, quæ diu ante Jesum audierant vaticinantem.

(d) Venit Princeps mundi hujus] id est venit per homines sui plenos quorum vis erat iherusalem & orbis, Luc. 12. 53.

(e) Qd. propterea & capi me sinam, & in iudicium adduci, &

damnari, & ignominiose interfici, confer Phil. 2. 8. & Joh. 10. 18. ut cognoscat mundus quod diligam Patrem] hæc cognitio facta est, cum in toto mundo Evangelium per Apostolos promulgata est,

testifie his *love* and *obedience* to his *Father*, (e) who laid that duty upon him. Then arising, he goeth with them to *Jerusalem*.

John 14. 1. Let not your heart be troubled: ye believe in God, believe also in me.

2. In

2. In my Fathers house are many mansions, if it were not so, I would have told you : I go to prepare a place for you.
3. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.
4. And whither I go, ye know, and the way ye know.
5. *Thomas* saith unto him, Lord, we know not whither thou goest : and how can we know the way ?
6. Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father, but by me.
7. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him.
8. *Philip* saith unto him, Lord, shew us the Father, and it sufficeth us.
9. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, *Philip* ? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father ?
10. Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of my self : but the Father that dwelleth in me, he doth the works.
11. Believe me that I am in the Father, and the Father in me : or else believe me for the very works sake.
12. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father.
13. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.
14. If ye shall ask any thing in my Name, I will do it.
15. If ye love me, keep my Commandments.
16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.
17. Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him, for he dwelleth with you, and shall be in you.
18. I will not leave you comfortless, I will come to you.
19. Yet a little while, and the world seeth me no more : but ye see me : because I live, ye shall live also.
20. At that day ye shall know, that I am in my Father, and you in me, and I in you.
21. He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.
22. *Judas* saith unto him, not *Iscaiot*, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world ?
23. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him.
24. He that loveth me not, keepeth not my sayings : and the word which you hear, is not mine, but the Fathers which sent me.
25. These things have I spoken unto you, being yet present with you.
26. But the Comforter which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you : let not your heart be troubled, neither let it be afraid.
28. Ye have heard how I said unto you, I go away, and come again unto you :

you: If ye loved me, ye would rejoyce, because I said, I go unto the Father, for my Father is greater than I.

29. And now I have told you before it come to pass, that when it is come to pass ye might believe.

30. Hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me.

31. But that the world may know that I love the Father; and as the Father gave me Commandment, even so I do: arise, let us go hence.

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CHAP.

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## CHAP. VI.

Wherein is set forth what our Saviour did and suffered at the fourth Pasſeover after his Baptiſm, at which, He our Paſſeover was ſacrificed for us, 1 Cor. 5. 7. Together with a relation of his Reſurreſtion and Aſcenſion.

## SECT. I.



THIS Evening being the evening of the fourteenth day of the firſt month, (a) and the time appointed by the Law (b) for the celebrating the Paſſeover, [See Exod. 12. 6, 18.] Our Saviour cometh with his company to the place prepared for him to eat the Paſſeover (c). That he did not anticipate the time, but kept the right day (d) appointed in the Law, we are not to doubt, conſidering

## Thursday Evening.

(a) Called firſt Abib, afterwards Niſan, the firſt part of which answered to the latter part of our March, and the latter part of it to the firſt part of our April.

(b) The time when the Paſchal Lamb was to be ſlain, was the evening, Exod. 12. 6. or between the two evenings, as 'tis in the original. Here Divines move a queſtion what part of the day ſhould be underſtood by this phraſe. Some therefore diſtinguiſh thus. There is, ſay they, *veſpera declinationis*, the evening of the Sun declining, and *veſpera occaſus*, the evening of the Sun ſetting, and their meaning is, that the Paſſeover was to be offered in this intermediate time between noon and night. *Shindlerus in voce* טו"ז ait Talmudiſtus id ita interpretari, ut jubeant id fieri ab initio horæ decimæ, & deinceps, hoc eſt, duabus horis ante ſolis occaſum. Rectè ergo, & ſeptem tantum dies dicuntur fuiſſe azymorum, & diverſo reſpectu octo: ſeptem dies integri, octo verò ſi duarum etiam illarum horarum ratio habeatur, quæ quum ad diem decimum quartum pertinerent, is eo reſpectu Azymorum primus benè dicitur; quod fortasſe voluit Joſephus qui Antiq. 11. c. 5. Azymorum Feſto dies octo attribuit. De Dieu, Exod. 12. 8. *They ſhall eat the ſeaſh in that night*: not the night with which the fourteenth day began, but the night or evening concluding or ſhutting up the fourteenth day. Dr. Hammond on Mark 14. 12. (c) Patres-familias maſtarunt agnos domi ſoræ ut docemur, Exod. 12. 6. Nam cum ante inſtitutum Sacerdotium Aaronicum, primogenitis & Patribus-familias, Sacerdotium in ſua cuiq; familiâ conveniret, hoc juſ hætenus retinuerunt, ut uno anni die, nempe in paſſeove Paſchali Agnum offerrent. Sic igitur ſtatuiſmus, feſto Paſchatis Sacerdotes quidem maſtaſſe Agnam Paſchalem in Templo; ſed privatis in ædibus id factum eſſe à privatis, virtutemque publici ſacrificii, quæ à futuro Chriſti Sacrificio dependebar, in privata hæc Sacrificia eſſe derivatam. Non licuit aliâ in urbe maſtare Agnum quàm ubi Templum eſſet, Deut. 16. 5, 6. Uti nec antea alibi loci, quàm ubi foret Tabernaculum. Et intra duas horas, præ à diei horâ nonâ uſque ad undecimam, maſtari Agnum oportuit. Quod in tot millium confluxu fieri, tam brevi temporis ſpatio non potuit: imò neq; Templi ejus licet ampliffimi tanta erat capacitas ut locus ſufficeret. Voſſ. *Harm. Evang.* pag. 69, &c. That the Paſchal Lamb might be killed by others, beſides the Priests and Levites, that paſſage in *Philo the Jew* ſeems to confirm, lib. 3. de vitâ Moſis, where he thus ſpeaks. Ejus menſis (viz. primi) die quartâ decimâ, ſub ipſum tempus, quo luna ſuum orbem ſolet complere lumine, celebratur migrationis publica Feſtivities, quæ Chaldaicè *Paſca* nominant: quo tempore (non ut aliâs) plebei homines victimas adducunt ad altare maſtandas à Sacerdotibus, ſed jubente lege tota gens ſacrificat, dum pro ſe quiſque maſtat hoſtiam ſuis manibus; tunc quiſque ſe gerit pro Sacerdote, &c. And again in lib. de decalogo. Patriâ Hebræorum linguâ Paſca dicitur, quando popularitèr ſinguli ſacrificant non expectatis Sacerdotibus, ipſi permiſſu legis fungentes Sacerdotio quotannis, per unum diem deſtinatum huic negotio. Therefore the killing of Paſchal Lambs was performed not only by Priests, but by private men; and not in the place appointed for Sacrifices, but in private houſes. (d) Judæorum ita fert opinio, ut quo die in Egypto liberati erant per Phafe, eodem fore ut redimantur, plenæque libertate reddantur per Meſſiam, quem id nodum eſt apud Auguſt. ſteuchum in Exod. c. 12. 6, & Maſum in Joſuam;

the

the strict command for the celebrating of it at that very time, *Exod. 13. 10.* And his coming to fulfil all righteousness, and to keep the Law both *Moral* and *Levitical*. But the Jews (it seems) at this

(e) For this opinion, that our Saviour kept his last Passover a day before the Jews kept theirs; see Dr. *Cudworth's* learned discourse concerning the true notion of the Lords Supper, page 35. &c. *Statuimus Christum celebrasse Pascha feriâ quintâ ex Lege Mosaicâ: Judæos autem feriâ sextâ: cujus diversitatis causam adduximus dissertatione de tempore passionis Dominicæ, Thesi XIX. Ger. Vossius Harm. Evang. pag. 107.*

(f) The other seven daies following the fourteenth of *Nisan*, were in strictness of speech a distinct Feast, called the Feast of unleavened bread, because in that space of time no leavened bread was to be in their houses. Their degrees of preparation to this feast were four. 1. *Expurgatio fermenti*, the cleansing of all their household-stuff and vessels unto which leaven might haply cleave; and this was done two or three daies before the Passover. 2. *Inquisitio fermenti*, the searching after leaven throughout all the rooms of their houses even to the very mouse-holes: This they did with a waxen candle, and upon the night before the Passover, as *Buxtorfius* observes: Or as *Scaliger* delivereth it, from the beginning of the fourteenth day, until the fourth hour after the rising of the sun. 3. *Exterminatio aut conflagratio fermenti*, a burning of the leaven; and this was done from the fourth hour to the sixth about dinner-time. At which time followed the last degree (which *Scaliger* hath omitted) viz. *Execratio fermenti*, the cursing of the leaven in this form. Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, let it all be scattered, destroyed, and accounted as the dust of the earth; see *Buxtorf. Synag. c. 12.*

heeding their *Traditions*, did punctually observe the day instituted by God. And therefore being come with his *Apostles* to the place prepared for him, and being set down, he telleth them that he had earnestly desired to eat this Passover with them before he suffered, for this was the last he should eat with them, until their communion, which this Feast did represent,

(g) Videtur hoc dictum generaliter sic accipi posse, ut ostendat Christus non futuram deinceps consuetudinem ipsorum in terris, humani & usitati convivii, sed seculurum in Regno Dei alium convivium perfectum. *Camerarius.*

not henceforth after fruit of the Vine,

time did not eat the Passover till next day (e) at evening, viz. twenty four hours after, as may appear from *Joh. 19. 14.* where the day whereon Christ suffered, is called the preparation (f) of the Passover; and *Joh. 18. 28.* 'Tis said, that the Jews would not enter into the Judgement-Hall, lest they should be defiled, and so rendred unfit to eat the Passover. Now the reason hereof (as is conceived) was a custom which they had received by antient tradition, that whenever any extraordinary or yearly Festival-Sabbath fell on the day immediately preceding an ordinary weekly Sabbath, they should put off the Festival to the Sabbath following, that so they might not be forced to keep two Sabbaths together: So that the first day of the Feast of the Passover (which with the last of the seven daies of the Feast, was an holy convocation, *Numb. 28. 16, 17, 18, 25.*) falling this year upon the day immediately preceding the weekly Sabbath, the Jews (it seems) deferred the eating of the Passover to the next Evening, viz. the evening of the fifteenth day, and so conjoined the Feast with the ordinary Sabbath following; for which cause (as it's thought) it was called an high-day, *John 19. 31.* by reason of the conjunction of two Festivals. But our Saviour not

should be more fully completed in Heaven, *Luk. 22. 16.* (g). Then he took the first cup of Wine that was to be drunk at that meal, and giving thanks, drank of it, and gave it to them, and bade them divide it among them; adding that he would this solemn Feast drink any more of the until that day when he should drink it

*new* with them in his Fathers Kingdom, (b) that is, till they should meet in Heaven, and partake together of those joyes which are wont to be expressed *figuratively* by *new Wine*, and till he should drink *other manner* of wine with them in heavenly glory than this was, namely, *the wine of refreshing endless joyes and ravishing delights*, Psal. 16. 11.

(b) *Chrysostom* and some others understand Here by the Kingdom of God the Father Christs Resurrection; for after his Resurrection

he did eat and drink with his Disciples, Act. 10. 41. Luk. 24. 30. Joh. 21. 13. But this he did not, as needing himself any such refreshment, or to feast with his Disciples, but only that he might give them a sufficient proof of his Resurrection. Non puto rectius conciliari Scripturas quam restringendo Christi verba ad hactenus consuetum bibendi morem, qui erat naturalis: Nam à resurrectione edit ac bibit Christus, sed *novo modo & supernaturali*, non ad corporis necessitatem, sed ad veritatem corporis adstutendam. Voss. Learned Cartwright thus paraphrases these words. Deinceps vobiscum ex hoc genere vini (quoad vitæ fovendæ necessitatem) non bibam: donec in glorioso Regno meo hilaria vobiscum agens, pleno gaudio perfusus fuero, uti hic in terris fieri solet, cum inter convivandum largius vinum bibitur.

2. He acquaints them that there was one now at Table that did eat in the same mess with him, who had designed his death according to that Prophecie, Psal. 41. 9. At this, his Disciples were much startled and troubled, and asked *who it was*? he tells them, that *He, the Son of man* was ready to go and suffer that death, that God had determined to permit the malice of men to bring upon him; but denounces a *dreadful wo* to that man who should be the instrument thereof.

3. Then they eat the *Paschal Lamb* after its rite; at the conclusion of which he instituteth the *Sacrament* of the *Eucharist*, viz. *taking bread*, and *giving thanks*, he *brake it*, and *gave it to the Disciples to take and eat*, saying, *This is my body* (i) which is now shortly to be *given* and *broken* for you. *Do this in remembrance of me*; plainly intimating that this *taking* and *eating* was instituted by him as a *holy rite* of *annunciating* and *commemorating* his death, and a means of making all worthy receivers partakers of the benefits thereof. In like manner *after they had done eating*, he took the *cup*, and *having given thanks*, he *gave it to them*, saying, *Drink ye all of it*. For *this cup is the New Testament in my blood which is shed for you, and for many for the remission of sins*; that is, the *Wine* in this cup signifieth *my blood* now shortly to be shed, by which the *New Covenant* (in which God doth promise remission of sins, and eternal life to all that repent of their sins, and believe in his Son) is *sealed* and *ratified*. Now for the clearer understanding of the *original institution* of this Sacrament, it will not be amiss here to insert a short description of the *method* and *order* of the *Paschal Supper*, with the *principal rites* thereunto belonging, which were then (either all or most of them, as it seems) in use among the Jews, as

(i) Hoc est corpus meum quod pro vobis datur apud Paulum, quod pro vobis frangitur. Ubi tria videmus. Primum quod panis dicatur corpus. Augustinus contra Adimantum, cap. 12. Non dubitavit Dominus dicere hoc est corpus meum, cum daret signum corporis sui. Deinde quod Christus ait, corpus hoc dari, ac frangi, Fractione eâ significabatur tum dolores ac laceratio corporis, tum corporis ab animâ separatio. Denique dicitur pro vobis, h. e. in vestrum, O discipuli, & omnium in me credere volentium, salutem, &c. &c. τὸ αἶμα τοῦ καινῆς διαθήκης, Joh. 6. 51. Nec panis ille est inane signum, sed efficax, inque usu legitimo semper exhibens, ac conferens quod obsignat. Non quasi sit conjunctio panis physica cum Christi corpore (nec enim panis & corpus unitur cum alio) sed quia est conjunctio sacramentalis, ex Christi instituto præstans animæ spiritualiter quod visibili signo denotatur corporaliter. Hoc est sanguis meus] h. e. signum sanguinis exhibitivum: In foederibus sanguis bibi solet, quandoque & humanus. Sed Christus in hoc novi foederis sacramento dat vinum, sanguinem uxæ, ut veteres vocarunt. Symbolum sanguinis Christi significat communionem omnium beneficiorum quæ ex morte Christi ad nos redundant. Gerard Voss. Harm. Evang. pag. 121, 122.



they are delivered to us by their *own Writers* much after this manner, consisting in *three or four several cups*, and drinkings of Wine, and *two breakings of bread* (\*).

(\*) Vide Dris. Lightfoot horas Hebraic. in Matth. 26. p. 293.

(†) Hoc est primum poculum à quo Judæi suspirabantur suum pascha. Nec dubium est quin Christus pascha cum suis discipulis edens, eadem observaverit, quæ solebant in eâ cenâ servare ipsi Judæi. In hoc igitur primo, & initiatorio poculo non dedicavit sacramentum sui sanguinis; sed pro more simpliciter cum benedixisset illud poculum Apostolus præcepit, ut acciperent ac dividerent inter se. Nam sic Pater-familias Judæus in pascha legale edendo solitus facitare. *Salmassius.*

1. When all things appertaining to the feast were prepared, and all persons that belonged to that company ready; the *chief man* of the company (who was as it were the Priest among them, and performed every thing belonging to this religious solemnity) takes a *cup of Wine*, (k) and blesses it in some such words as these. *Blessed be thou, O Lord, who hast created the fruit of the Vine, and blessed be thou for this good day, and this holy convocation, which thou hast given us for joy and rejoycing, &c.* Compare with this custom our Saviours words, *Luk. 22. 17. And he took the cup, and gave thanks, and said, Take this and divide it among you,*

2. The Table was then furnished with provisions of several sorts, *viz. bitter herbs, unleavened bread, the body of the paschal Lamb roasted whole*, and so brought up: The latter Jews added, it seems, of their own heads a dish of thick sauce called *Charoseth* made of *Dates, Figs, Raisins, and Vinegar mingled together* (which was not commanded in the Law) as a memorial to them of the *Clay* in which their fathers laboured in the land of *Egypt*.

3. The chief man of the company takes the *four herbs* and blesses them in some such words as these; *Blessed art thou, O Lord, who createst the fruits of the earth, &c.* and eats thereof the quantity of an *olive*, and distributes to the rest; uttering some such sentence as this; *These bitter herbs we eat in token that the Egyptians made the lives of our Fathers bitter in Egypt.*

4. Then he takes the *dish* or *charger*, which held the *unleavened bread* or *cakes*, and (laying by a piece of the unleavened cake to be eaten afterwards with the Paschal Lamb at the close of the Supper) he *blesses the bread* in some such words as these: *Blessed art thou, O Lord, who bringest forth bread out of the earth, &c.* Then he *breaks* it, and eats of it.

5. When this is finished, he begins the *second cup* of Wine, and the rest follow him. Then *children* used to be brought in, and were made to ask, *What is the reason this night differs so much from other nights*, instancing in many particulars of the festival Solemnities? Then the *Master* of the Feast begins a *narrative* or discourse how they were all Servants in *Egypt*, and as that *night* God redeemed them, &c. And tells particularly of the wonders done in *Egypt*, and the manner of their deliverance, and of Gods various and admirable goodness towards them, saying to this purpose: *This is the Passover which we eat, because the Lord passed over the houses of our Fathers in Egypt; therefore*



fore we are bound to give thanks, to praise, to laud, to glorify, to extol and magnify him, that hath done for our Fathers, and for us, all these wonders; who hath brought us from bondage to freedom, from sorrow to rejoicing, from darkness to a great light, from affliction to redemption: Therefore ought we to say Hallelujah, praise him ye servants of the Lord, &c. This kind of declaration or shewing forth the occasion of the Pascheover, and Gods wonderful goodness to them in their deliverance they call *Haggadah*. Hence the Apostle may be supposed to have borrowed his phrase; As often as ye shall eat this bread, and drink this cup, ye declare, or shew forth the Lords death, 1 Cor. 11. 26. This annunciation, or shewing forth to their children, the Lords wonderful goodness and mercy, we find commanded, *Exod.* 12. 26, 27. and chap. 13. 8.

6. Then he takes that part of the unleavened cake that was laid aside before, and blessing it, and giving thanks for it as before, he distributes to every one a piece to eat with the Paschal Lamb, of which each person was bound to eat as much as the quantity of an Olive at least.

The breaking of bread therefore at which our Saviour did institute the commemoration of his body seems to be this second breaking of bread, viz. in time of Supper, (for 'tis said, ἐδίόταν αὐτῶν, as they were eating) or towards the end of Supper. For after this, nothing more was to be eaten that night.

7. All this done, they drink up the third cup, called the cup of blessing, or thanksgiving after meat. Paul calls it by this very name, 1 Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? &c. And this third cup, which was after Supper (that is after they had done eating, and was the conclusion of the Supper) was the cup which our Saviour (as it seemeth) applied to a new spiritual signification; (1) and having instituted it into an Eucharistical cup, bade them drink all of it: So that he now ordains bread to be his body henceforward, in the same sense the Paschal Lamb had been his body before; and the cup to be the New Testament in his blood now, as the blood of bullocks had been the Old Testament in his blood before, *Exod.* 24. 8.

(1) In hoc ultimo poculo quo cena paschalis apud Judæos claudatur, sanxit novi fœderis sui testamentum, sanguine suo firmatum, & in calice

significatum. *Salmasius*. Poculum quo convivium claudunt poculum benedictionis vocant, & plenius poculum benedictionis mensæ, & gratiarum actionis. *Scaliger* & alii vocant poculum hymni. Formula benedictionis quæ super poculo post sumptum cibum recitatur erat hæc: Benedicamus ei qui nos de suo cibavit, cuiusque bonitate vivimus, &c. *Buxtorf*.

8. After this they sang the Hallel or Hymn. The Jews at their three great Feasts, viz. of unleavened bread, of weeks or Pentecost, and of Tabernacles were wont to sing their great Hallel (as they called it) or at least some part of it, which contained those six Eucharistical Psalms, from the 113th. to the 119. (\*) Whether our Saviour and his Disciples did sing this particular Hallel, or some

(\*) Hymnus iste Rabbini vocatur Hallel eratque ab

initio Psal. 113. ad finem, Psal. 118. quem intersecuerunt partemque ejus recitabant in ipso medio convivii, & partem rejecerunt ad finem. *Lightf. Hor. Hebr. in Marc. pag. 65.*

part of it ; or some other, more immediately suited, and accommodated to this occasion, we are not assured ; but certain it is, that they did sing a *Hymn* after this Paschal Supper, before they departed. So that if these Rites were then in use among the Jews, it may from thence appear, that the *bread* and *wine* which our Saviour distributed at his last Passeeover, and appointed to signify and represent his *body* and *blood*, were not wholly *without the extent* of the Paschal Supper, but *within the compass* of it, and Rites belonging to it ; only applied by him now to a *new Evangelical use* and *signification*. And he dealt no otherwise in this *Sacrament*, than he did before in that other of *Baptism*, which he seems to have founded upon that old practised Rite among the Jews of *purification by water*. So that our Saviour in instituting *both Sacraments* of the New Testament, seems to have taken the *old Rites* of the Jews, and to have ordained them to a *new Evangelical use* and *mystical signification* ; and so (as one saies) *to have put a new superscription upon the old metal*.

Luke 22. 14. And when the hour was come, he sat down, and the twelve Apostles with him.

15. And he said unto them, With desire have I desired to eat this Passeeover with you before I suffer.

16. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

17. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves.

18. For I say unto you, I will not drink of the fruit of the Vine, until the Kingdom of God shall come.

19. (a) And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.

20. (b) Likewise also the cup after Supper, saying, This cup is the New Testament in my blood, which is shed for you.

21. But behold, the hand of him that betrayeth me, is with me on the table.

(a) τὸ ὑμῶν  
ὑμῶν διδόν-  
μενον] præsens  
positum pro  
maximè futu-  
ro. ὅτε ποι-  
ῶτα] Hoc sci-  
licet quod er-  
go nunc feci,  
vobiscum ac-  
cumbendo, pa-  
nem accipien-  
do, benedi-

cendo, frangendo, inter vos distribuendo. Hinc *ὑμῶν ποιῶτα* non significat *facere corpus Christi*, aut sacrificare, sed *facere hoc quod tunc in primâ cenâ factum fuit*, tam quoad dispensationem, quam quoad receptionem. Et, si corpus suum ipsum facere Dominus hic jubet, cur mandaret facere in sui recordationem? Contradictionem videretur hoc implicare. Buxtorf. *dic. tui ἐπὶ τοῦ ἀνδραγαθίου* q. d. hoc ritu celebrare mortis quam jamjam subiturus sum, memoriam. Hæc commemoratio sive publica declaratio neque ad Deum Patrem, neque ad Christum refertur, quasi sit illi representanda filii passio, vel filius rursus offerendus : sed credentium cœtum respicit, cum quo, & apud quem celebrandi hujus officii, & proficendæ communis fidei causâ hæc instituta est actio. Berg. (b) ὅτε τὸ ποτήριον ἡ καὶ τὴν διαθήκην] Testamentum vocavit quod erat testamenti signum, ut circumcisio vocatur pactum & fœdus, quod fuit signum fœderis, & pacti. In isto fœdere, & Testamento Novo, calix sive vinum quod erat in calice, datum fuit in signum sanguinis, in quo fœdus illud ictum, & sancitum fuit. Idem de pane statuendum, quamvis de solo calice id dictum sit. Non nudum itaque signum à Christo datum est, sed res ipsa simul communicata, propter quam signum fuit institutum, & eradicum. Quæ res illa? Nempe communio sanguinis per calicem qui datus est in signum sanguinis, & communio corporis per panem, qui datus est in signum corporis. Quod eum clarissimè Paulus interpretatus sit, miror esse aliquos adhuc posse, qui mentis oculos non aperiant ad tam evidentè expressam veritatem à tam fide arcanorum Domini sensuum interprete. *Calix inquit benedictus cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne communicatio corporis Domini est?* Ita panis communicatio est corporis, quia signum est communicationis. Sic circumcisio fœdus est, quia signum fœderis. Calicem quoque fœdus, ac pactum in sanguine suo Christus ipse esse dixit, quia pacti & fœderis in ejus sanguine signum est. Res similes enim semper appellatæ sunt rerum earum quibus assimilantur nominibus. Sic homo fortis vocatur Leo, altus Vulpes, &c. plantis, alia barba viri, alia auricula muris dicitur. Salmasius. Hoc poculum est Novum Testamentum in sanguine meo] Græcè est *διαθήκην* quod valet idem ac Hebræum *ברית* nempe fœdus. Sententia igitur hæc, esse signum novi fœderis, ac proximè magis efficax adpersionibus illis fœderis antiqui. Voss.

21. And

22. And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed.  
 23. And they began to enquire among themselves, which of them it was that should do this thing.

Matth. 26. 20. (a) Now when the even was come, he sat down with the twelve. (a) ἀνακλῶν  
 Stationem in

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

agno edendo non in perpetuum præceptam, sed pro illo exitus tempore multi sentiunt. An tamen accubitus, signum securæ liberationis, ut Judæi interpretantur.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. (b) The Son of man goeth as it is written of him : but wo unto that man by whom the Son of man is betrayed : it had been good for that man, if he had not been born.

ur, usurpatus sit ab ævo Josue, dubitari potest. (b) Bonum erat homini illi si natus non fuisset] Non quod esse bene ei possit qui non sit, sed quod homines ita possunt esse miseri, ut merito optent non esse. Rabbinica dictio est, Quisquis non consultit honori seu gloriæ Creatoris sui, conveniens ipsi esset si in seculum non venisset.

25. (c) Then Judas, which betrayed him, answered and said, Master, Is it I? He said unto him, Thou hast said.

(c) οὐτως] rem dixisti. Est enim non in medio relinquentis, sed concedentis quæsitum, ista oratio. Vide v. 64. hujus cap. & Marc. 14. 62.

26. (d) And as they were eating, Jesus took bread; and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body.

27. (e) And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

28. (f) For this is my blood of the New Testament, which is shed for many for the remission of sins.

29. (g) But I say unto you, I will not drink henceforth of this fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom.

(d) εὐλογῆσας] Lucas & Paulus dixerunt εὐχαριστήσας. Hebræi, & hos secuti Hellenistæ amant dictionum compendium. Itaque εὐλογῆσαι τινὰ vel τι dicunt pro εὐλογεῖν θεὸν ὡς τινὲς. Judæi dicunt prohibitum est homini ullā re frui in hoc mundo sine benedictione. Et quicunque fruitur re aliqua ex hoc mundo sine benedictione, perinde est ac si spoliaret Deum. Berach. fol. 35. 1. & Col. 11. Usus hujus εὐλογίας & εὐχαριστίας erat, ut sicut Christus alios per benedictionem, & gratiarum actionem, sanctificavit panes, aliosque cibos ad usum naturalem, Matth. 14. 19. Luc. 9. 16. & Paulus omnem obum, & potum sanctificari jubet precibus, & gratiarum actione, ad Tim. 4. 3, 4, 5. sic hac benedictione, & gratiarum actione, Panem (uti postea quoque vinum) à naturali, ad sacrum utrum præpararet, destinaret, & sanctificaret, ut essent sacramentum corporis, & sanguinis sui, non naturā, sed divinā institutione. Buxtorf.

ἡ κλάσις] Hæc fractio tum perpesiones Christi, in cruce præsertim, significat (unde Paulus adjecit de corpore τὸ ὑπὲρ ὑμῶν κλάμενον) tum simul etiam liberalitatem Christi nos invitantis ad communionem omnium bonorum quæ per crucem erant parienda. Hoc est corpus meum] q. d. Ecce modo mactatis corpus agni paschalis tanquam memoriale liberationis Egyptiacæ, & typum corporis mei pro vobis in mortem tradendi: sed nunc agnum paschalem, & corpus illius abrogatum volo, & pane isto mediante exhibeo vobis corpus meum, quod jamjam pro vobis in mortem tradi, & frangi debet, ut in posterum memoriale habeatis, & symbolum tum mei, qui verus ille sum agnus per typicum figuratus, tum sacrificii mei, non peragendi, sed peracti & exhibit; tum deniq; liberationis, non ex Ægypto corporali, sed spirituali per remissionem peccatorum. Nam ut alix erant umbræ rerum futurarum in V. T. τὸ δὲ σῶμα, corpus autem Christi, Col. 2. 17. Ita quoq; agnus paschalis, Joh. 18. 29. 1. Pet. 1. 19. Apoc. 13. 8. &c. Buxtorf. (e) Bibite ex eo omnes] Ne quis pretendat ipsi tanquam Sacerdotibus aut Episcopis poculum hoc exhibitum fuisse. Idem enim quoq; de pane sequeretur. Paulus generalitèr loquitur cum ad Corinthios dicit, Quicunque edistis, &c. & poculum hoc biberitis, &c. (f) Qui pro multis effudit] per πονὲς hic intelligo eorum ex Judæis tum ex Gentibus qui fœderis conditiones amplectuntur. (g) Solebat apud Judæos felicitas vitæ alterius per verba edendi, & bibendi popularitèr describi. Neq; novum est, ut idem nomen, quemadmodum hic γέννημα τῆς ἀμπέλου duobus sensibus serviat. Ita aqua Joh. 4. 13, 14. dicitur & illa vulgaris, & alia spiritualis, ita Marc. 10. 15. βασιλεία τοῦ θεοῦ & doctrinam celestem significat, & gloriam vitæ alterius: Nam δὲ ξυτάς τῶν βασιλείων ad priorem sensum pertinet. ὃ μὴ ἰστέλλοντες αὐτῶν ad secundum. Gros. Non bibam amodò de hoc fructu vitis, &c.] Sensus est convivium hoc erit ultimum, neq; conversaturus amplius vobiscum sum in hoc seculo, more solito, sed in cælis demum κατὰ τὴν ἐρίαν gaudii & felicitatis plenissima ubi super mensā meā manducatus estis & bibitur, Luc. 12. 30. hæc perpetuis deliciis æternum fruturi: καὶ τὸν novum vinum pro spirituali & celesti, Glas. καὶ τὸν novum dicitur quod ob excellentiam habet admirationem: ut canticum novum, Psal. 33. 3. & Apoc. 14. 3. hinc fit ut novum dicatur quicquid egregium est. Nam quæ sunt vetera sordent, fistidiantur, nova placent. Observandum autem est pronomen αὐτῶν in scripturâ non significare semper (ut vulgo solet) eandem vel specie vel numero rem quæ præcessit, sed eandem interdum analogiâ, ut hoc loco, Et spirituale gaudium cum vino comparatur in scripturâ. Camer.



(g) *ὁ ὡς αὐτῶν* 28.] Consent  
viri docti cantatos à Christo hymnos qui paschale cani solerent, quales sunt Psal. 114. & sequentes. Sed sicut ad veterem gratiarum actionem Christus novam addidit suo instituto congruentem, ita & de hymno fecisse credibile est. *Grot.* Cum in plurali dicatur *ὡς αὐτῶν* videtur inde colligi ipsos unà hymnum aliquem omnibus notum cecinisse. Quomodo enim Christo accinere potuissent discipuli, si ille novum, si insuetum cecinisset, cui illi assueti non fuissent. Sufficiat scire Christum totam hanc actionem hymno sacro clausisse. ut noneatur quid & nobis peractio hoc epulo sit faciendum. Reliquum noctis transigebat sanctissimis illis sermonibus quos Johannes referat cap. 15, 16, 17. Sicuti sanctiores olim ex Israelicis totam noctem insonnem in enarratione beneficii liberationis ex Egypto transegerant, ut in lectione paschali habetur, *Enarrabant exitum ex Ægypto totā illā nocte.* Buxtorf.

**Mark 14. 17.** And in the evening he cometh with the twelve.

18. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

(a) *ἕκαστος*  
*ἑαυτοῦ* καὶ ἑαυτοῦ  
hic idem valet  
quod καὶ ἑαυτοῦ  
1 Cor. 14-31.  
Nimirum ut  
supra diximus  
4. 40. Sueti  
Hebraico ser-  
moni non ra-  
tio nominari-  
um sumunt  
*ἑαυτοῦ*.  
*Grot.*  
(b) *ἕκαστος*  
illi per quem  
filium hominis  
proditur] id  
est, brevi pro-  
ducitur.

19. (a) And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve that

dippeth with me in the dish.  
21. (b) The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the New Testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the Vine, until that day that I drink it new in the Kingdom of God.

26. And when they had sung an hymn, they went out into the mount of Olives.

## SECT. II.

(a) Aposto-  
los omnes in  
Petri personā  
Christus al-  
loquitur, si-  
cut & ipse  
pro Aposto-  
lis loqui so-  
lebat.

(b) Satan  
malice ex-  
presses it self  
in aiming to  
ruine the best.

**N**OW he addresses his speech particularly to *Peter* (though the rest were concerned in what he spake) (a) and tells him, that *his* time of *trial* was at hand; that Satan had desired he might have the shaking of him, (b) but he had prayed for him, (c) that though his *faith* were shaken, (d) yet it should not be utterly overthrown by *the temptation*; and when he had by repentance recovered (e) himself from that sad lapse, he should be the more careful to *confirm* and *strengthen* others, that they fall not in like manner. *Peter* notwithstanding this warning, expresses a very great confidence of his own strength, and a readiness to suffer

Eos querit dejicere quos videt stare. *Cyp.* Cribratio tentationem diabolicam denotat. Grana in cri-  
bratione confunduntur, & agitantur Amos 9. 9. quædam etiam decidunt, & exidunt, & cum paleis  
& pulvere simul pereant: Ita Satanæ voluit discipulos Christi confundere, fidem iis excutere, &  
à Christo temptationibus suis eos avellere. Verùm ut cribratio etiam mundationis frumenti medium  
est, ita Christus per ipsas tentationes, & afflictiones, discipulos, ut grana à paleis purgavit, &  
Diaboli machinationes malignas in bonum sapientissimè convertit. *Gloss.* In cribratione duo sunt;  
unum concussio illa, atque agitatio quæ omnia sursum atque deorsum vertuntur; alterum verò segre-  
gatio atque separatio: secundum priorem significationem hoc loco usurpatur, ut Christus nihil aliud  
voluerit quam Satanam voluisse Apostolos & Petrum dedi sibi, ut eos conturbaret, quomodo Apo-  
stolus loquitur, Gal. 1. 7. *Camera.* (c) Thus he prayed also for all believers Joh. 17. 20. (d) Defecit in  
Petro *ἡ ἐνέργεια τῆς πίστεως* ad tempus: ideoque nisi penitentia subvenisset, inciderat in legem illam  
quæ exstat, Matth. 10. 33. & 2 Tim. 1. 12. Neque enim satis est, corde credi ad justitiam nisi ore fiat  
confessio ad salutem Rom. 10. 10. Petrus *ἔξω* fidei labefactavit, non exstinxit. Mansit in animo non  
munda assensio perceptæ veritatis, sed & propositum Christianismi, quanquam eo temporis momento in-  
efficax. (e) *Peter* was converted from the state of sin before, but now from a particular lapse.

any



any thing for Christ. Our Saviour tells him, that before the *second crowing* of the Cock *this very night*, (f) that is, before the *morning watch*, he should deny him *thrice*.

(f) See sect. 75. of ch. 5. & sect. 6. of this chap.

Then he speaks unto them *all* together, telling them that formerly he had sent them out to preach his Gospel, giving them order not to make *any provision* for themselves, (g) [Matt. 10. 9. Luk. 10. 4. and yet they wanted nothing, for he did *then* extraordinarily provide for them. But that *commission* was only *temporary*, and for *that time only* to be observed. But *now* they must expect to meet with many distresses and difficulties, and to grapple with many necessities and dangers, and therefore had need to be well prepared and armed against them, and provided of *spiritual weapons*, (*viz.* faith, patience, and Christian courage) to make resistance, and therein to be *exemplary to succeeding Ministers*, who are not to expect a miraculous supply in things temporal. And such distresses as these they should see fall most sharply on *himself* first. For now according to the Prophecy of *Isaiah*, cap. 53. 12. He must be put to death *as a malefactor*, and all that was foretold of him, must suddenly be accomplished and fulfilled (h). But the Apostles thinking according to the *literal sound* of his words, that he had commanded them to provide swords for themselves, (\*) (whereas he only expressed to them by that figure, (i) the distresses that were now approaching) told him they had *two swords* (k) among them; but he gave them by a *short reply* to understand, (l) that he did not mean, that they should go and provide them *material swords*, but that great dangers and distresses were now coming upon them, against which they ought to fortify and prepare themselves.

(g) See sect. 25. of ch. 4.

(b) V. 37. *Enim quæ sunt de me (scil. scripta) finem habent.*

(\*) Mos erat multis Gentibus, Judæis præsertim, res insigniores non verbis tantum, sed & conspicuis rebus designare: unde

orta manuum impositio, aliaque multa humani instituti. Grot. (i) V. 36. *Qui non habet, vendat tunicam suam, & emat gladium* significatur his verbis quicquid, & commodè illi vivendi rationi, quâ in scholâ Christi hætenus uti fuerant Apostoli, mox successuram gravissimam persecutionem, eâ ipsâ nocte inchoandam; mox adfuturos hostes cum gladiis, & fustibus, aded ut à humanis præditiis quis niti velit, & more usitato sibi suisque rebus consulere, non possit rectius agere, quàm si venditis omnibus, adeoque ipsâ etiam tunicâ, gladium sibi compareret, quo violentiæ hostium obstitat. Ex signo igitur intelligendum datur signatum. Non requirit Christus ut Apostoli gladios emant, iisque se defendant, sed gladii necessitate, symbolicè, imminenti ab hostibus periculi gravitatem insinuat. Apostoli hæc verba Christi propriè accipiebant, unde in gloriationem de duobus gladiis prorumpunt, v. 38. Sed Christus voce suâ sermonem abruptis, *satis est* inquit, ac discipulorum absurditatem modestè refrenat, q. d. satis est verborum de his: video vos non assequi quid velim parabolico meo sermone: ideo sufficit hæc monuisse: ipsa experientia & prædictionis hujus meæ complementum, expositionem vobis suppeditabit quando paulò post militaris hostium caterva irruet ad quam repellendam nec centum gladii sufficerent. Vide Gerard. Harm. Evang. p. 289. Brentius sic, Non hoc vult Christus ut Apostoli defendant ipsum gladio, sed hæc formâ loquendi, exponit magnitudinem periculorum quæ imminet. (k) Dicunt hoc ut intelligant an per duos illos gladios scisfactum sit ipsius imperio. Credibile est, cum iter è Galilæâ ad urbem infestum esset latrociniiis, multos ad urbem profectos cum gladiis. Hunc morem secuti videntur Apostoli, non omnes, sed ex omni numero duo, quorum alter fuisse Petrus videtur, qui mox gladio ut suo utitur. (l) *in arbo. &c.* Satis ad significationem: nam ad pugnam vel duodecim gladii nihil facerent adversus ingruentem hostium multitudinem.

Luke 22. 31. And the Lord said, *Simon, Simon*, Behold, Satan hath desired to have you, that he may sift you as wheat:

32. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33. And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34. And he said, I tell thee, *Peter*, the Cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35. And

35. And he said unto them, When I sent you without purse, and scrip, and shooes, lacked ye any thing? And they said, Nothing.
36. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
37. For I say unto you, that this that is written, must yet be accomplished in me; And he was reckoned among the transgressors: for the things concerning me have an end.
38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

## SECT. III.

**B**Efore their departure from the place, where they did eat the Passeeover, our Saviour seems to have given those his *farewel exhortations* to his Apostles, which we find recorded in the 15, and 16, chapters of *John*. In the former of which he treats of *three things*.

(a) Mos est Christi ex rebus obviis sermonis sui occasionem sumere.

(b) Glorietur Vitis in tabulâ Jud. 9. 13. suo liquore. Letificari Deum, & homines, quod de Christi sanguine verissime dicitur, Grat.

(c) Genus pro specie & generis pro genere.

(d) πᾶν κληῖμα ἐν αὐτῷ id est, mihi adhaerens.

(e) Tacite subintelligi vult Christus ira esse puros, ut tamen magis magisque purgandi sint sollicitâ purgatione, quam pedum lotionem supra dixerat, Joh. 13. 10.

(f) Vide 1 Ep. Joh. 2. 6.

I. Upon occasion of seeing a Vine, (a) (as 'tis probable) from the window of the room, he resembles *Himself* to a Vine, (b) (being the *Vine-stock* into which the *branches* are ingrafted; ) *His Father* to an *Husbandman* (c) in regard of his care about this Vine; *Professors* of him to *branches* ingrafted into him, that they may fructifie, *Vers. 1*. That such as profess him only *outwardly*, being in him, (d) and in the *Visible Church*, by *external* and *visible communion* only, do not believe in him from the heart, nor bring forth the fruits of holiness in their lives, *his Father* takes away and prunes off, *sometimes* by discovering their hypocrisy and unsoundness in this life; *sometimes* by a just seclusion from *Church-society*. However at last he will finally take them off from any hopes of having benefit by him, the only Saviour of man-kind. But such as are *fruitful*, he purges by his *Word* and *Spirit*, as also by *crosses* and *afflictions*, that they may be more fruitful, *Vers. 2*. And as for them his Apostles to whom he spake, he tells them, they were already *clean*, (e) that is, *justified*, and *sanctified* (in part) by the operation of his *Doctrine* and *Spirit* in them, yet they needed further *pruning* and *purging* in order to a greater degree of fruitfulness, *Vers. 3*. And having assured them of their *good estate*, he exhorts them stedfastly to adhere to him by *faith* and *love*, and *an holy dependance*, and so to *abide* (f) in him, and he will *abide in them* by the *influences*, and *gracious operations* of his holy Spirit, and will more and more impart unto them the sap of spiritual life, to enable them to be fruitful; for as *branches* divided from the *Vine* cannot live, nor bear fruit, so *they* separated from him, and without his aid and assistance, and drawing vertue from him, could not do any thing *truly good* and pleasing to God. Therefore those Professors who are only in him by an *outward* and *visible profession*, but do not *abide* in him by a *real* and *fiducial* adherence to him, nor draw vertue from him to make them fruitful, he shews, will prove at last like *withered branches* that are fit for nothing but the fire, *Vers. 4, 5, 6*.

2. He exhorts them to an obediential observance of his *Commands*, and particularly of *loving one another*. He shews them, that if they abide in him, and his *Doctrine and Commands* (g) abide in their hearts, whatever they ask (\*) according to the will of God, and conducing to his glory, shall be granted them, Ver. 7. And by this their fruitfulness and obedience, they would much honour and glorify God, and prove themselves to be his *Disciples* (h) indeed, Ver. 8. He tells them that his *Love* to them is like that of his *Fathers* to him, and that should oblige them to do those things that are grateful to him, that he may continue to love them, Ver. 9. and that will be best secured by their constant obedience to his commands, as his obedience to his *Fathers* commands had secured him of his continuance in his *Fathers* love, Ver. 10. He further declares, that his aim in all this, was, that by their communion with himself, and their fruitfulness flowing therefrom, the joy and comfort they had conceived in him their *Mediatour* and *Redeemer* might in his absence continue to them, and by the addition of that comfort of the Spirit (which they should have when he was gone) their joy might abound, Ver. 11. Then he presseth particularly the duty of *mutual love*, (i) as a means to evidence the reality of their fruitfulness, and that from his own example, [see chap. 13. 34.] And this his *Love* he commends from several evidences thereof, whereof the first is, his readiness to lay down his life for them, (\*) which is the greatest evidence of love, that a man can possibly express to his dearest friend; yet he was willing to do even this for them. And now they would approve themselves to be his friends, if they continued obedient to his doctrine and commands, Ver. 12, 13, 14. A second evidence of his love, was, that though they were indeed his servants, yet he did not deal with them as meer servants, but as friends, (k) and had communicated his counsels to them, and acquainted them with all that the Father had commanded him before he suffered to teach and reveal unto men for their salvation, Ver. 15. A third was this, that his mercy had prevented them in their Election unto salvation, and in their Effectual Calling, as the effect thereof; yea and in their calling unto the Office of the Apostleship: And being thus freely chosen by him, he had appointed them to bring forth much and remaining fruit, (viz. many Converts to God) by their private endeavours, and publick Ministry. And for any thing they needed to enable them to be further fruitful, they should have access to the Father through him for obtaining thereof, Ver. 16. Lastly, having thus commended his Love to them, not only as an obligation to mutual love, but as a pattern of it, he repeats and resumes his former exhortation, and presseth it again upon them, as the most eminent return he expected from them, Ver. 17.

3. He comforts them against the hatred of the world, (\*) (which they must expect to meet with) by many Arguments.

1. Because he himself had met with no better usage from it;

D d

fo

(g) Non in memoria tantum habent, sed in affectu. (\*) See ch. 14. 13.

(h) Si copiosos fructus præferatis, tunc vere eritis, id est apparebitis esse, mei discipuli.

(i) See sect. 75. of ch. 9.

(\*) See John. 10. 11.

(k) After his resurrection he goeth higher, and call eth them Brethren, John. 20. 17.

(\*) ἀπομ. accipiendus est pro universitate eorum qui carnaliter seculo student.



(s) Recusat  
esse in corpo-  
re, qui non  
vult odium  
mundi susti-  
nere cum ca-  
pite. *August.*  
(m) Ego vos  
elegi ex mun-  
do i.e. secre-  
vi ex illâ uni-  
versitate &  
mihi in pe-  
culium sepo-  
sui.

(n) See Mat.  
10. 24. &  
Joh. 16. 13.

so that therein they might comfort themselves, that in their sufferings, they had fellowship with him, (l) who was hated of the world, before they were, *Ver. 18.*

2. Because the ground of the worlds hatred against them, was that they were not wicked like it self, but chosen (m) out of the world unto holiness, *Ver. 19.*

3. Because they suffered for their relation to him (as servants to such a Master) and it was not reasonable they should expect to be better treated than he was, (n) either as to their persons or ministry, nor that they should think the world should more receive their doctrine, than they did his, *Ver. 20.*

4. The goodness of the cause for which they should suffer, might comfort them, as being for his Names sake. And the reason of the worlds violent hatred against him, was, that being blinded with ambition, and carnal affections, they knew not, nor minded the Father who sent him, and consequently were ignorant of the glorious contrivance of mans Redemption, *Ver. 21.* And however their ignorance might seem to plead for them, yet it was very inexcusable, considering the Doctrine he had preached (viz. that the Father had sent him) and had confirmed it by the testimonies and predictions of the Prophets, and by the Miracles he wrought among them. Without these demonstrations they might indeed have been ignorant who sent him, but now they had no cloak for their sin, *Ver. 22.* And he having done so much to evidence his being sent from God, the hating and opposing of him was a malicious resisting of his Father also, who is one in essence with him, and sent him into the world to reconcile sinners unto himself, *Ver. 23.* And the great miracles that he wrought, might sufficiently have convinced them, that he came from God, seeing no wicked man (such as they supposed him to be) could do those things that he had done, which they had seen with their eyes, and yet hated both him and his Father; for their enmity to him redounded upon his Father also, *Ver. 24.* But this is no more than was foretold in *Psal. 35. 19.* (o) which though it had its own completion in David as a type, yet it related also unto him in whom it was to have a more eminent accomplishment, *Ver. 25.*

Lastly, he tells them, that though he had lien under many aspersions cast on him by the world, yet all these should be done away by the coming of the holy Spirit, (p) who should testify of him, and make his Person and Doctrine to be acknowledged in the world. And they themselves should bear witness of him, who had been with him since he began to exercise his Prophetick Office, [see *Act. 1. 21.*] And the Spirit being once poured out upon them, should inable and assist them therein, not only by his extraordinary work upon themselves, and the miraculous works that should accompany their Doctrine, but also by accompanying their

(o) Per legem  
non intelli-  
gitur Lex Mo-  
saica, sed uni-  
versa sacra  
scriptura qua-  
lis est extra-  
ter, Joh. 10.  
34. 1 Cor. 14.  
21. ubi ex le-  
ge citatur  
quod legitur  
apud Prophe-  
tam Jesaiam.  
(p) Si Angelus  
aliquis mihi  
testimonium  
præberet, cre-  
dere deberent.  
At nunc per-  
hibiturus te-  
stimonium mihi est, causamq;  
meam acturus, non creatus aliquis spiritus, sed qui de Patre ipso substantia  
procedit & ab ipso emanat. Supponit id ut Athenagoras loquitur, αὐτὸν ἀπὸ τοῦ πατρὸς ὡς ὁ πατὴρ ἀπὸ τοῦ πατρὸς. Tertul-  
liano adversus Praxeum dicitur tertium Nomen Divinitatis, & tertium Nomen Majestatis. Grot.

testimony



testimony with *conviction* upon many, and by *inwardly sealing* the truth of his Doctrine upon the hearts of believers, *Vers. 26, 27.*

In the 16th. chapter our Saviour goes on with, and at last concludes his *Farewel Sermon*. The chapter may be divided into these parts.

1. He intimates the reason, why he had spoken so much to them of the *hatred*, *hard usage*, and *sufferings* they were like to meet with from the world; namely, not to *sadden* them, but that they might not be offended, discouraged or scandalized at them, when they came, *Vers. 1.* He instanceth in *two* particular sufferings they were to expect, namely, *excommunication* out of the Jewish Synagogues, and exclusion from the communion of the Worship of God, as also *Martyrdom*, *Vers. 2.* He shews the cause and ground of wicked mens hatred and malice against them, is, *their ignorance* of the *Father* and *him*, *Vers. 3.* He tells them it was needful they should be forewarned of these approaching troubles, that when they came, they might remember, that he, *as God Omniscent* had foretold them of them, and would not fail to support them under them. And though he had before told them *in the general*, of persecutions and troubles they must expect to meet with, when he gave them their first commission, *Matth. 10. 17.* yet now (as at *vers. 2.*) he gave them a *more particular* and distinct intimation, of the *kinds* and *degrees* of those sufferings they must look for, than he had done any time before. And what he formerly foretold as *at a distance*, he now foretells, as that they were shortly after his removal to be tryed and exercised with. He did not therefore at first *so expressly* tell them of these things, which they must suffer, but considered their weakness. For while he was with them, the rage of adversaries (as they saw) fell *principally upon him*, letting them alone; but after his *Ascension*, when the malice of *Satan* and *wicked men*, could not reach *him*, it would fall upon *them*, and such others as believed in him, *Vers. 4.*

2. He again intimates his speedy departure from them, and reprehends them for being so *saddened* at it: particularly that they neglected to *ask* him concerning it, and the *end* of it, and the *benefit* that might redound to them thereby. Indeed *Peter* did ask him *whither he went*, (a) *Joh. 13. 36.* But it seems he did it as apprehending he would go into some remote Country out of the reach of the Jews, and there begin and set up a temporal Kingdom. But they now hearing he would suddenly depart from them and go to his Father that sent him, should have been instant with him to know what he meant thereby, and to what *end* and *purpose* he would leave them, and what *benefit* they might expect therefrom, that so he might have taken occasion thereby more fully to instruct them concerning all these things, *Vers. 5, 6.* He urges them to submit to his departure, as that which would make way for his sending the *Comforter* to them; for to give the *Spirit* in a *large* and *abundant* measure, was more proper for his *reinstalment* in glory, after he had by his *Resurrection* and *Ascension* triumphed

(a) See the like of *Thomas*; see sect. 79. of ch. 5.

over *Death, Hell, and Sin*, and was seated at the right hand of God. To which that place may be accommodated, *Joh. 7. 39.* The *Holy Ghost* ~~was not yet given~~ (namely, with his abundant and wonderful gifts and operations) *because that Jesus was not yet glorified*, *Verf. 7.* He shews them the advantages that will redound upon the coming of the *Holy Ghost*,

1. To the World.
2. To the Apostles.
3. To Himself.

1. To the World. He shall convince the world of *three things*.

1. Of *sin*, for their rejecting and not believing in Christ, whom he shall plainly demonstrate and prove to be the *Son of God*, the great Prophet [*Dent. 18. 18, 19.*] and the true *Messias*.

2. Of *Righteousness*, that is, Christ's Righteousness; for he shall make it manifest, that Christ remained not in the grave, but rose again, and ascended, and is accepted of the Father, and liveth with him in glory and majesty; from whence it must necessarily follow, that *he was a righteous person*, and *bath fulfilled all righteousness*, and *dove* and *suffered* whatever was required of him for the *working* and *accomplishing* of mans Redemption. And therefore 'tis *his Righteousness* by which alone we are to expect *acceptance* with God.

3. Of *Judgement*, that is, he shall convince the world, that Jesus is both *Lord* and *Christ*, as 'tis, *Act. 2. 36.* and that *all power and judgement is committed to him*, which is evidenced by his *judging of Satan*, (b) the *Prince of the world* (over whom he triumphed on the Cross, *Col. 2. 15.*) and by his casting down his Kingdom of darkness and wickedness, *Joh. 12. 31.*

(b) See *lect. 65.* of ch. 5.

2. To the *Apostles*, to whom he had spoken many things *summarily*, which he was ready to enlarge, but their present incapacity, weakness and sorrow hindered him. He therefore undertakes that the *Spirit* should supply this, by inlightning their understandings, and by explaining and enlarging the same more distinctly. And he being the *Spirit of Truth*, should guide them into *all Truth necessary* for them to know in order to their salvation, and should teach them the *full* of his Fathers Will, for the laying aside of the ceremonial external Law of the Jews, and freeing all Christians from that yoke, &c.

(c) And the Doctrine he should deliver is not *his* only, but delivered by him from the *Father* and *Son* also. And he should shew them things to come, by being a *Spirit of Prophecy* to them, [*see Act. 13. 1. Eph. 4. 11. Act. 21. 10, 11.*] *Verf. 12, 13.*

3. To *himself*. For the *Spirit* shall glorifie him by his *testimony*, *gifts* and *miracles*, and being sent from the Father by the Son, shall in all things accord with him, and thereby evidence that he hath his message from him, and that he communicates nothing to them but what he received from him, *Verf. 14.* Yet in saying this, he doth not intend so to appropriate it to himself, as to exclude his Father; for all things are *so* the *Fathers*, as they are *his*, by reason of the unity of Essence; therefore

he

(c) Hue pertinet cognitio Regni Christi merè spiritualis, & ablatio legis ritualis: & huc respicientes Apostoli in decreto aiunt, visum est nobis, & spiritui sancto. Grot.

he might call these things *his*, which the Spirit should shew, as being communicated by the *Spirit*, from the *Father* and *himself*, *Verf. 15.*

3. He comforts his Disciples with a promise, that however he was now to be removed from them, yet they should shortly see him again, namely, after his resurrection, for it was not possible he should be held by death, but must arise and go to his Father, *Verf. 16.* His Disciples not understanding what he meant by those words, *A little while and ye shall not see me, &c.* And being desirous to ask him, he preventeth their inquiry by a further explanation of himself, telling them that they shall indeed have a time of *sad trouble* and *sorrow* of heart (*viz.* during the time of his suffering and absence from them) when impiety and popular rage shall *triumph*; but their sadness should soon be turned to rejoicing, namely, when they shall see him alive again. As it is with a travailing woman, who soon forgets her sorrow after she hath brought forth a man-child; so shall it be with them, when he shall see them again after his resurrection, and thereby exceedingly revive and cheer their hearts, *Luk. 24. 41.* And no man shall be able to take this joy from them, (\*) because the ground and cause of it shall alwaies remain, seeing he shall die no more, but being gone to Heaven to prepare a place for them, shall there *ever live* to make intercession for them. From *Ver. 16,* to *23.* (\*) See 1 Pet. 1. 8.

4. To mitigate their sorrow for his departure from them, he tells them, that in that day, when the *Comforter* shall come, they shall be greatly illuminated by him, and shall not be so puzzled and peplexed with doubts and scruples, as now they were (which forced them to ask him so many questions) but should be more fully instructed concerning the mysteries of his Death, and Resurrection, and Ascension, so that they shall not need to ask him more questions about them, *Ver. 23.* *In that day ye shall ask me nothing* (\*).

5. He further promises them as a fruit of his Ascension, a good return of all their petitions (which shall tend to the glory of God, and their good) made in his *Name* and *Mediation*. [See *chap. 14. 13, 14.* and *chap. 15. 7.*] *Ver. 23. Whatsoever ye shall ask the Father in my Name, he will give it you.* He tells them, that though (as other Believers in the Old Testament) they had respect in their prayers to the Messiah who was promised, [*Dan. 9. 17.*] yet they had not hitherto learned to ground all their prayers to God upon *his merit* and *intercession*, (d) as the *only Mediatour*, nor had so distinctly made use of his *Mediatory Office* in their addresses to God. But now he exhorts them to do it, and promises them, that whatsoever he had purchased of the Father by his blood, they should have it, if they asked it. Hitherto they had been too sparing in asking: therefore he bids them ask now, that by receiving  
gracious

(\*) Respicit ad diem Pentecostes quo spiritus sancti lumine illustrati nihil opus habuerunt amplius os Christi secum loquentis consulere. Ita Chrysost. & fere Græci, Jansenius.

(d) Hucusque nihil petiistis nomine meo, v. 24. Orationes suas fuderunt Apostoli, & fuderunt sancti omnes, in nomine Messie, ac nihil adhuc petiistis (inquit Christus) in nomine meo Jesu. Lightf. in v. 41. c. 9. Evangelii secundum Marc.



gracious answers, to their prayers made *in his Name*, their joy and comfort might increase more and more, *Ver. 24.*

(\*) Q. d. Visus vobis sum sic loqui, cum mea verba non rectè intellexeritis. *Gloss.*

(e) Q. d. Appetissime aperiam vobis per spiritum quæ sit Patris voluntas de Regno meo, & qualia precari ipsum debetis. *Grot.*

6. He tells them that hitherto he had taught them many things in *Parables*, (\*) that seemed dark and obscure to them, but now the time was approaching when he would by the Holy Ghost clearly enlighten their understandings concerning divine mysteries, and the things appertaining to the Kingdom of God, and particularly in the Knowledge of God as *his Father*, (e) and *their Father* in him, *Ver. 25.*

7. He urges them again after his Ascension, *to pray in his Name*: And to encourage them, he tells them they had not only his *intercession* (which they should be sure of) but the *Fathers love*, upon which to ground their hope of audience; and that he was not to intercede for them with the Father, as with *an enemy*, or as one *unwilling* to grant their petitions; for the Father loved them (and out of his love to them had appointed him their Mediatour) and loved them, because they loved *him*, and *believed* that he came from God: not that their love to him, did prevent the Fathers love to them; but the Father having loved them, and brought them to love his Son, would reward this their love by a gracious readiness to hear their prayers, *Vers. 26, 27.*

8. That he might further confirm them in what they believed concerning his coming from the Father, and explain what they understood not; at *Ver. 16.* He declares to them in brief, both the state of his *humiliation* and *exaltation*, *Ver. 28.*

His Apostles now profess, that he spake *plainly*, and without a Parable; and seeing he had declared his *Omniscience* by discerning their thoughts, and preventing them with his answer, when they had a desire to have asked him a question, *Ver. 19.* This had confirmed them in their belief of his *Deity*, and had assured them that he had no need to be told by those that did not understand any of his words, that they did not understand them, for nothing was hid from him, *Ver. 29, 30.*

9. Our Saviour, notwithstanding their present profession that *he came from God* (and that upon so solid a ground) yet knowing how *weak* and *infirm* their *faith* was, *tacitly* warns them, that they should not be over-confident; for their faith should be put upon a great tryal very shortly, and then (though they now believe on him) they should be so far from confessing him, that they should *forsake* him, and flee from him to their own hiding places (f). However his Father would still be with him, (g) and would own him even in death it self, and raise him up from death to life, *Vers.*

(f) *is id est in sum quisque lacubula.*

(g) Q. d. permittet me quidem Pater

ad tempus male tractari, sed ita ut non abiciat Curam mei, neque me sine solatiis relinquat. *Cum aliquo esse, est stare ab ejus passibus; auxilium ei prestare.*

Lastly, He tells them, that all these things he had spoken unto





you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

17. These things I command you, that ye love one another.

(e) Scitote  
quod me per-  
ter υμῶν odio  
habuerit] id  
est οὐκ ὄντες  
antequam υοί.

18. (e) If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20. Remember the word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you for my Names sake, because they know not him that sent me.

(f) Διωμένοι  
Εἰν He-  
braeis est sine  
iusta causa.

22. (f) If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.

25. But this cometh to pass, that the word might be fulfilled that was written in their Law, They hated me without a cause.

(g) τὸ πνεῦ-  
μα Spiritus  
veritatis qui a  
Patre proce-  
dit εἰς υἱὸν  
ille testabitur  
de me, cap.

26. (g) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27. (h) And ye also shall bear witness, because ye have been with me from the beginning.

16. 13. Cum autem venerit εἰς υἱὸν iste, τὸ πνεῦμα Spiritus veritatis ducet vos in omnem veritatem, v. 24. εἰς υἱὸν ille me glorificabit: significatur hac enallage masculini pronominis, ad nomen neutrum relati, quod Spiritus sancti sit vera persona. Gloss. (h) εἰ υἱοῖς μαρτυρεῖτε] pro μαρτυρήσετε recepta Enallage.

John 16. 1. These things have I spoken unto you, that ye should not be offended.

(a) δόξαν λα-  
τρεῖαν προσ-  
φέρειν τῷ θεῷ  
Syrus & Arabs  
per λατρείαν intellexerunt θυσίαν, quomodo & apud Hebræos לַעֲבֹד לַיהוָה sæpè usurpatur pro מִנְחָה  
sacrificare. Sensus ergo est, adest tempus quo qui vos interficiet, sacrificare se Deo arbitretur. Ob hanc  
causam verbo προσφέρειν usus est, quod est Hebræorum קָרַב ac de victimis, quæ in altari Deo fideban-  
tur, usurpari solet. De Dieu.

2. (a) They shall put you out of the Synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.

9. Of sin, because they believe not on me.

10. Of righteousness, because I go to my Father, and ye see me no more.

11. Of judgement, because the Prince of this world is judged.

12. I have

12. I have yet many things to say unto you, but ye cannot bear them now :
13. (b) Howbeit, when he the Spirit of Truth is come, he will guide you into all truth : for he shall not speak of himself : but whatsoever he shall hear, that shall he speak : and he will shew you things to come.
14. (c) He shall glorifie me: for he shall receive of mine, & shall shew it unto you.
15. All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.
16. A little while and ye shall not see me, and again, a little while and ye shall see me, because I go to the Father.
17. Then said some of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, a little while and ye shall see me : and, because I go to the Father ?
18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.
19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me : and again, a little while and ye shall see me ?
20. Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce, and ye shall be sorrowful, but your sorrow shall be turned into joy.
21. A woman when she is in travel, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
22. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.
23. (d) And in that day ye shall ask me nothing : verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.
24. Hitherto have ye asked nothing in my Name : ask, and ye shall receive, that your joy may be full.
25. (e) These things have I spoken unto you in proverbs : the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.
26. At that day ye shall ask in my Name : and I say not unto you, that I will pray the Father for you :
27. (f) For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
28. I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.
29. His Disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.
30. Now are we sure that thou knowest all things, and needest not that any

(b) Non loquetur à semetipso] i. e. nihil quod Deo Patri

mihique visum non fuerit de se commisceretur. Sed quæcunque auduit, loquitur] i. e. quæ à Patre acceperit. Sic supra c. 30 & 8. 16. (c) De meo accipiet] ἀπὸ ἐμοῦ pro meo accipietur. Usurpatur hic de spiritu sancto qui à filio Dei dicitur audire & discere. Ἀρθεῖν ὁρῶντας hoc dicitur, & θεωρεῖν ὁρῶντας intelligendum. Augustinus, Audientia quæ spiritui tribuitur, æterna est, quia & scientia æterna est. De meo] de meâ scientiâ exponit Euthymius. Chrysostomus de meo accipiet, hoc est, quæ ego scio & cognosco ; una enim meâ, & spiritus scientia ; vel de meo accipiet, h. e. de eadem quâ ego habeo cognitione, non tanquam indigeat, neq; quod ab alio discat, sed quod una & eadem cognitio est.

(d) In illo die me non rogabitis quidquam] id est, quidquam eorum quæ nunc interrogatis (restringendum est enim ad materiam de qua est sermo : ) nihil me interrogabit eorum

quæ à me dicta de abitu, & reditu meo ; de morte, & resurrectione meâ quæ jam minus intelligitis, ac proinde quæritis. Quid vadis? cap. 13. 36. Nescimus quid vadis, cap. 14. 5. Ad huiusmodi quæstiones respicit, & signanter ad id quod dictum est supra, v. 19. Euthymius sic, Non rogabitis me quidquam eorum quæ nunc rogatis, puta, Quid abis, & ostendebis Patrem & similia. Luc. Brugenf. (e) & parabolis] Non tantum figuratus sermo, sed & qui generalis est minusque distinctus vocatur ὁ λόγος παραβολῆς vide Ezek. 20. 49. Talia erant hæc præcedentia. (f) Quia vos me amastis] Albertus in h. l. Coniunctio quia non est causalis, sed quandam signi dat rationem, & sensus est, hoc quod me amastis, signum est, quod Pater amat vos, sicut dicitur Prov. 8. Diligentes me diligo.

man should ask thee : by this we believe that thou camest forth from God,

31. Jesus answered them, Do ye now believe ?
32. Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me.
33. These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation : but be of good cheer, I have overcome the world.

#### SECT. IV.

**H**AVING ended this his *consolatory* and *valedictory* Exhortation, he then pours forth a most *divine* and *heavenly* prayer unto the Father, wherein he supplicates for *himself*, his *Apostles*, and all his members, and leaves us a pattern of his perpetual *intercession* in Heaven as our *Great High Priest*. And he prays this prayer in the *audience* of his Apostles, that he might assure them of his love, and that they should obtain what he prayed for, as also to teach them by *his example*, what to ask for themselves.

In this Prayer we may observe these four parts.

1. He prays for *himself*, that God would glorifie him, by sustaining him in his approaching Agony (that in it he might triumph over all *his*, and *his peoples enemies*) and by speedily raising him again to life, and exalting him to his right hand, that so by the preaching of his Gospel, and spreading his spiritual Kingdom in the world, he might also glorifie his Father, whose glory shines in the glory of his *son*, and his *Wisdom* *Justice* and *Mercy* are made more conspicuous by consummating the work of mans Redemption by him, *Ver. 1.* And as the Father had given him *authority* (a) over all persons to order and dispose of them, so as he might bring about the salvation of his Elect, so he prays, that he would glorifie him in those *particulars before-mentioned*, that he may do what is committed to him, and be the *Author of Eternal Life* unto those that are given unto him, *Ver. 2.* And having mentioned *Eternal Life*, he declares (not to inform the Father, but his Disciples, for whose edification he thus prayed in their audience) that the *way* and *means* to come to it, and the very *beginning* of it, is a *true knowledge* (\*) of God, as the only (b) *true God*, in opposition to Idols, and of *himself* as the *only Mediatour*, being accompanied with a firm affiance in him, and with affections and actions suitable thereunto, [see *Isa. 53. 11.*] *Ver. 3.* He further presses his petition, that because he had glorified his Father on earth

(a) ἐξουσίαν  
πάντων σαρκὸς  
καὶ αἵματος ἰ. e. in  
omnem hominem,  
scilicet  
in homines  
servandos aut  
damnandos.  
ἵνα πάντες ὁ  
διδώκεας αὐτοῖς  
τὴν δόξαν αὐ-  
τοῦ ζῆλον  
ἀποδείξῃς. He-  
braïsmus πᾶν  
ὅ pro παντί.  
Et quod se-  
quitur αὐτοῖς  
est constru-  
ctio κατὰ ἐν-  
μαρτύριον.

Vide cap. 6. 39. Explicat modum utendæ potestatis, nempe ut vita æterna detur non omnibus, sed credentibus, sic c. 3. 16. ὁ δὲ δίδωκεας αὐτοῖς intellige cum effectu, ita dedisti ut reipsâ ad eum pervenerint. Vide cap. 6. 37. Grot. (\*) γινώσκεις hic intelligendum est ἀγνοῦντες ut c. 1. 10. i. e. ut agnoscant, amplectantur, colant, reverentur te ut solum Deum, exclusis omnibus iis quos falsa Gentium persuasio introduxerat. (b) The exclusive word *only*, doth not exclude the Son and the Holy Ghost from being the *true God* also; but the meaning is, that God, or the Deity which subsists in the person of the Father is the *only true God*, in opposition to all Idols, not secluding the *other persons* in whom the *true Godhead* subsists also, seeing the divine *Essence* is *one* in all the three, and every one of them is that *only true God*.

by



by his *Doctrines, Life and Miracles*, and had finished (c) all that was hitherto required of him, and was firmly resolved to go through with all that was yet behind, and to perform all things necessary for the working the reconciliation and redemption of mankind, (till he might say, *It is finished*, John 19. 30.) that therefore he might be advanced and set at the right hand of the Father in the full enjoyment of the Divine Glory, which he had with him from Eternity as *the Lord of Glory*, (Joh. 12. 41. 1 Cor. 2. 8.) and that his *Divine Majesty* may now shine forth in his person as *Mediatour*, which in the time of his humiliation, had as it were been *hid and obscured* *Verf. 4, 5.*

2. He comes to pray for his *Apostles and Disciples*, whom he describes as those that were the *Fathers by Eternal Election*, and committed to his care and trust; whom

he had faithfully taught (d) and *revealed the Father* unto; which teaching had so well succeeded, that they had embraced, and believed, and observed the *Fathers Word and Doctrine*, and had acknowledged him to have received his *Authority, Commission and Doctrine* from the *Father*, (e)

and that he came *from him*, and was sent *by him*, *Verf. 6, 7, 8.* He saies, he prays for *them*, and not for the *world*: (f) for

they are his *charge* given him by the Father, who made them *His* by *Eternal Election*; but it was his work to make them *more the Fathers* (g) by *converting and dedicating* them unto him. For as the Father gives all the *Elect to him*, to *redeem and convert* them; so he by *conversion*, and

bringing them to *believe* in himself, makes them *adopted children* to the Father, and is glorified by their *Faith and Works*, *Verf. 9, 10.* And he being shortly to depart out of the world

(h) in respect of his bodily presence, and his *Apostles* being to abide for some time on the earth, and to be subject to many

infirmities and temptations, he prays the Father that he would keep them in all their hazards and dangers by his

Divine Power, Mercy and Goodness, (i) (for the honour of his holy Name) that they may be *one in Faith and Love* towards one another, as (k) the Father and He are *one in Essence and Will*, *Verf. 11.* This petition he further pres-

ses, by urging, that while he was bodily present with them, (\*) he took care of them, and had kept them in his Fathers

(c) Quomodo opus salutis humanæ adimpletse commemorat, cum necdum crucis vexillum conscenderat? sed definitione voluntatis, de qua cuncta venerandæ passionis insignia adire decreverat, jure se opus perficisse significat. Polycarpus, interprete viatore Capuano.

(d) Manifestavi nomen tuum hominibus, &c.] i. e. proprietates tuas, justitiam, potentiam, Bonitatem, patefeci, & hoc cum effectu: Illi me docente perciperunt: quos dedisti mihi] ita ut te trahente ad me venerunt, & mei esse voluerunt? Ex mundo] h. e. ex mundi universitate secretos dedisti mihi in peculium. Tui erant] æternâ electione creationeque. Et mihi eos dedisti] tanquam Redemptori docendos, justificandos, & ad æternam salutem perducendo.

(e) Q. d. Credunt quod omnia quæ eos docui à te sunt, & sunt ista quæ tu mihi dedisti docenda.

(f) Oravit quidem pro mundo ut resipisceret, & veniam acciperet peccatorum, Luc. 23. 34. imò & mox ut credat, v. 41. Sed hæc quæ nunc orat, de protectione paternâ, de spiritui, de concordia, non nisi ad credentes pertineat.

(g) V. 9. Quia tui sunt] etiam postquam eos mihi dedisti, tui esse non desinunt.

(h) V. 11: Et non sum amplius in mundo] i. e. jam brevi non amplius ero per visibilem præsentiam in mundo.

(i) Serva eos in nomine tuo] h. e. custodi eos auxilio tuo in professione nominis tui, & in cultu tuo.

(k) Illud sicut non est æqualitatis, sed similitudinis significativum, Janf.

(\*) Quum essem cum iis in mundo] Anticipat tempus absentiae suæ.

Name (by power communicated to him as *Mediator* from the

(1) Judas dicitur perisse ut impleretur Scriptura. Hic ut sumitur non finaliter, sed consecutive. Nec enim Judas prodit Christum quia Scriptura prædixerat, sed prædixit Scriptura, quia Christum erat proditurus. Præviderat Deus proditurum nisi impediret: decreverat vero permittere, & tam atrox facinus dirigere ad bonum generis humani. *Voss. Harm. Evang.* Judas dicitur filius perditionis quia dignissimus erat ob suam perfidiam exitio: ὁ υἱὸς ἀπωλείας: dicitur hic & 2 Thes. 2. 3. Non ex nuda Dei destinatione, sed ex merito, ut ὁ υἱὸς γένηται, Matth. 23. 13. Sic filius mortis, 2 Sam. 12. 5. Dicitur Scriptura impleri quoties tale quid accidit quale ibi dictum est. (m) Hæc loquor in mundo] commendando eos custodire tunc, dum adhuc in mundo sum.

Father) and he had lost none; only Judas (1) was gone away, who, though he were chosen to the Apostleship (chap. 6. 70.) yet was one whose *defection* and *ruine* the Scripture had foretold long ago, speaking of him under the *type* of *Achitophel*, and other of *David's* enemies, [see *Psal.* 69. 25. *Act.* 1. 20. *Psal.* 109. 8.] *Ver.* 12. And now being to go away in respect of his bodily presence from them, he would recommend them to the Father *in their own audience*, (m) that so they might be encouraged to expect a performance of the suit put up for them by so powerful an intercessor, and that the joy which

his *presence* maintained among them, might be continued to them in his *absence*, by remembering what he had prayed for in their behalf—*Ver.* 13. He further represents their case, that having taught them *effectually* the *Doctrine* he had received from the Father, and thereby *regenerated* them, they had thereupon incurred the *world's hatred*, they being in *judgement*, *affection*, and *conversation* different from it (n). Yet he desired not that they should presently be *taken out of the world* (seeing he must after this, make use of their service) but that they might be kept from the *seduction*, and *snarcs*, and *evils* they might meet with in it. *Ver.* 15, 16. He again repeats in their *hearing*, what he had before said concerning their being separated (by the Spirit of regeneration) from the *world*; and their *inconformity* to it, and how therein they resembled him *their Head*, that so they might remember they were but *strangers* in the world, and ought to have their minds estranged from it, *Ver.* 16. Again he petitions for them, that the Lord would confer on them, more and more of the *grace of sanctification*, sanctifying them by his *Word of Truth*, (o) as the *means* and *instrument* (which is his infallible Truth, and will not deceive any who really entertain and embrace it) and so fit them for the great employment of Preaching the Gospel, to which he had devoted and consecrated them. For he had sent them into the world to take on them this office, as (p) the Father had sent him (among other ends) to preach the Gospel. And as they needed sanctification in respect of their *calling*, so he was willing to consecrate (q) himself to the Lord a *Priest* and a *Sacrifice*, *without spot*, and did now intend to offer up himself a Sacrifice for sin, that they might by the *merit* of this his Sacrifice obtain remission of sins, and the communication of his Spirit, and might be sanctified

(n) Quorum vita à mundi vitâ alienissima erat. Vide c. 15. 19.

(o) Sanctificatio eos veritate sua] h. e. per tuam veritatem magisque impressam coram animis per spiritum. Vide cap. 16. 13. 1 Ep. Joh. 2. 20, 21.

(p) Illud xpo] aliquam, non omnimodam congruentiam significat, in ipso

scil. dogmate quod erat prædicandum, non in auctoritate. (q) Repetit vocem ἀγιάζω sensu paulum mutato. Nam ἁγιάζω inter cætera etiam valet προσάγειν, & dicitur sum de victimis, aut de aliis rebus quæ Deo consecrantur. Idem ergo hic dicitur quod ad Hebr. 9. 14. ἵνα ἁγιάσω ἑαυτὸν] nempe ut Sacerdos simul, & victima, idque non pro se, sed pro totius Ecclesiæ salute. Per a Cyrillus. Christus se sanctificavit, obtulit nempe seipsum Deo Patri ut sanctam hostiam. ἀδρίψω] h. e. mox offeram in cruce.

in

in truth, and regenerated to a true and permanent newness of heart and life, which was the fulfilling of what was shadowed and typified by the external cleansings under the Law, *Vers.* 17, 18, 19.

3. He shews that he prays not for the *Apostles* only, but for *all those*, who to the end of the world, should by the Word preached, either *immediately* by them, or *mediately* by other Ministers, be *converted* and drawn to *believe* on him. And his suit for them is, that they may be preserved in *unity* among themselves, being first united by *faith to him*, and *by him to the Father*, that so their *union* may resemble in some sort that *inexpressible union* between the *Father and him*, (*r*) who are *one in nature and will*; the *Father being in the Son*, (*s*) and the *Son in the Father*, [see *Prov.* 8. 30.] And that the men of the world being allured by the *amiableness* of this their *union* and *concord* may be drawn to believe on him, *as the only true Messiah sent of God*, which if there were *divisions* and *diffentions* among them, would be brought into question. And that they might be thus *one*, he had communicated to them the glory and dignity, (*t*) to be the *children of God*, and his  *fellow-heirs*, [*Rom.* 8. 17.] that he dwelling in them, by the influence and power of his holy Spirit, as the *Father doth in him* by the *fulmess of his Godhead*, and so making them *one* with himself, and with the *Father through him*, he might perfect their *union* among themselves, to the convincing of the world, that he came from God, and that the *Father loveth him*, and *all his as one mystical body*, and loveth all his members *freely*, and *immutably*, as he loveth *him*, not in respect of *equality*, but by way of *similitude* and *resemblance*, *Vers.* 20, 21, 22, 23.

(r) V. 21. *Ut omnes unum sint sicut tu Pater in me, & ego in te, ut & ipsi in nobis unum sint, v. 22. ut unum sint, sicut & nos unum sumus* ] Periculissimi hic duo sunt scopuli in quos caterva hæretica impingit, Ariani, & Photiniani Filii Dei cum Patre *ὁμοούσιον* ex malo verborum intellectu labefactant. *Quâ* ratione inqui-

unt credentes sunt unum inter se, eâ ratione Filius cum Patre unum est; per comparationis enim particulam conelluntur. At credentes unum sunt inter se, non *ὁμοούσιο*, sed *ὁμοψυχία* affectu & corde. Ergo tali ratione etiam unum tantum sunt Pater & Filius. E contrariò Weigeliani pro eâ quam somniant credentium *ἁπλοῦς* & *ἁπλότης* sic concludunt: *Quâ* ratione Pater & Filius unum sunt, eadem pater cum Deo unum sunt. At illud est per essentialem inhabitationem & unitatem; ergo & hoc. Sed utrique errant, dum particularum dictarum significationem genuinam non attendunt. In unitate ipsâ ejusque generali quâdam convenientiâ (utraq; enim non terrena est & carnalis, sed cœlestis) instituitur à Christo comparatio, non verò in unitatis identitate & exactissimâ æqualitate. Ex aliis Scripturæ locis evidentissimum utriusque addiscitur discrimen. Unitas inter Patrem & Filium *Essentialis* est, *Joh.* 10. 30. & 14. 9, 10. & 1 *Joh.* 5. 7, 9. Unitas credentium inter se, & cum Christo, *spiritualis* est & *mystica*, *Eph.* 3. 14. *Gloss.* (i) Pater & Filius unum sunt unitate naturæ, voluntatis, amoris mutui, omnique aliâ intelligibili & possibili unitate. *Luc. Brugenf.* (i) Christus hanc gloriam habet à naturâ, ut sit Filius Dei unigenitus; ac credentes gloriam hanc habent ex gratiâ Dei, ut sint Filii Dei adoptivi, adoptati scilicet in Filio dilecto. Potest tamen hæc gloria intelligi & fortasse rectius, de futurâ illâ gloriâ cœlesti: Nam certum est credentes pro suo modulo gloriæ cœlestis Christi participes fore. *Pis.*

Having thus prayed for their *union* among themselves, and with *him*, and the *Father* through him, he requests (*u*) that they may one day come to be compleatly happy in a sight of his *glory*, decreed and appointed to him by his *Father* (who loved him with an eternal love) and that they may be glorified with him, when all veils being laid aside, they shall be fitted for a more full fruition and enjoyment of him, *Vers.* 24.

(u) V. 24. *ὅτι* id est cupio seu peto. Vide c. 5. v. 6. *Marc.* 6. 25. *ἵνα* ubi paulo post futurus

sum; Et illi sint mecum] nempe sup tempore; ut conspiciant gloriam quam dedisti mihi] i. e. dare decrevist. Vide 2 Tim. 1, 9.

Lastly,



Lastly, Seeing the greatest part of the world lay in ignorance, and knew not God *savingly*, namely, *God in Christ*, but through *his revelation* (who knew him perfectly) He had been revealed (with good success) unto his Apostles, and his *Divine Nature*, *Attributes* and *Counsels* had been declared unto them, and should be *more and more* after his ascension, by sending the Holy Ghost unto them, therefore he desires that the Fathers love, (\*) where-with he loved him, may be extended to them also, and a sense of it be infused into their hearts, and that he himself may ever dwell in them by his grace and holy Spirit, *Verf. 25, 26.*

(\*) V. 26. *Ut dilectio quā dilexisti me, in ipsis sit] i.e. non eadem, aut æqualis, sed similis in ipsos derive-tur. Brugens.*

- John 17. 1.** These words spake Jesus, and lift up his eyes to Heaven, and said, Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee.
2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
  3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.
  4. I have glorified thee on the earth : I have finished the work which thou gavest me to do.
  5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.
  6. I have manifested thy Name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me, and they have kept thy Word.
  7. Now they have known that all things whatsoever thou hast given me, are of thee.
  8. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
  9. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine.
  10. And all mine are thine, and thine are mine, and I am glorified in them.
  11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own Name, those whom thou hast given me, that they may be one, as we are.
  12. VVhile I was with them in the world, I kept them in thy Name : those that thou gavest me, I have kept, and none of them is lost, but the Son of perdition, that the Scripture might be fulfilled.
  13. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.
  14. I have given them thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world.
  15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
  16. They are not of the world, even as I am not of the world.
  17. Sanctifie them through thy Truth, thy Word is truth.
  18. As thou hast sent me into the world, even so have I also sent them into the world.
  19. And for their sakes I sanctifie my self, that they also might be sanctified through the truth.
  20. Neither pray I for these alone, but for them also which shall believe on me through their word.
  21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And



22. And the glory which thou gavest me, I have given them : that they may be one, even as we are one.
23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.
25. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.
26. And I have declared unto them thy Name, and will declare it : that the love wherewith thou hast loved me, may be in them, and I in them.

## SECT. V.

**W**Hen he had ended this his divine prayer, he went with the eleven out of the City, over the Brook *Cedron*, (a) towards a garden adjoining to the Mount of *Olives*, that he might there prepare himself for his passion now at hand, and that those that came to take him, might find him alone with his Disciples in that private place, and so might take him without any tumult or uproar of the common people, which otherwise might have happened, if they had found him, and taken him in the City.

(a) *πρὸς τὴν  
χουδαίαν τὴν  
κιδδων*] veri-  
simile est gra-  
cam hanc le-  
ctionem, esse  
antiquam, esse  
corruptam, &  
reponendum  
pro τῇ κιδ-  
δων τὴν κιδ-

*Ἰσάβ.* Nusquam enim legitur torrens cedrorum, tanquam ab adnascantibus cedris sic dictus, quæ montibus magis gaudent quam torrentibus aut vallibus : sed torrens Cedron frequenter memoratur in veteri Testamento. Est autem *Cedron* nomen proprium torrentis istius qui inter civitatem Hierosolymorum & Montem Olivarum medius inferfecat vallem Hinnom, quæ & vallis Josaphat dicitur. *Luc. Bruges.* Solet Johannes ubi nomina propria exprimit ad significationem aliquam aut historiam alludere, ut hic ad eam quæ David, typus in plebisque Christi, à Filio suo bello petitus, urbe migrans eundem torrentem transiit, bonis tam indignam ejus calamitatem lacrymantibus, 2 Sam. 15. 23. Sicut perfidus Achitophel Judæ, sic Absolomus ingratus & rebellis filius populi Judaici gessit imaginem. Vide Psal. 109. 7. *de torrente in viâ bibes* ; quod potest huic rei accom-  
modari.

**John 18. 1.** When Jesus had spoken these words, he went forth with his Disciples over the Brook *Cedron*, where was a garden, into the which he entred, and his Disciples.

**Luke 22. 39.** And he came out, and went as he was wont to the Mount of *Olives*, and his Disciples also followed him.

## SECT. VI.

**J**udas (as it seems) when they rose from Supper, slipped away into the City, where he had his wicked instruments provided by the Chief Priests, for the cursed design they had contrived and agreed upon ; and accordingly they made themselves ready to execute it. In the mean time our Saviour and his Disciples were so employed as we have seen before. And going now along together towards the garden, he tells them, that by occasion of those things that should happen to him *that night*, they should every one of them be exceedingly offended, and so dismayed with fear and apprehension of danger, that they should all flee from him, and forsake him [see *Joh. 16. 32.*] and so that should come to pass which was spoken by the Prophet *Zachary*, cap. 13. 7.

That

(a) Apud Pro-  
phetam eg-  
tur percuti-  
Pastorem: est  
enim vox Dei  
ad gladium  
suum. Citat  
ergo senten-  
tiam Christus  
juxta sensum,  
non verba.  
Nam quod  
Deus gladio  
suo jubet ut  
faciat, id ipse  
significat se  
facturum, Vi-

de Brugenf. in loc. (b) See sect. 75. of chap. 5. and sect. 2 of this chap. Bis canit Gallus, primum me-  
dinoctio, deinde sub adventum lucis, *quarta vigilia* ut ait Plinius. Posterior cantus ut nobilior, etque ala-  
crior proprie vocatur *ἀλεκτοφωνία*, Mar. 13. 35. *Gallicinium*. At Matthæus, Lucas, Johannes canum  
Galli simpli eiter nominare contenti fuerunt, quare ubi nihil additur, *Matutinum* intelligi. Gallus Deum  
opificem suum laudat: Petrus servatorem negat. Grot. Intra tempus Gallicinii ter me abnegabis. Nam  
Petrus cum simul sapientem abnegavit ante primum cantum Galli, ac ter ante secundum.

That the Shepherd should be smitten, and thereupon the sheep should be scattered (a). Yet notwithstanding their dispersion, and flying away from him for fear, he would not leave them so, but after his resurrection he intended to go into Galilee, where they should come unto him. He also tells Peter again of his fall, which should happen *that same night*, and that he should not only be offended at his sufferings (as all the other Disciples should be) but that he should flatly deny him, and that three several times in the space of Cock-crowing, or before the morning-Cock crow (b). But Peter over-confident of his own strength (and being now armed with a sword) affirms very vehemently, that he would not do it, though he should die with him; and the other Disciples, after his example, profess the same for themselves.

Matth. 26. 31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32. But after I am risen again, I will go before you into Galilee.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, that this night before the Cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet would I not deny thee: likewise also said all the Disciples.

Mark 14. 27. And Jesus saith unto them, All ye shall be offended because of me this night, for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28. But after that I am risen, I will go before you into Galilee.

29. But Peter said unto him, Although all shall be offended, yet will not I.

30. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the Cock crow twice, thou shalt deny me thrice.

31. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

## SECT. VII.

(a) The God-  
head did not  
now so  
strengthen  
and assist the  
Manhood as at  
other times,  
but did with-

They come now to *Gethsemane* at the foot of Mount *Olivet*, to a garden there; into which being entred, he leaves eight of his Disciples behind, and takes Peter, James and John with him, (who had seen the glory of his transfiguration, and so had least reason to take offence at his sufferings) and imparteth to them (a) the sorrows and anguish, the fears and fore amazement that now seized

draw as it were, and hide it self for a time, that so the Manhood might suffer. Divinitatis virtus ad tempus quiescere voluit, &c. Iren. lib. 3. c. 21. Permisit naturæ humanæ pati, quod suum est. Euthym. As he took on him the infirmities, and passions common to our souls, as well as to our bodies, so he suffered for us in soul, as well as in body. Therefore Euseb. de demonstr. Evangel. lib. 10. pag. 308. calls Christ not only *ἐν ψυχῇ* but *ἐν σώματι*, to shew that he gave his soul as it were to be a price for our souls, and felt the wrath of God in his soul for our sins.

upon

upon him, under a sense and feeling of Gods wrath against the sins of men, which were laid upon him (by imputation) as *their Surety*; and charging them to *watch and pray*, he kneeled down at first (\*) (as *Luke* saies, *chap. 22. 41.*) and after falling prostrate on his face, he prayed (b) that (if it were possible) (\*) and agreeable to the will of God, and if mans redemption might be achieved without it) *this cup might pass from him*, otherwise he was willing to drink it. His desiring the removal of the cup, was *pure humanitatis*, but his submitting to the will of God, was *pure sanctitatis*.

(\*) Communis mos orandi erat stando: in gentibus orabant quoties res major urgebat. *Grot.*  
(b) Si mors sola conjuncta tantâ cum ignominia ac

cruciati spectetur, haud dubiè vellet Christus eam declinare; quippe cum natura omnis præcipueque animantium, salutis suæ studeat, vitæque nocitura; at Patris voluntatem respiciens, mortem talem non invictus subit. (\*) *ὡς δὲ ὁ πατὴρ ἔδειξεν* sensus est, si tua decreta ferunt, ut alio modo tuæ gloriæ, & hominum salutis æque consulatur, q. d. Vellem quidem quam maximè declinare hoc malum si velles, Pater: Veruntamen volè fiat non quod aliqui ego vellem, sed quod tu vis. Et hæc erat præcipua pars obedientiæ Christi, quod voluntatem suam contra naturale desiderium, Patris voluntati subjecit. Non hinc exculpere possumus geminam Christi voluntatem, sed potius duas unius voluntatis partes. Quarum prior ostendit quid expectat, solum attendendo naturam: altera quid appetat, consideratis omnibus circumstantiis: Non enim appetitus abolebatur in Christo, sed regebatur perfectè. Naturalis appetitus non ulterius se exerit, quàm ut feratur ad ea, quæ naturæ commoda sunt. Ratio verò expendit omnes circumstantias, ac deinde præfinit quid factu sit opus. Quamobrem dum solum obversatur quod natura desideret, non possumus non mortem averfari, sed per acciden: etiam possumus eam desiderare, sedulo cogitando ita Deum velle, proque vitâ hac redditurum infinitis partibus meliorem. Quæ quidem in nobis etiam locum habent, sed in Christo se multò perfectiùs exercebant, quippe in eo ratio quidem fuit ut appetitus sensitivus appeteret quod est suum: sed non ulterius fivit, quàm placuit vel decuit. *Voss.*

An *Angel* from Heaven is now sent to strengthen him, (c) and possibly to represent such considerations to him of the advantages and benefits of his *death and passion*, as might make him willing to undergo it the more cheerfully, *Luk. 22. 43.*

relictus, ac proinde *ἐκ τῶν ἁγίων βραχίονα* παρ' ἀγγέλων, opus habuit Angelorum solatio: quod in aliis etiam Christi *πνευματικοὶ* observare est, ut *Matth. 4. 11.* Simile solatium aliàs à voce celesti accepit, *Joh. 12. 28. εἰσακούσας αὐτὸν.* Gloriam promissam, & salutem humani generis, mortis istius fructum, in mentem ipsi revocans; quibus ad tempus refocillatus, iterum permissus est morori. *Grot.*

Then he returns to his Disciples, and finds them *sleeping*, which he reproveth them for (and *Peter* particularly) (\*) saying, *What, could ye not watch with me one hour*, but must give way to sleep at such a time as this, when your *Lord and Master* is under such extreme horror and anguish? He exhorts them again to *watch (d) and pray that they enter not into temptation*, nor be overcome thereby; for though the *Spirit* was willing, yet the *Flesh* was weak.

tum, non etiam de orando, Discipulos Dominus admoneret (inquit *Prosper*, lib. 2. de vocat. Gentium, c. 9.) solas liberi arbitrii vires videretur hortatus: sed cum addit, & orate, satis docuit, superni futurum muneris, ut eos etiam vigilantes tentationis procella non vinceret,

He goes a *second time*, and prays *more earnestly*, and being in an *Agony (e)* and extreme anguish under the weight of Gods wrath laid on him for the sins of men, (f) [*Gal. 3. 13. Heb. 5. 7, 8.*] His *sweat* was as it were *great drops* of blood falling

nis metu, *τοὺς ἁγίους*, sive divinâ Christi naturâ nolente exerere suam potentiam, ut sic ad tempus humanâ patiente naturâ graviore perperetur poenas pro nobis. Itaq; non tam augebatur ob passionem, quam ob passionis causam, ut rectè observavit Aquinas; idque præunte Ambrosio, in cap. 32. *Lucæ*. (f) Nimis jejune ergo loquuntur qui inter Christi & Martyrum cruciatus non distinguunt. Cum hi solum pertulerint corporis cruciatus; in Christo imprimis attendere oporteat cruciatis animæ. Etiam in Martyres ubertim solatia à Spiritu sancto desuebant; in Christo cessabant ad tempus. solita solatia: Martyres non sentiebant Dei iram; sentiebat Christus, non quidem erga se, sed erga genus humanum, pro quo se iterat vadem. *Voss.*

F f

down

(\*) Petrus nimium de se pollicendo aliis præverat. Omnes nunc alloquitur in personâ Petri.  
(d) Si de vigilando tantum

(e) Angor ille imprimis profectus est ab instantis horrendæ passio-



(g) In Christo vel deficiente sudoris materia, tenuior sanguis profusus ut vult

Cajetanus; vel crassiori sudoris materie se permiscens, istos sanguinolentos sudoris grumos effecit. *Voss.* *ἐν τῷ αἵματι τοῦ κυρίου οὐκ ἐμεικτο ἁπλοῦς ἁπλοῦς*] quæ verba indicant verum fuisse sudorem qui emanavit, non tenuem tamen, sed crassum, quales effesolent grumi sanguinis; cum sudore vix solet *ἀπλοῦς*. *Grot.*

down to the ground (g). Now was the power of darkness, [Luk. 22. 53.] and of Hell it self let loose against him, as it never was against any person on Earth either before or since. Now was the *Serpent bruising his heel*, Gen. 3. 15.

Returning to his Disciples, he finds them *asleep* again, and overcome with heaviness which their sorrow (as it seems) had produced.

Then he left them, and went away a *third time*, and prayed to the *same effect* as before, and coming to them again, he found them (as before) *asleep*; whereupon he saies to them *ironically*, *sleep on now, and take your rest, behold the hour is come, and the Son of man is to be betrayed into the hands of sinners*; Rise, let us go, behold he is at hand that intends to betray me.

*Matth.* 26. 36. Then cometh Jesus with them unto a place called *Gethsemane*, and saith unto the Disciples, Sit ye here while I go and pray yonder.

37. And he took with him *Peter*, and the two Sons of *Zebedee*, and began to be sorrowful, and very heavy.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

(a) Si possibile est abest à me poculum istud] Nempe per tuam voluntatem.

39. (a) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

tatem. Possibile enim est aliquid vel *re*, vel *jure*. *Re*, cum illa operandi potentiam non excedit: *jure*, cum ei consentit. Sic Galatis re quidem ipsa possibile erat, ut oculos suos erutos Paulo darent: sed *jure* non erat possibile, quia Legis Dei jus repugnabat, Gal. 4. 15. sic possibile erat Deo (si rem spectemus, & cum eâ divinas vires) passionis poculum à Christo auferre: sed tamen *jure* constantis æternæ Dei voluntatis, & veritatis prophetiæ ipsius, non erat possibile. *Poculum istud*] Christus sensum illud iræ Dei nominat metaphoricè poculum: quem Marcus nominat horam, nimirum metonymicè.

40. And he cometh unto the Disciples, and findeth them *asleep*, and saith unto *Peter*, What, could ye not watch with me one hour?

(b) Spiritus quidem, h. e. animus vester promptus est, videlicet ad adhaerendum mihi, tanquam usico servatori; sed caro id est corpus infirmum est ad sustinendum scil. persecutionem aut patientiam aliquid propter me.

41. (b) Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. (c) And he came and found them *asleep* again: for their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. (d) Then cometh he to his Disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Rise, let us be gone: behold, he is at hand that doth betray me.

(c) *Evans oculis eorum gravati*] præ mæsticiâ ut Lucas docet, unde torpor ille somnolentus oritur quem *καταδωρεν* Græci vocant. *Grot.* (d) Peccatores vocat Romanos milites è cohorte illâ quam Praefes Romanus festis soleret diebus adhibere ad Templi custodiam vigilibus Judæis. *Voss.*

*Matth.* 14. 32. And they came to a place which was named *Gethsemane*, and he saith to his Disciples, Sit ye here, while I shall pray.

33. And he taketh with him *Peter* and *James*, and *John*, and began to be sore amazed, and to be very heavy:

34. And



34. And faith unto them, My soul is exceeding sorrowful unto death : tarry ye here and watch.

35. And he went forward a little and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36. (a) And he said, *Abba*, Father, All things are possible unto thee, take away this cup from me : nevertheless, not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and faith unto *Peter, Simon*, sleepest thou ? couldst not thou watch one hour ?

38. Watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak.

39. And again he went away and prayed, and spake the same words.

40. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him.

41. (b) And he cometh the third time, and faith unto them, Sleep on now, and take your rest : it is enough, the hour is come, behold the Son of man is betrayed into the hands of finners.

42. Rise up, let us go ; lo, he that betrayeth me is at hand.

(a) *Abba* Pat[er] duplex vox posita est affectus testandi causa. Vide Rom. 8. 15. Gal. 4. 6.

(b) *Dormite & requiescite, ἀνέχου sufficit, venit hora illa.* Quidam codices in hoc

textu Evangelistæ habent ἀνέχου τὸ τέλος, *restat finis*, nimirum omnia ad summum venerunt, superest ut hostium manibus liger, crucier, interimar. ἀνέχου sæpe dicitur is, qui nactus est quod ipsi deberetur, nec habet quod plus postulet. Ira h. l. Christus finiturus conversationem visibilem dicit impersonaliter ἀνέχου i. e. res nostra finem suum nactus est, quicquid conversationi nostræ deberetur, datum est. Salmasio, purus putus latinismus videtur, eo sensu, quo latini auctores *habere* absolute posuerant. Nam ἀνέχου est *habere*. *Habet peractum est*, quod apud Johannem dicitur, τέλεισται. Syrus & Arabs vertunt *adeo finis* : quo datur intelligi, præterisse tempus quo Apostoli Christo poterant esse solatio.

Luke 22. 39. And he came out, and went as he was wont to the Mount of Olives, and his Disciples also followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was withdrawn from them about a stones cast, and kneeled down, and prayed.

42. (a) Saying, Father, if thou be willing, remove this cup from me ; nevertheless, not my will, but thine be done.

43. And there appeared an Angel unto him from Heaven, strengthening him.

44. (b) And being in an Agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his Disciples, he found them sleeping for sorrow ;

46. And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

(a) ὁ θεὸς παρρησιαστὴν i. e. utinam velles auferre : ita ἰ accipit etiam cum indicativo ! conjunctum ! antea notavimus. Græc. (b) ὁ ἀνθρώπος ὡς ὁ ἰσχυρὸς τοῦ ἀγγέλου

re dolore intendebat vim precationis, gestu quoque id ipsum exprimens : nam ante genua flexerat : nunc toto corpore in terram procumbit. Eo autem situ corporis orare viri sancti solebant in extrema necessitate.

## SECT. VIII.

While he yet spake, behold *Judas* (who knew the place, because Jesus often resorted thither with his Disciples) being accompanied with some of the Chief Priests and Pharisees, and Elders of the People and Captains of the Temple, (a) and Officers, and part of a band of Souldiers commanded by them,

bands of Roman Souldiers set at the Porches of the Temple to guard and keep peace, that there might be no sedition raised in the City at the assembling of the Jews at the Temple. These Souldiers kept garrison ordinarily in the Tower called *Antonia*, and were fetched out at festival times to be a guard, or ὄψιστος, or ὑποβλήσις to the Temple,

Christi apprehension.

(a) The Captains of the Temple were the Captains of a band or

(b) Ostendit Evangelista quanto ardore Christum quæsierint, & metuerint ne elaberetur, qui plenâ Lunâ, & faces, & lateras attulerint, ut omnes latebras perciperent.

(c) Hoc arguit hostium ejus formidinem, qui die ipsum aggredi ausi non erant.

(d) O signum sacrilegum ubi oculo incipitur signum: per pacis indicium rumpitur pacis sacramentum. Augustin. Sermon. 112. de tempore. Videlicet ut Joab filius Sarviz, Amasam, quem David exercitus ducem constituerat, osculo exceperit, atque addidit *salve mi frater*, verum occultè eum præ invidia transdidit, 2 Sam. 20. 9. Ita Judas Domino quem prodere vellet, osculum, pacis symbolum dedit.

(e) Sub pacis signo prodicionem occultas? sic illum oscularis de quo scriptum est, Psal. 2. 12. *Osculomini filium.*

(f) Atque ita qui cum ad regnum quæreretur ausugit, quæritus ad crucem ultro se obtulit. Petrus Damiani.

(g) Quid jam poterit majestas ejus judicatura, cujus hoc potuit humilitas judicanda? Leo. serm. 1. de Passione.

cometh thither with lanterns and torches, (b) (though it was now full Moon, that so they might be sure to find him out, if he should hide himself in any holes or corners) and a great many of them with swords and staves (c). At their first approach Judas (according to the sign given them, that they might know Jesus from the rest) steppeth to him, and saying, *Hail Master, kisseth him* (d). Our Saviour, who knew what would follow, speaks thus to him; *Friend, wherefore art thou come?* Judas, *betrayest thou the Son of man with a kiss* (e)? Then the company that came to take him, drawing up near to him, Jesus steppeth forward to meet (f) them, and asketh, *Whom seek ye?* they say, *Jesus of Nazareth.* He saith, *I am he.* At that word they drew back, and *fell to the ground* (g). And his confounding them thus with his very breath, and a word of his mouth, shewed his *Divine Power and Majesty*, and that none could take his life from him,

except he were willing to lay it down of himself. But these men rising up again, were so far from being wrought upon by this *miracle and clear evidence* of his *Divine Power and Godhead*, that they came forward again, and he propounding his former question to them, *Whom seek ye?* they answer as before, *Jesus of Nazareth.* He replies, that if they seek him, he was there ready to yield himself to them, but then they should let his Disciples alone; (b) which words of his carried such a commanding power with them, and so wrought upon and over-powered their hearts, that they laid no hands on any of his Disciples. And so that was fulfilled, which he had lately spoken, *Joh. 17. 12. Of those thou hast given*

(b) Quæ verba continent efficax præceptum, sed potius efficacem operationem quâ Discipulos ab eorum manibus vindicavit. Nam illo factum est, ut nec Petrum ferociter pugnantem, nec postea in medio illorum deprehensum, nec Johannem sub cruce, nec quenquam aliorum apprehenderint. *Jansen.* Loni Regis Specimen, non pro se, sed pro suis solliciti. *Grot.*

*me, I have lost none,* which here he applies to *bodily preservation*, though in that place it chiefly pointed at the *preservation of their souls* from sin and evil. Then the rude multitude came and began to lay hands on him. When his Disciples saw that, they asked him, *Lord, shall we smite with the sword*, and rescue thee if we can? but before he gave any answer, Peter (that he might shew some of his promised courage, draws his sword, and laies about him, and strikes at the head of *Malchus*, a Servant of the High Priest (who it seems was one of the forwardest to lay hold on Jesus) and cuts off his right ear. Our Saviour rebukes him for this rashness, commanding him to put up his sword; again, telling him, that they that take and use the sword, (\*) without

(\*) Omnes qui gladium acciperint, gladio peribunt. h. e. ut gladio percutiantur digni sunt. Nam aliis de facto multi homicidæ evadant hanc ordinariam magistratûs penam. Accipere gladium hic ponitur pro temerè & suo arbitratu usurpare, non datum ac oblatum à Deo & Legibus.

authority

authority, and a lawful commission from them that bear the sword, will themselves incur the danger of death; he further adds, *The cup that my Father hath given me, shall I not drink it?* Joh. 18. 11. Then he touches *Malchus's ear*, and heals the wound presently, and declares that he could pray to his Father, and have more than *twelve Legions* (i) of Angels for his guard, if he would be forcibly rescued. But this (saies he) is *their hour and power of darkness*; this is the time wherein the Devil and they are permitted to work their wills upon me. This is the time wherein

God hath appointed me to suffer, and therefore I shall yield my self to be apprehended by them. See *Joh. 7. 30.* and *Joh. 8. 20.* His Disciples seeing what happened to him, *left him and fled* (\*).

(i) Fuit legio apud Romanos agmen militare constans, Hefychio auctore, viris sexies mille sexcentis sexaginta sex. Legio una sex millium erat ut à Vegetio constat. Atque Angelus unicus in exercitu Sennacharibi occidere potuit 185. militum millia.

(\*) Alii citius; alii serius paulò. Videtur enim post

Jesus being thus apprehended, expostulates with that rude company about the *manner* of their coming to take him, being armed with swords and staves, as if they came to apprehend a thief, or some notorious malefactor. He tells them, they had opportunity enough before this to have apprehended him, when he was daily teaching in the Temple (k). But the Scriptures must be fulfilled, that foretold he should suffer death for the sins of men, and in order thereto, should be apprehended as a malefactor. Whilst these things were doing, a certain young man (who probably dwelt thereabouts, near unto the garden of *Gethsemane*, and was a well-willer to our Saviour, having been raised from his bed by the noise, and taking only his inner garment, and that through haste not put on, but loosely cast about him) being laid hold on (l) by them (as a follower of Jesus) left his Linnen garment in their hands, and got away (m).

(k) Quo significavit se capi ab illis, voluntate Patris, non eorum viribus. Voss.

(l) Hoc Marcus addit ut significaret constitutum fuisse non Jesum tantum prehendere, sed & Discipulos ejus. (m) Vide Gen. 39. 12.

*Matth. 26. 47.* And while he yet spake, lo, *Judas* one of the twelve came, and with him a great multitude with swords and staves from the Chief Priests and Elders of the people.

48. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49. And forthwith he came to Jesus, and said, Hail Master, and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the High Priests, and smote off his ear.

52. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels?

54. But how then shall the Scriptures be fulfilled, that thus it must be?

55. In that same hour, said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sate daily with you teaching in the Temple, and ye laid no hold on me.

56. But

56. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsook him and fled.

**Luke 22. 47.** And while he yet spake, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, *Judas*, betrayest thou the Son of man with a kiss?

49. When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50. And one of them smote the servant of the High Priest, and cut off his right ear.

(a) *ἐὰν τις ἑσὺς  
ῥῆμα* satis est  
hucusque vos  
esse progressu-  
res in vi repon-  
endam: nolite  
ultra progre-  
di: hic confis-  
cite. Ita hunc  
locum rectè  
exponit Syrus.

51. (a) And Jesus answered and said, Suffer ye thus far: And he touched his ear, and healed him.

52. Then Jesus said unto the Chief Priests and Captains of the Temple, and the Elders which were come to him, Be ye come out as against a thief, with swords and staves?

53. When I was daily with you in the Temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

**Mark 14. 43.** And immediately, while he yet spake, cometh *Judas* one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests, and the Scribes, and the Elders.

44. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46. And they laid their hands on him, and took him.

47. And one of them that stood by, drew a sword, and smote a servant of the High Priest, and cut off his ear.

48. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49. I was daily with you in the Temple, teaching, and ye took me not: but the Scriptures must be fulfilled.

50. And they all forsook him, and fled.

51. And there followed him a certain young man, having a Linnen cloth cast about his naked body, and the young men laid hold on him.

52. And he left the Linnen cloth, and fled from them naked.

**John 18. 2.** And *Judas* also which betrayed him knew the place: for Jesus oft-times resorted thither with his Disciples.

(a) *ἡ δὲ ἀντι-  
στα* ] Illam  
scil. quæ Pas-  
chatis diebus  
à Præfide dari

solebat Senatoribus ad servandam Urbis, & Templi quietem. Neque probabile est totam cohortem adfuisse, sed ejus partem tantum. Ergo *ἀντιστα* vox hic *κατὰ συνήθειαν* sumitur.

3. (a) *Judas* then having received a band of men, and Officers from the Chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of *Nazareth*. Jesus saith unto them, I am he. And *Judas* also which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? and they said, Jesus of *Nazareth*.

8. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way,

9. That



9. That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.
10. Then *Simon Peter* having a sword, drew it, and smote the High Priests servant, and cut off his right ear: the servants name was *Malchus*.
11. Then said Jesus unto *Peter*, Put up thy sword into the sheath: the cup which my Father hath given me, Shall I not drink it?

## SECT. IX.

**H**AVING thus apprehended him, they bound (a) him, and brought him first to *Annas*, (b) Father-in-law to *Caiaphas*, the High Priest, (without whose advice possibly he did no matter of moment, he having been High Priest a little before) and his house being in the way, they (as it seems) brought Jesus before him first, either out of respect to him, or to take his advice, what further to do with him. Whilst he was here, (c) some ran before to *Caiaphas*, to certify him of the taking of Jesus.

His appearance before *Annas*.

(a) Ligaverunt eum à quo potius solvi debebant, & liberati dicere, diripisti vincula mea, &c. August.

in Joh. Tract. 112. Ligaverunt eum, nimirum ab Judâ moniti ut cum magnâ circumspectione eum ducerent, quod solitus esset interdum è turbâ id conspicuus elabi. Vide Mar. 14. 44. (b) Cujus gratiâ *Caiaphas* Pontificatum acceperat, Grot. (c) Nihil hic insignis gestum: tantum hic detentus videtur Christus dum apud *Caiapham* concilium cogitur.

- John* 18. 12. Then the Band, and the Captain, and Officers of the Jews, took Jesus and bound him,
13. And led him away to *Annas* first (for he was Father-in-law to *Caiaphas*) which was the High Priest that same year.
14. Now *Caiaphas* was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

## SECT. X.

**T**HEN he is led to *Caiaphas*, in whose house the Chief Priests and Scribes, and Elders of the people were met, expecting (as it seems) to have Jesus upon his apprehension, brought before them. *Peter* follows thither (though at some distance) and by another Disciple, (a) that was acquainted there, he is helped into the Hall, and sits with the servants by the fire.

His Arraignment before *Caiaphas* and the Sanhedrim in the night.

(a) Some think it was *John*, others, that it was some other secret Disciple of Jesus, who was none of the twelve, but one of those mentioned, *Joh*. 12. 42. who hearing of the business, by reason of his acquaintance had easie access there. Valde mihi se probat conjectura existimantium hunc esse eum in cujus domo Christus convenerat ob id quod legitur, *Matth*. 26. 18.

*Caiaphas* examines him concerning his Doctrine, and concerning his Disciples, pretending him guilty of Heresy in Doctrine, and Sedition in gathering Disciples. Our Saviour answers concerning his Doctrine, (waving the matter of his Disciples, which depended thereon;) for if his Doctrine were true, and the Doctrine of the *Messias*, there could be no Sedition, or Schism, though all *Israel* should embrace it.

Therefore

(b) This profession of Christ doth nothing contradict his practice elsewhere in teaching his Disciples *secretly*, Mark 4. 10, 11. For he taught them no other things for kind of *Doctrine*, but what he taught publicly, only he expounded it to them. And withall he did so, not that it might be *concealed*, but that they might *proclaim* it, and make it known afterwards, *Matth. 10. 27. In occulto nihil locutus sum*] videlicet quod non etiam palam & publice prolocutus fuerim. Seditio- nis crimen, & occultæ conspirationis adversus Magistratum hac ratione Christus à se abo- litur.

(\*) See 1 King. 22. 24.

(c) He defends himself with reason, not turning the other cheek, shewing that that precept in *Matth. 5. 19.* commands only this, that rather than take revenge, we should turn the other cheek, that is, suffer a second injury. Debetur quidem Magi- stratibus reverentia, sed non quæ reis se tuen- di libertatem tollat. Vide Act. 23. 4.

Matth. 26. 61.

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Therefore he saies, *I speak openly (b) to the world in the Synagogue and Temple, whither the Jews use to resort, ask them that heard me, why askest thou me*, who am the person accused, and therefore not so like to be believed in my own cause? One of the Officers, that stood by, hearing him thus speak, struck him *with the palm of his hand*, (\*) as supposing him to have spoken irreverently to the *High Priest*. To whom Jesus replies, *If I have spoken well, why smitest thou me?* If ill, bear witness of it (c). Then they sought *false witnesses* against him; but the *first* they procured agreed not in their testimony, and were not able to convict him of any such crimes as they desired to charge him with. At last there came two false witnesses, one whereof avouched, that he said as 'tis *Mark 14. 58.*

*I will destroy this Temple that is made with hands, and within three daies will build another that is made without hands.* The other that he said, as 'tis *Matth. 26. 61. I am able to destroy the Temple of God, and to build it in three daies.* As these witnesses did not agree in their Testimony, so they manifestly perverted his words, which were *these*, as they are recorded, *Joh. 2. 19, 21. (\*) De- stroy this Temple* (therein foretelling Prophetically, what they would do afterwards) *and in three daies I will raise it up again.* He spake of the Temple of his body, and not the Temple at *Jerusalem*. So that they both *mis-reported* his words, and perverted the true sense and meaning of them. Our Saviour made no

(d) Accusaba-  
tur & tacet:  
bene tacet qui  
defensione non  
eget, &c. Au-  
gust. serm. de  
tempore. 117.

reply (d) to these mens testimonies, because they being manifestly *false and contradicting* each other, they did fall to the ground of themselves. Then the High Priest stands up, and *adjures him by the Living God*, and by the reverence he bare to that *dreadful name*, that he would declare, whether he were the *Christ, the Son*

(e) The Jews, when they make mention of God: use to call him *Baruc Hu*, that is the Blessed one: which title they used instead of God, out of a fear, lest they should use the proper Name of God himself too commonly.

*of the Blessed (e).* To this our Saviour answers directly and expresly, *I am*, *Mark 14. 62.* Or, *thou sayest it*, that is, thou sayest the very truth; so that he plainly avouches that he was indeed *the Christ, and the Son of God, the true Messias*, promised and fore- told by the Prophets of the Old Testament. And, though he now stood in a mean condition before their Tribunal, yet they should see him *sit at the right hand of God*, according to the Pro- phesy that went before of him, *Psal. 110. 1.* that is, should see him advanced to the next place unto God, both in dignity and glory, as also in authority, rule and government, especially over his Church. Not that they could or should with bodily eyes see him thus glorified in Heaven, but they should come to know, and take notice (whether they would or no) that he was thus advanced

advanced, viz. by the *signs* and *tokens* of his glorification.

1. Those that went before it, as his *Resurrection* and *Ascension*. By those that followed it; as 1. By his powerful and miraculous sending down of the *Holy Ghost* upon his Apostles soon after his Ascension, *Act.* 2. 33. 2. By his powerful calling and gathering a Church to himself immediately after, by the Ministry of his Apostles. 3. By his powerful protection of his Church against all the enemies thereof. 4. By his executing vengeance on the obdurate Jews in the destruction of their City and Temple. 5. By his glorious coming to Judgement, (f) attended with his holy Angels, which they should see hereafter. *Ye shall see* (saies he) *the Son of man sitting at the right hand of the power of God, and coming in the clouds of Heaven.*

(f) Our Saviour used to remit the unbelieving Jews, partly to the *Resurrection* (as when he saies, *They shall have no other sign, than that of the Prophet Jonas*) and partly to the day of Judgement, as here.

*Caiaphas* hearing this, in great indignation rent his cloths, and cryed out, *Behold he hath spoken blasphemy; what think ye?* They said, *He hath blasphemed; what need have we of further witnesses? He is worthy to die,* (g) according to the Law, *Lev.* 24. 16. This was his *first condemnation* by the Sanhedrin (or Council of the Jews) and that upon a *Religious account*, because he said, *He was the Son of God.*

(g) Upon this account they would have stoned him once before, apprehending that he blasphemed, because he professed himself to be the Son of God. See *sect.* 21. of *chap.* 5.

Then there were most *vile abuses* and indignities put upon him in the High Priests Palace by the servants and others.

1. They spat in his face. 2. They blindfolded him. 3. They smote him with their fists, and the palms of their hands. 4. They mocked him, and bade him *divine* or *prophecie* who it was that smote him. And many other things blasphemously spake they against him.

*John* 18. 15. And *Simon Peter* followed Jesus, and so did another Disciple: that Disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest.

16. (a) But *Peter* stood at the door without. Then went out that other Disciple which was known unto the High Priest, and spake unto her that kept the door, and brought in *Peter*.

19. The High Priest then asked Jesus of his Disciples, and of his Doctrine.

20. (b) Jesus answered him, I spake openly to the world, I ever taught in the Synagogue, and in the Temple, whither the Jews alwaies resort, and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: Behold, they know what I said.

22. And when he had thus spoken, one of the Officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the High Priest so?

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

q. d. palam coram omnibus qui audire, vellent, docui; quod non faciunt seditionum concitatores. *παρρησιασα*] scil. quociens ulla se dedit occasio. Nihil studui celare: non aliud domi docui quam in publico.

(a) τῇ θυγατρὶ] Mos erat Hebraeis etiam feminis uti janitricibus.

(b) Εγὼ παρρησιασα] *παρρησια* est quam frequentissime, & sapissime. *ἐγὼ παρρησιασα ἐλάλησα τῷ κόσμῳ]*

*Matth.* 26. 57. And they that had laid hold on Jesus, led him away to *Caiaphas* the High Priest, where the Scribes and Elders were assembled.

58. But *Peter* followed him afar off, unto the High Priests Palace, and went in, and sat with the servants to see the end.



59. Now the Chief Priests and Elders, and all the Council sought false witnesses against Jesus to put him to death,  
 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,  
 61. And said, This fellow said, I am able to destroy the Temple of God, and to build it in three daies.  
 62. And the High Priest arose, and said unto him, Answerest thou nothing? What is it which these witnesses against thee?  
 63. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.  
 64. (a) Jesus saith unto him, Thou hast said: Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.  
 65. Then the High Priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy.  
 66. (b) What think ye? They answered and said, He is guilty of death.  
 87. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,  
 68. Saying, Prophesie unto us, thou Christ, who is he that smote thee?

(a) *Amodd  
videtur fili-  
um hominis]*  
*ἐν ὧν* ab  
 hoc tempore,  
 id est, post  
 hoc tempus  
 deinceps post-  
 hac, cum sci-  
 licet transie-  
 rit hæc hora  
 tenebrarum,  
 &c. *ἐπεὶ* *ἐξ*  
*ἐκείνου* *τοῦ*  
*πολλοῦ]*

Hoc potest intelligi de pœnis quas Christus infligi curavit populo Judaico, quia *discessus in nube* iram ac vindictam solet significare, ut Maimonides annotavit. *Grot.* (b) *Ἰσχυὸς ἐν δεξιᾷ θεοῦ]* Ista pronuntiare solebant Judices Hebræi dum capitalia Judicia penes ipsos erant. Ablatis capitalibus Judicii, quod post confiscatam ab Augusto Judæam factum est, (nam antea Herodis beneficio manserat aliqua judiciorum species) quanquam cum effectu sententiam proferre non poterant, veterem tamen formam retinebant; cujus ea vis erat, ut de quo ita pronuntiatum esset, is apud Judæos omnes, morte dignus haberetur, in eum denique nihil erat illigatum. Quò præjudicio populus concitatus sæpe per vim ac tumultum pœnas expetivit, quanquam Romanis Legibus id facere vetabatur. Idem.

**Mark 14. 53.** And they led Jesus away to the High Priest, and with him were assembled all the Chief Priests, and the Elders, and the Scribes.

(a) *Et calefa-  
ciebat se *peis*  
*τὸ πῶς* ad  
 lucem] h. e.  
 ad focum lu-  
 centem, ad ig-  
 nem qui una  
 cum calore lu-  
 cem præbet.*

54. (a) And Peter followed him afar off, even into the Palace of the High Priest: and he sat with the servants, and warmed himself at the fire.  
 55. And the Chief Priests, and all the Council sought for witness against Jesus to put him to death, and found none.  
 56. For many bare false witness against him, but their witness agreed not together.  
 57. And there arose certain, and bare false witness against him, saying,  
 58. We heard him say, I will destroy this Temple that is made with hands, and within three daies I will build another made without hands.  
 59. But neither so did their witness agree together.  
 60. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witnesses against thee?  
 61. But he held his peace, and answered nothing. Again, the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?  
 62. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of Heaven.  
 63. Then the High Priest rent his clothes, and saith, What need we any further witnesses?  
 64. Ye have heard the blasphemy, What think ye? And they all condemned him to be guilty of death.  
 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.



**Luke 22. 54.** Then took they him, and led him, and brought him into the High Priests house, and Peter followed afar off.

63. And the men that held Jesus, mocked him, and smote him.

64. And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecie, who is it that smote thee?

65. And many other things blasphemously spake they against him.

## SECT. XI.

**W**Hilst these things were doing, Peter (as was said before) having got into the High Priests Hall (that he might see the end, and what this matter would come to) was warming himself by the fire, sometimes *standing*, sometimes *sitting* (\*). The *Maid that kept the door* comes to him, and challenges him for one of Christs Disciples, and tells him, he was with *Jesus of Galilee* (a). He *denies* it before them all; yea, that he so much as *knew* him, (\*) and shrinks away into the Porch, and then the *first Cock* crew, viz. about midnight.

cause he conversed much in Galilee, and most of his Disciples were Galilzans. (\*) Magnam apparet fuisse consernationem quæ Petrum adegit ad tam incredibile mandacium. Vix enim quisquam Judæus erat qui Jesum de vultu non nosset, tot miraculis celebrent. Petrus sine spiritu voci Ancille cessit: cum spiritu, nec Principibus, nec Regibus cedit. Peccatum quod penitentia non deluitur, mox suo pondere ad aliud trahit. Gregor.

Sometime after, as he was going out, another *Maid* sees him, and saies to them that were there present, *This man was also with Jesus of Nazareth*. Upon this he returns back again to the fire (possibly to avoid further suspicion of himself:). Then others that stood by questioned him, and one among them directly charged him to be *one of them*; he again *denies* it, and that with an *oath*, (\*) *Matth. 26. 72*. About an hour after (which space of time *Caiaphas* and the *Sanhedrin* took up in examining our Saviour) one of those there present said to the company, Surely *this man is one of Jesus Disciples*, for he is a *Galilean*, and his speech bewrayeth him, (b) *Luk. 22. 59*. Hereupon others that stood by, charged him directly therewith, *Matth. 26. 73. Mark 14. 70*. At last a kinsman of *Malchus* (whose ear Peter had but a little before cut off) challenges him, and particularly asks him, *whether he did not see him in the Garden* (\*) *with Jesus*? *Joh. 18. 26*. Peter being so hotly charged, and apprehending himself now to be in great danger if he did not clear himself; he not only *denies* it, and that with an *oath*, but began to *curse* and *ban* himself if it were so. Whilst he spake, the *Cock* crew the *second time*, about the morning watch (c). The *Council* now rising, and they bringing Jesus

Peters Denial of his Master.

(\*) Interdum stans, interdum sedens; incertus quid ageret, quem habitum præferret.

(a) He was so called, be-

(\*) Ubi negavit Jesum Petrus? in prætorio Judæorum, in societate impiorum, ubi difficilis innocentia. Ambrosius, in loc.

(b) It seems there was some plain difference between the Galilzans and other Jews, in their manner of speaking or pronouncing, by which the one was known from the other. See *Judg. 12. 6*.

(\*) Petrus sentiebat valde se premi memoracione torti, & metuere ne violatæ pietatis reus ageretur.

(c) Those Evangelists that say only [before the Cock crew] must be understood to speak of this latter, which is properly called Gallicinium, or Cock crowing: of which *Matth. 26. 75*.

Surgite: jam pueris vendet jentacula Pistor,  
Cristatque sonant undique lucis aves.

(d) Respexit  
Petrus divi-  
næ scilicet  
miserationis

intuitu: cor tetigit, & interiore sua gratia viderat. August. de gratia Christi, cap. 45. O bonitatem (exclamat Theophylactus) etiam cum negaretur, non neglexit Discipuli salutem! Neque enim fieri poterat, inquit Hieronymus, ut in negationis tenebris permaneret, quem lux mundi respexerat. Quos Jesus respicit, plorant delictum. Quare exclamat Ambrosius *Jesu! benes respice, & nos videndo corrige: si respicis lapsi stabunt, stetitque culpa solvitur.* (e) Tum enorme peccatum non erat penitentia perfundiora expiandum. *Jansen.* Majora crimina majoribus abluuntur fletibus. *Ambros.* Repentance after conversion, *Hierom* calls secundam post naufragium Fabulam. *Peccasse non damnat; non penitere, hoc damnat. Luther.* Petrus sic Dominum ut hoc modo laberetur Petrus duas maxime ob causas. 1. Ut diceret quam esset fragilis ac proinde non amplius de suis viribus præsumeret. 2. Ut ovium infirmiorum facile miseretur nec eas severius tractaret delinquentes. Vide Brugens. in loc.

**Math. 26. 69.** Now Peter sat without in the Palace: and a Damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying, I know not what thou sayest.

71. And when he was gone out into the Porch, another Maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, I do not know the man.

73. (2) And after a while came unto him, they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the Cock crew.

75. And Peter remembered the words of Jesus, which said unto him, Before the Cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

**Mark 14. 66.** And as Peter was beneath in the Palace, there cometh one of the Maids of the High Priest.

67. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the Porch, and the Cock crew.

69. And a Maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again. And a little after, they that stood by said again to Peter: Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

72. And the second time the Cock crew: and Peter called to mind the word that Jesus said unto him, Before the Cock crew twice, thou shalt deny me thrice. And when he thought thereon, he wept.

**Luke 22. 54.** Then took they him, and led him, and brought him into the High Priests house, and Peter followed afar off.

55. And when they had kindled a fire in the middle of the Hall, and were set down together, Peter sat down among them.

56. But a certain Maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57. And he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59. And about the space of one hour after, another confidently affirmed, saying,

saying. Of a truth this fellow also was with him: for he is a Galilean.

60. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the Cock crew.

61. And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the Cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

John 18. 15. And Simon Peter followed Jesus, and so did another Disciple: that Disciple was known unto the High Priest, and went in with Jesus into the Palace of the High Priest.

16. But Peter stood at the door without. Then went out that other Disciple which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the Damsel that kept the door unto Peter, Art not thou also one of this mans Disciples? He saith, I am not.

18. And the Servants and Officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

25. And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his Disciples? He denied it, and said, I am not.

26. One of the Servants of the High Priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the Garden with him.

27. Peter then denied again, and immediately the Cock crew.

## SECT. XII.

**W**E have seen the result of the *night-Council*. Now follows the Council held in the *morning*. As soon as it was day, the *Elders* of the people, and *Chief Priests* and *Scribes* had Jesus a second time brought into the Council, (\*) and there question him anew, *Whether he were the Messiah or not*: It seems they intended to try whether he would stand to what he had before said. He answers, that *if he should tell them, they would not believe him*; and if he should demonstrate to them by never so convincing arguments, that he was the *Messiah*, they would neither be *convinced* thereby, nor *release* him. However, the time was coming, when they should find it true to their cost; for within a while he should be *exalted to the right hand of his Father*, and then he should execute judgement and vengeance upon them. Upon this they ask him, *Art thou the Son of God?* He answered that *he was*. They hereupon judge him a *blasphemer* again out of his own mouth, and *deserving to die*. And so they resolve to deliver him up to the *Roman Power*, and accordingly lead him away *bound to Pilate*, the present Governour and Procurator of *Judea*, under *Tiberius* the Roman Emperour.

Christs Arraignment before the Sanhedrim in the morning. Friday. (\*) See Psal. 2. 2.

Matth. 27. 1. When the morning was come, all the Chief Priests and Elders of the people, took counsel against Jesus to put him to death.

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the Governour.



**Mark 15. 1.** And straightway in the morning the Chief Priests held a consultation with the Elders and Scribes, and the whole Council, and bound Jesus, and carried him away, and delivered him to *Pilate*.

**Luke 22. 66.** And as soon as it was day, the Elders of the people, and the Chief Priests, and the Scribes came together, and led him into their Council,

67. Saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe.

68. (a) And if I also ask you, you will not answer me, nor let me go.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71. And they said, What need we any further witness? for we our selves have heard of his own mouth.

(a) *ἰδοὺ ἐγὼ ἰσχυρίζομαι* si qua argumenta proponam quibus me Christum probem. Argumentari enim Hebraei non minus

quam Graeci solebant interrogando. Recte autem dicit Christus non responduros: sciebat enim hoc illis propositum non ut se rationibus revincerent, sed ut opprimerent auctoritate: Sed & antehac ejusdem consensu Senatores interrogati siluerant, Luc. 20. 7. 17. 44. *Grot.*

### SECT. XIII.

**His Arraignment before Pilate.**

**T**HE Chief Priests and Elders now bring Jesus early in the morning bound to *Pontius Pilate* the Governour, but would not go into his house themselves (the house of a

Gentile) but stayed without, lest they should be defiled, (a) and so made unfit to eat the Passover that night, *Joh. 18. 28.*

(a) Observe the hypocrisy of these Jews: They make nothing to accuse and seek the life of a just and innocent person, and yet are very strict in an outward Ceremony.

*Pilate* therefore coming forth unto

them, to the gate of his Palace, and Jesus being presented before him, he asks the Jews, what accusation they had brought against him. They replied, that if he had not been a *Malefactor*, they would not have brought him before him, *Joh. 18. 29, 30.* Then they accused him of three things. 1. That he perverted the Nation. 2. That he forbade to pay Tribute to Caesar. 3. That he said, that he himself is Christ a King, *Luke 23. 1, 2.* For the first, how far was Christ from perverting the Nation, or seducing them by any false Doctrine, who strove to bring them to repentance, and to believe in himself the true Messiah, that they might be saved. For the second; he bade them render to Caesar the things that were Caesars, *Mark 12. 17.* For the third; he was so far from affecting a temporal Kingdom (though they themselves expected a Messiah that should be a temporal King) that when the people would have made him King, he utterly refused it, *Joh. 6. 15.* So that their accusations being apparently false, deserved no answer, and accordingly our Saviour makes none to their charge. Hereupon *Pilate* said to him, Hearest thou not how many things they object against thee? But still he was silent. *Pilate* wonders at his strange meekness and patience, that being accused of such matters as touched his life, yet he was so far from fearing death, that he was silent, and said not a word to clear



clear himself. So willing and ready was our Saviour to suffer death for our Redemption, (b) *Matth.* 27. 12, 13, 14. (b) Si multum  
(ut poterat)  
voluisset se

purgare, visus esset mortem velle effugere. Accusationem suam Dominus tacendo non firmat, sed despicit non repellendo. August. Jesus nihil respondere voluit, ne crimen diluens à Præfide demitteretur & crucis utilitas differeretur. Hieron.

Then said *Pilate*, take him, and judge him according to your own Law. They reply, *It is not lawful for us to put any man to death*, *Joh.* 18. 31, 32. For now was the *Scepter departed from Judah*, according to that Prophecy, *Gen.* 49. 10. And the Jews had no power absolutely to condemn any man, and put him to death, though for capital crimes; but this power was reserved by the Roman Emperour to his own *Deputy* or *President*: and their wanting this power contributed to the fulfilling of what Christ prophesied before of his own death, *Matth.* 20. 19. *Joh.* 12. 32. Namely, that he should be delivered to the Gentiles, and should be crucified, which was not a Jewish, but a Roman punishment.

Upon this, *Pilate* resolved to examine the matter himself; and apprehending (as it seems) the first of their accusations, to be a business concerning their Law, he would not meddle with it. The second he either believed not, or accounted it comprehended in the third. Therefore entring into the Judgement Hall, he takes Jesus, and examines him, whether he were the King of the Jews, or no? Our Saviour desires (before he answers) to know whether he asked that question for his own satisfaction, (c) or as a crime

laid to his charge by the Jews? *Pilate* answers, that he was no Jew, nor acquainted with what they (out of their Books and Prophecies) did expect and

(c) Q. d. compertumne tibi est aliquid quod me imperii turbati suspectum faceret? Quod si tibi nihil tale compertum est, sed ali hoc suggererunt, vide ne voce ambigua fallaris.

promise to themselves; but his own Nation, and their Church-Rulers had accused him before him; and therefore he demands what he had done, that might so incense them against him.

Upon this our Saviour tells *Pilate* of what nature (d) and quality his Kingdom was, namely, not of this world; for then he should engage his followers and servants to fight in his cause and quarrel,

(d) Q. d. Regnum à Prophetis promissum quod mihi vindictæ statum imperii Romani non lædit, non est enim indolis mundanæ.

(e) and in a military manner to assist him as their King, and to defend him from

(e) Whereas he reproved Peter for such an attempt, *Joh.* 18. 11.

being delivered into the power of the Jews his adversaries:

But he pretended not to any such earthly Kingdom. *Pilate* then asks him directly whether he were a King? Our Saviour answers, *Thou sayest that I am a King, and it is so indeed as thou sayest.* I am a King, and the King of the Jews, but not a temporal King to rule over them after the manner of earthly Kings, with temporal power, and worldly pomp and splendour: But I am the true *Messias*, and consequently a spiritual

(f) King to rule and govern not only the Jews, but my whole

(f) Thus he made that good confession before *Pilate* mentioned, *1 Tim.* 6, 13.

whole Church (collected both of Jews or Gentiles) after a spiritual manner. And to this end was I born, and for this cause came I into the world, that I should bear witness to the Truth; and to this truth among others, that I am a

(f) Huic quod de Regno suo respondit Jesus, admodum est conveniens quod ejus cognatos respondisse Cæsari Domitiano legere est apud Eusebium. Hist. Eccles. lib. 3. cap. 15. *ὅτι ἡ αὐτοῦ βασιλεία, ἡ πομπὴ καὶ ἡ ἐπὶ τῶν ἐθνῶν ἐξουσία;* *καὶ ἡ ἀρχὴ τῶν πνευματικῶν.* Quod ejus Regnum non esset mundanum, aut terreste, sed Cœleste & Angelicum.

King, (g) over my Church, to order the affairs thereof, and so to publish that decree of my Father recorded, *Psal. 2. 6, 7, 8. I have set my King upon my holy Hill of Sion, &c.* [See *Zach. 9. 9. Isa. 9. 6. Luk. 1. 31, 32.*] And all who are of the Truth, or born of God, and begotten by the

Word of Truth, and Love the Truth, and do not delight in Lies, will bear me, and embrace my Doctrine and Testimony.

Pilate asks him, *what he meant by the Truth?* But then suddenly recollecting, that it did not belong to him as a Judge to inquire into such matters, he would not stay for an answer, but bringing Jesus out to the gate again where the Jews stood, he professeth he found no fault in him at all, *Joh. 18. from 33, to 39.*

The Jews hearing this, were the more enraged, and said, that he stirred up the people, teaching and publishing his Doctrine through all *Jury*, even from *Galilee*, to that very place. Pilate hearing of *Galilee*, asked him, if he were a *Galilean*? And understanding that he belonged to *Herod's* jurisdiction, he sent him to *Herod* (h) (who was now at *Jerusalem*, being come up at this time to the Feast) and the rather (as 'tis probable) because he supposed *Herod*; by reason of his knowledge in the Jewish Religion, was fitter for the cognizance of this case, and possibly he was desirous to oblige him by this action (so full of respect to him) and so to remove those old heart-burnings and unkindnesses that had been between them.

(h) This was *Herod, Antipas* Tetrarch of *Galilee*, Son of *Herod the Great*, who took *Herodias* his Brother *Philip's* Wife away from him, whom our Saviour before called *Fox*. He was Uncle to *Herod Agrippa*, who slew *James*, and cast *Peter* into prison, and great Uncle unto *Agrippa* before whom *Paul* appeared, *Act. 26.*

He is brought before our Saviour sees the Monster that had murdered his fore-  
 fore *Herod*. runner *John*, and *Herod* sees Jesus, whom he had desired of

(\*) *ἐξ ἰαυῆ* ] pro-*en* *ωλλῆ* scil. *Χρίστου*. *Pisc.*

(i) Cum miraculum omne excedat naturæ vim, grande aliquid esse convenit, cujus gratiâ illud fiat. Deus enim non ira prodigus est potentæ suæ, ut eam inservire cupiat humanæ curiositati.

a long time (\*) out of curiosity to see, and now hoped he should have seen some miracle wrought by him (i). But our Saviour would not vouchsafe so much as any word either to him or the Chief Priests that vehemently accused him

before him. We have seen Sect. 38. of chap. 5. that Christ's life was in danger by *Herod* once before, *Luk. 13. 31.* Yet now, when he hath him in his hands, he lets him go. Only he first abuses him, and mocks (\*) him, and arraies him in a gorgeous Robe like a mock-King, and be, and his Officers, and

(\*) *ἐκείνους* illudens ei ut homini fatuo; hæc portio est Christi & Christianorum apud id genus homines. *Grot.*

Attendants

*Attendants* set him at naught, and deride him, and thus treated and handled, he sends him back to *Pilate*; and so both the Governours were that same day made friends (*k*).

(*k*) Simultas  
ca videtur in-  
de orta, quod  
Pilarus invo-

lasset in quædam, quæ ad Herodis jurisdictionem pertinerent: Et fortasse quod Galilæorum sanguinem cum Sacrificiis eorum miscuisset, ut est Luc. 13. *Pilia inter se discordia adversus virtutem facile conspirant. Amicitia maledicta quæ in Christo persequendo coalescit: Impia pax, quam conglutinat Dei injuria.*

**Matth. 27. 11.** And Jesus stood before the Governour, and the Governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12. And when he was accused of the Chief Priests and Elders, he answered nothing.

13. Then saith *Pilate* unto him, Hearest thou not how many things they witness against thee?

24. And he answered him to never a word, inasmuch that the Governour marvelled greatly.

**Luke 23. 1.** And the whole multitude of them arose, and led him unto *Pilate*.

2. And they began to accuse him, saying, We found this fellow perverting the Nation, and forbidding to give tribute to *Cesar*, saying, That he himself is Christ a King.

3. And *Pilate* asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.

4. Then said *Pilate* to the Chief Priests, and to the people, I find no fault in this man.

5. And they were the more fierce, saying, He stirreth up the people, teaching thorowout all *Jury*, beginning from *Galilee* to this place.

6. When *Pilate* heard of *Galilee*, he asked whether the man were a *Galilean*.

7. And as soon as he knew that he belonged unto *Herod's* jurisdiction, he sent him to *Herod*, who himself was also at *Jerusalem* at that time.

8. And when *Herod* saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words, but he answered him nothing.

10. And the Chief Priests and Scribes stood, and vehemently accused him.

11. And *Herod* with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pilate*.

12. And the same day *Pilate* and *Herod* were made friends together, for before they were at enmity between themselves.

**Mark 15. 2.** And *Pilate* asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

3. And the Chief Priests accused him of many things: but he answered nothing.

4. And *Pilate* asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5. But Jesus yet answered nothing: so that *Pilate* marvelled.

**John 18. 28.** Then led they Jesus from *Caiaphas*, unto the Hall of Judgement: and it was early, and they themselves went not into the Judgement Hall, lest they should be defiled: but that they might eat the Passover.

29. *Pilate* then went out unto them, and said, What accusation bring you against this man?

Hh

30. They

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
31. Then said Pilate unto them, Take ye him, and judge him according to your Law. The Jews therefore said unto him, It is not lawful for us to put any man to death :
32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
33. Then Pilate entered into the Judgement Hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
34. Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?
35. Pilate answered, Am I a Jew? thine own Nation, and the Chief Priests have delivered thee unto me, what hast thou done?
36. Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence.
37. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.
38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

## SECT. XIV.

He is brought back to Pilate again, and at last by him condemned.

(\*) Tanquam qui averat populum à Romani imperii reverentia.

(a) Pilate te ipsum audi: si innocens est Christus, cur non absolvis?

si flagris cædendum Judices, cur innocentem illum pronuncias? At tali exitu terminari solent consilia illorum Judicum cum affectuum imperii patiuntur se abripi, ac magis homines quam Deum, & conscientiam Deum, & conscientiam suam, reverentur.

(b) As for this custom, it appears to have been invented by them in their declining times to honour their Feast of the Paschever, and to be a memorial of their Redemption from Egypt. It was sinful in them to devise any thing relating to their sacred solemnities, and to dispense with the Law of God, which required that Malefactors deserving death, should not be spared, Deuter. 19. 13. Exod. 23. 3. Consuetudo sine veritate, vetustas erroris est, Cyprian. Epist. ad Pomp. Et Epist. 63. ad Cæcilium, he saies, we must not so much attend or regard what such or such have done before us, as what Christ (who is before all) did and appointed to be done. For we are not to follow the customs of men, but the truths of God. Viri eruditi proferunt hoc potius Festo quam alio dimissum fuisse captivum; ut educti olim ex captivitate Egyptiaca populi monumentum esset. De Dies. Puto ab Augusto hanc gratiam concessam populo Judaico. Sic Christiani Imperatores Valentinianus, Theodosius, Arcadius generali Lege Judicibus mandarunt ut primo die Paschali omnium in carcere clausorum, nisi ob certa crimina quæ Lex enumerat, vincula dissolverentur. Grot.

the



the better to accomplish it, he matches him with *Barrabas* a notorious Malefactor, who for insurrection and murder was (with his complices) cast into prison; and giving them their choice of these two, he supposed they would have been willing he should rather have released *Jesus* (as angry as they were with him) than *Barabbas*, and so leaves it to them, which of these two they would chuse.

Then inquiring what their vote was concerning that matter, the Jews (by the perswasion of the Priests) are all for *Barabbas*: He puts it to the vote again, they are still the same, crying out, *Not this man, but Barabbas*. [See *Act.* 3. 13, 14.] He tries them a *third time*, and pleads the innocency of *Jesus*, and declares, that *he found no crime in him*. They were then more instant with loud cries to have him crucified, *Luk.* 23. 23.

When *Pilate* saw that all this would not do, he resolved to have him soundly scourged, supposing by that lesser punishment to have pacified the rage of the Jews, and so to have delivered him from the greater.

Hereupon the Souldiers lead him into the common Hall,

(c) and when they had stripped him, they cruelly scourged him. Then they put upon him a *Scarlet Robe*, (d) and platted a *Crown of Thorns*, and put it on his head, and put a *Reed* for a Scepter into his right hand, and bowing the knee in derision worshipped him, saying, *Hail King of the Jews*: Then they spate upon him, and smote him with a Reed or Cane. When he had been thus cruelly used, *Pilate* goes out to them again, and tells them, he had brought him forth to them again, that they might know, *he found no fault in him*, and therefore could not condemn him. However, he would let them see what he had done to him to gratifie them, and move them to pity. Then came *Jesus* forth wearing the *Crown of Thorns*, and the *Robe*: Upon which *Pilate* said unto them, *Behold the man*: As if he should have said, *You see how miserably he hath been beaten, and shamefully vilified; and therefore if there be any pity or compassion in you, you will now relent toward him, and be satisfied with what he hath suffered, and not desire to have him put to death*. But when the Chief Priests and Officers saw him, they cried out importunately, *Crucifie him, Crucifie him*. *Pilate* said unto them, *Take ye him your selves, and crucifie him, for I (for my part) find no fault in him*. The Jews answered, that he ought to die by their Law, as a blasphemour [Levit. 24. 16.] because he made himself the Son of God; whereas he did not make himself so, or only pretend to be so, but indeed was so, viz. the eternal Son of God. When *Pilate* heard that,

(c) Though *Matthew* and *Mark* do mention this part of our Saviours suffering after *Pilate* had pronounced sentence upon him, yet it may appear out of *Job.* 19. that these things were done before, and they were mentioned by those Evangelists only by way of recapitulation after the sentence, that they might not interrupt the story of *Pilates* proceeding to condemn our Saviour.

(d) Some think it was some Captains or Souldiers Coat of a red colour: for the word *κλαυδι* used by *Matthew*, doth properly signifie a Souldiers Coat. Vide *Casaub.* contr. Baron 603. Quod ad colorem attinet credo proprie fuisse vestem coccineam, sed pro ea dici purpuream, quia vulgo saepe confunduntur; idque propterea, quod Tyria purpuria proxime à coccio colore abesset. Voss. Purpurea Vestis olim fuit Reg. & Majestatis insigne. Occulto igitur Dei consilio factum est ut milites hoc Christo injicerent: ipsi equidem ludibrium interpretabantur, sed nescientes perhibebant Christo testimonium, quem Regem esse volebat Pater Caelstis. Freid. lib.

(e) The Pa-  
gans thought  
that their  
Idol-gods did  
descend in  
humane  
shapes, as  
Act. 14. 11.

he was the more afraid, not knowing but that Christ might be some *divine* and *extraordinary person*, (e) and having already cruelly used him, if he should now condemn him, he might rashly draw down *divine vengeance* on his own head.

Therefore taking him into his Judgement Hall again, he examines him afresh, asking him, *Whence art thou?* What is thy *Original* or *Parentage*? Christ being unwilling to obstruct his own sufferings; or to discover *that* which might deter him from proceeding against him, gave him no answer.

Nihil æqui expectari poterat ab eo qui verberari in gratiam plebis iratæ jussit cum quem noverat, & ferebatur innocentem. Tum verò quantum satis est jam antea dixerat Jesus.

*Pilate* offended at this, saies to him, *Speakest thou not to me, who have power to crucifie thee, or to absolve thee?* Our Saviour answers, that he had no power against him to inflict any punishment on

him, were it not that his Father had in his great wisdom, and divine counsel, and for glorious ends, permitted it so to be. And though it was so, yet it was a great aggravation of the sin of *Judas* and the Jews, to deliver him (not only an innocent person, but even the Son of God) into his hands; and therefore, though he would sin heinously in employing his power to crucifie him, yet their sin would be greater, who put him into his power, seeing they had means to know better than he, and so sinned against more light.

This speech of our Saviour so wrought upon *Pilate*, that he now sought more earnestly to release him than before.

(f) Accusatio Christi duplex fuit: Prior blasphemiz, quia se filium Dei dixisset. Hinc dignus morte à Judæis judicatus. Altera, læsæ majestatis, quia se Regem fecisset.

But the Jews cryed out, *If thou lettest this man go, thou art not Cæsars friend* (f). *Pilate* hearing them say so, durst stand out no longer, fearing possibly if he let Jesus

go, they would accuse him to *Tiberius* the Emperour: as not true and faithful to him. He therefore now goes, and sits upon another Tribunal in open view (possibly some place before the Palace, where he used to set in judgement, (\*) and pronounce sentence called by the Jews *Gabbatha*) and has Jesus brought before him in his *Scarlet Robe*, and *Thorny* (\*) *Crown*; and though he intended to condemn him, yet he resolved to shew that he did it very *unwillingly*. Being thus set in judgement, he first presents Christ to the Jews, as their King, saying, *Behold your King*. But they scornfully refused him, crying out, *Away with him, away with him, crucifie him* (g). He urgeth again, how unmeet it was they should desire him to *crucifie their King*. But they utterly rejected him, saying, *We have no King but Cæsar*.

(\*) Mos erat Romanorum Præsidum non pronunciare nisi pro tribunali, qui locus & jus dicitur.

(\*) Maledictio in spinis cepit, Gen. 3. 18. in spinis desit. Liliū in medio spinarum, Cant. 2. 2.

(g) See Act.

3. 13, 14. Tales sunt illi clamores populi apud Tertullianum, *Christianos ad Leones: Christianos ad Bestias. Crucem Christo optant, quia id ignominiosum erat supplicium.*

(h) Notarione dignum est neminem in tota passione pro liberatione Domini locutum esse præter duos Gentiles Pilatum & uxorem ejus, *Jans.* (\*) A Deo patefacta ei per insomnium Christi innocentia, fortè & orala quæ Pilatum ex injusta condemnatione manebant.

many

many things in her dream concerning him, Matth. 27. 19!

Pilate perceiving that notwithstanding all that was said in the behalf of Jesus, yet the Jews were nothing moved thereby, but rather further enraged, insomuch that they were ready to fall into a tumult, he took water, and washed his hands (i) before them all, saying, *I am innocent (k) of the blood of this just person, see you to it.* The Jews cried out, *His blood be on us and on our children (\*)*. Then willing to content the multitude, he released unto them *Barabbas*, and gave sentence (l) upon Jesus, *that it should be as they required*, [Luk. 23. 24.] and delivered him over to their will to be crucified, having before (as we have seen) miserably scourged him.

(i) See Deut. 21. 6, 7, 8, and Psal. 26. 6.  
(k) Sed si hic justus quomodo tu damnando innocentem? Itaque Jesum damnando absolvis; te ipsum

purgando, condemnas. (\*) Magnis sceleribus etiam posteritatem obstringi, non Hebræorum tantum, sed & omnium propriè gentium fuit opinio. Quæ eò minus iniqua nobis videbantur si addamus potuisse posteros feriâ, ac solenni detestatione paternorum scelerum piaculo solvi. Certe Hebræis præcipitur, ut non sua tantum singuli, sed & Parentum delicta suppliciter agnoscant: quod & populi nomine facit Daniel cap. 9. & Nehemias c. 9. Grot. (l) Tacitus Annalium 15. Auctor nominis ejus, Christus, qui Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat. Hoc est in quo populo furenti contra jus & æquum & mentis suæ sententiam obsequium commodavit Pilatus. Crucem autem Christo, interrogatam tanquam seditionis auctori verissimè ab aliis notatum est: Eam enim pœnam ei crimini statuunt Romanæ Leges pro quâ nunc furem in pandectis legimus, quippè crucis usu in suppliciis per Constantinum sublato. Exempla crucifixorum seditionis crimine in ipsâ Judæâ & à Varo & à Floro habes apud Josephum. Grot.

Our Saviour being thus condemned, the Souldiers derided and mocked him at their pleasure, and then taking off the Purple Robe from him, and putting his own clothes on him, they led him out to crucifie him.

Luke 23. 13. And Pilate, when he had called together the Chief Priests, and the Rulers, and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him.

15. No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

17. For of necessity he must release one unto them at the Feast.

18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19. (Who for a certain sedition made in the City, and for murder was cast in prison.)

20. Pilate therefore willing to release Jesus, spake again to them.

21. But they cried, saying, Crucifie him, crucifie him.

22. And he said unto them the third time, Why, what evil hath he done?

I have found no cause of death in him, I will therefore chastise him, and let him go.

23. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the Chief Priests prevailed.

24. And Pilate gave sentence that it should be as they required.

25. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will.

John 18. 39. But ye have a custom, that I should release unto you one at the Passover: Will ye therefore that I release unto you the King of the Jews?

40. Then



40. Then cryed they all again, saying, Not this man, but *Barabbas*. Now *Barabbas* was a Robber.

- (a) Tunc apprehendit, cum Pilatus, & flagellavit eum [i.e. mandavit & curavit id fieri per milites suos].
- John 19. 1. (a) Then *Pilate* therefore took *Jesus*, and scourged him.
2. And the Souldiers platted a Crown of Thorns, and put it on his head, and they put on him a Purple Robe,
3. And said, Hail King of the Jews : and they smote him with their hands.
4. *Pilate* therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
5. Then came *Jesus* forth, wearing the Crown of Thorns, and the Purple Robe : and *Pilate* saith unto them, Behold the man.
6. When the Chief Priests therefore and Officers saw him, they cryed out, saying, Crucifie him, Crucifie him. *Pilate* saith unto them, Take ye him, and crucifie him : for I find no fault in him.
7. The Jews answered him, We have a Law, and by our Law he ought to die, because he made himself the Son of God.
8. When *Pilate* therefore heard that saying, he was the more afraid.
9. And went again into the Judgement Hall, and saith unto *Jesus*, Whence art thou ? but *Jesus* gave him no answer.
10. Then saith *Pilate* unto him, Speakest thou not unto me ? knowest thou not that I have power to crucifie thee, and have power to release thee ?
11. (b) *Jesus* answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee, hath the greater sin.
12. (c) And from thenceforth *Pilate* sought to release him, but the Jews cryed out, saying, If thou let this man go, thou art not *Cesar's* friend : whosoever maketh himself a King, speaketh against *Cesar*.
13. (d) When *Pilate* therefore heard that saying, he brought *Jesus* forth, and set down in the Judgement seat, in a place that is called the Pavement, but in the Hebrew *Gabbatha*.
14. (e) And it was the Preparation of the Passeover, and about the sixth hour : and he saith unto the Jews, Behold your King.
15. But they cryed out, Away with him, away with him, crucifie him. *Pilate* saith unto them, Shall I crucifie your King ? the Chief Priests answered, We have no King but *Cesar*.
16. (f) Then delivered he him therefore unto them to be crucified : and they took *Jesus*, and led him away.
- (b) ὁ παρὰ τοῦ πατρὸς καὶ τοῦ υἱοῦ  
(c) ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ  
(d) ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ  
(e) ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ  
(f) ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ
- Nam Hebraei dicere solet est facere aut moliri. Partes Imperatoris Romani sibi vindicat, qui sine ejus auctoritate vult regnare. (d) Suspiciatissimus erat Ihericus, & sub illo minima quaeque veniebant in crimen Majestatis, ut ex Tacito & Suetonio appertissimum est. Apud talem Dominum qualiscunque Provincialium accusatio adferebat periculum : cujus timori succumbens Pilatus, planè ut Caiaphas injuste agere quam pati mavult ; quod ferè est ingenium eorum qui rempublicam tractant. Græc. Hebraice Gabbatha] id est cū linguā quā Hebræi sive Judæi eo tempore utebantur pro vernaculā ; quæ Chaldaica erat mixta Hebraice illi veteri : Nos Syriacam vocamus, vid. Luc. 23. 38. Gabbatha ab Hebræo גַּבְבַּתָּה quæ altum significat, & excelsum. (e) ὅρα δὲ ὥστε ἐκτὴν] non significatur præcisè fuisse meridiem. Solet ὥστε nonnihil habere latitudinis. (f) παραδόντων αὐτὸν αὐτοῖς] non in manus tradit ; nam traditus est militibus ex more Romano ; sed Pilatus largitus est ipsum illorum odio.

Matth. 27. 15. Now at the Feast the Governour was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner called *Barabbas*.

17. Therefore when they were gathered together, *Pilate* said unto them, Whom will ye that I release unto you ? *Barabbas*, or *Jesus*, which is called Christ ?

18. For he knew that for envy they had delivered him.

19. When he was set down on the Judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream, because of him.

20. But



20. But the Chief Priests and Elders perswaded the multitude that they should ask *Barabbas*, and destroy *Jesus*.
21. The Governour answered and said unto them, Whether of the twain will ye that I release unto? They said, *Barabbas*.
22. *Pilate* saith unto them, What shall I do then with *Jesus*, which is called Christ? They all say unto him, Let him be crucified.
23. And the Governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
24. When *Pilate* saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.
25. Then answered all the people, and said, His blood be on us, and on our children.
26. Then released he *Barabbas* unto them: and when he had scourged *Jesus*, he delivered him to be crucified.
27. Then the Souldiers of the Governour took *Jesus* into the common Hall, and gathered unto him the whole band of Souldiers.
28. And they stripped him, and put on him a scarlet Robe.
29. (a) And when they had platted a Crown of Thorns, they put it upon his head, and a Reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.
30. And they spit upon him, and took the Reed, and smote him on the head.
31. And after that they had mocked him, they took the Robe from off him, and put his own rayment on him, and led him away to crucifie him.

(a) καὶ τὸ βασιλεὺς τῶν Ἰουδαίων ] Enallage nominativi pro vocativo.

¶ *Mark* 15. 6. (a) Now at that Feast he released unto them one prisoner, whomsoever they desired.

(a) κατὰ τὴν ἑορτήν, id est, ἐν ἑορτῇ. Ut

καὶ ὅρα in somnio, *Mark*, 27. 19. κατὰ τὴν ἑορτήν] Ego paraphrastice redderem, secundum naturam aut qualitatem Festi; quippe quod Pascha memoriam secum portaret relaxationis populi ex Ægypto, *Ligbif.* ἀπέλευσεν demittebat eis unum ex vinctis] h. e. demittere solebat.

7. And there was one named *Barabbas*, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.
8. And the multitude crying aloud, began to desire him to do as he had ever done unto them.
9. But *Pilate* answered them, saying, Will ye that I release unto you the King of the Jews?
10. (For he knew that the Chief Priests had delivered him for envy.)
11. But the Chief Priests moved the people, that he should rather release *Barabbas* unto them.
12. And *Pilate* answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?
13. And they cried out again, Crucifie him.
14. Then *Pilate* said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.
15. And so *Pilate* willing to content the people, released *Barabbas* unto them, and delivered *Jesus*, when he had scourged him, to be crucified.
16. And the Souldiers led him away into the Hall, called *Pretorium*, and they call together the whole band.
17. And they cloathed him with Purple, and platted a Crown of Thorns, and put it about his head.
18. And began to salute him, Hail King of the Jews.
19. And they smote him on the head with a Reed, and did spit upon him, and bowing their knees, worshipped him.
20. And when they had mocked him, they took off the Purple from him, and put his own clothes on him, and led him out to crucifie him.

SECT.

## SECT. XV.

(a) See sect.  
76. of ch. 5.

(\*) Non respicit Judas, licet conscientie stimulus actus, doluit admodum de facto: quod significatur ab Evangelistâ voce *ἡσυχία*: Vide licet quia non ad infinitam Dei misericordiam, &

Christi servatoris merita recurrit, neque ad vitæ emendationem animum appellit, verum Diaboli astu ad desperationem adigitur; Caino similis qui tantum esse peccatum suum aiebat ut nullus relinqueretur venie locus Gen. 4. Itaque ait Leo Serm. 5. de Pass. *Tam perversa impii Jude conversio fuit, ut etiam penitendo peccaret.* Et Serm. 11. *Scelerator omnibus O Jude, & infelicio extitisti, quem non penitentia revocavit ad Dominum, sed desperatio traxit ad laqueum.* Origines contra Celsum, *Tanta vis fuit documentorum Christi ut etiam deplorata malitia homini pudorem quendam peccandi, & ex peccato cruciatum gravem incusserint.*

(b) Typum proditoris Aethiophel fuisse etiam antiqui notant, 2 Sam. 17. 23. *ἡ ἐπιλατο τοῦ δίκου αὐτοῦ καὶ ἀπὸ τῆς ἀπὸ θανάτου.* Ergo rectè hic reddit vulgaris interpret *ἀπὸ τῆς ἀπὸ θανάτου*, & abiens Judas laqueo se suspendit. Hoc verbo non aliter utuntur Græci Scriptores. Nec aliter verba Aliani capi possunt *Σακράτης κωμωδίστου ἐν ἑλῶνι Πολιάγῳ ὃ ἀπὸ τῆς ἀπὸ θανάτου.* Socrates in scenâ derisus, videbat: Poliaeros se suspendit. Non præ hæc mortuus est, ut vulgò accipitur. Nunquam hoc verbum Græci, in aliâ notione acceptum est. *Salmas.* Aliqui reddunt vocem *ἀπὸ τῆς ἀπὸ θανάτου* passivè, scil. suffocatus aut strangulatus erat quasi non laqueo, sed mæsticiâ perisset. Non possum ego (quod liceat bonâ cum antiquitatis veniâ) non historiam hoc modo intelligere. Cum jam post projectos in Templo, prodicionis suæ nummos recederet, ad suos feversurus, raptum cum in sublime Diabolus, qui in ipso habitabat, strangulavit, ac præcipitem dedidit, ita ut ad terram allisus rumperetur medius, atque effunderentur ilia, & tam horrendo exitu egrederetur Diabolus. Consonant hæc certè optimè cum verbis Petri, Act. 1. 18. Dr. Lightfoot in loc.

(\*) Verisimile est hoc pretio potuisse emi agrum figuli, vilem illum, & credo à figulo emaciatum, nec nisi cadaveribus sepeliendis idoneum, Nempe non ex caritate nostrorum temporum æstimare oportet ea quæ antiquorum sunt

temporum. *Voss.* Exigui pretii locum fuisse oportet qui 30. siclis argenteis, non pluris licuerit. *Quare ἀγροῦ κωμωδίας* hic intelligo cum cujus uber omne ad figlina opera exhaustum fuerit ita ut nullus inde fructus sperari posset. *Grot.* (c) Argumentum à ratione legis desumptum. Verat lex stupri pretium sacris inferri, Deut. 23. 18. At apud Hebræos, cuius idolorum, stuprum, cades velut paria censentur. Damnant hic se impari Pontifices, cum in venditore id facinus execrantur, cuius ipsi emptores erant. *Grot.* (d) Nomen loco indicum ut Christostomus ait omni tubâ clarius sceleratam eorum prodidit cadem, non presentibus tantum sed & posteris; ut quoti s nominarentur, toties memoria sceleris eorum revivisceret.

Shepherd,

Shepherd, demands of the Jews his price or reward for the benefits he had conferred on them in teaching and guiding them, &c. And they wretchedly and ungratefully gave him only thirty pieces of silver, the price of the life of a servant or slave, Exod. 21. 32. God abominating this their ingratitude, commands the Prophet to cast (e) the money to the Potter (f). And accordingly the Prophet threw it into the Temple for the Potter (g). What was here figuratively represented in the time of the Prophet, was really acted, and accomplished upon the person of our Saviour, the great Shepherd of his flock, 1 Pet. 5. 4. For the Jews paid to Judas to betray him into their hands, thirty pieces of silver (which was the price of him that was valued, whom they of the children of Israel did value :) Judas being touched with remorse for this hainous fact, brought back the money, and threw it down in the Temple, and the Chief Priests gave it to the Potter for his field.

(e) Projice ad figulum ] verba quæ fieri, esse, vel agere aliquid, significant, quandoque non tam essentialiter vel actum quam ejusdem notificationem & prænuntiationem denotant: Sic Isa. 6. 10.

Obesum fac cor populi istius: h. e. vaticinare fore ut cor eorum sit obesum. Glass. (f) Totum oraculum apud Prophetam revera est figuratum & typicum quod vero olim in typo factum fuit figuratè, hoc Matthæus in Christo Anitypo ostendit propriè, & literalitèr esse impletum. Parvus in loc. Hoc sciendum est veterum Prophetarum verbis uti solitos Prophetas posteriores. Ita Ezekiel multa habet verbosus ex Jeremia desumpta, ut apparet Collatis locis, Jer. 31. 29, 30. Ezek. 18. 2, 3, 4. & alibi. Imprimis autem Zacharias amat imitari locutiones Jeremiæ. Quapropter dicere solent iudæi spiritum Jeremiæ fuisse in Zachariâ. Non video igitur quid obstat quo minus & dictum hoc de triginta siclis ab Jeremiâ primitiis usurpatum, hominumque memoriâ conservatum, per Zachariam repeti Deus voluerit; quod tamen hic à Matthæo citetur primi auctoris nomine, quanquam in libris ab eo scriptis non exstat. Dictum autem hoc in eorum est genere quæ primitiis res illorum temporum significarent, ita tamen ut in Christi tempora etiam magis congruerent; quod Deus manifestum fecit singulari eventuum directione. Nam apud Zachariam sensus hic est primo intentus qualem & apud Jeremiam fuisse credibile est. Deus ut beneficia sua in populum Hebræum collata ingratis nimis accepta doceat, ait operæ in illos impensæ mercedem à se postulatam. Assignatum autem sibi à populo vile pretium, quo minima æstimari solent mancipia, triginta siclos, Exod. 21. 32. Se verò illud pretium jussisse projici in agrum aliquem in quem fragmenta siccilium projici solebant: quo facto demonstratam voluit omnem pompam ceremoniarum, (quâ impletâ egregiam se beneficiis divinis gratiam referre Hebræi existimabant) cum abesse pius animus, indignam esse quæ à se acceptaretur. Hoc verò omne sicut ad Jeremiæ, & Zachariæ tempora pertinebat, ita multo magis congruebat Christi temporibus. Atque ideo factum est divinæ providentiæ gubernatione ut quod ἀνθυποτύπων tunc erat dictum, Christi ætate, manente sensu illozant ἀνθυποτύπων, etiam secundum proprietatem verborum impleteretur. Quod genus simplificationis vaticiniorum in hac mortis Christi historiâ sæpè occurrit. Deus enim in Christo æstimatus est à Pontificibus siclis 30. cum tanti emptus est in Christum proditur; atque ea pecunia verè in agrum figulinum non tam impensa quam contemptum projecta est, facto quidem Pontificum, consilio autem divino: unde quod illi fecerunt, rectè Deo dirigenti ascribitur. Grot. (g) Et dixi ad eos] Deus derelicti à se populi causam redditurus, ostendit per egregiam figuram quantopere ipse à populo contemptus fuerit. Si bonum est in oculis vestris asserere mercedem meam] scilicet pro operâ quam impendi tamdiu vobis protegendis. Et appendunt mercedem meam triginta argenteos] vilis hæc merces significat victimas & ritus sine pietate solidâ. Et dixit Dominus ad me] viz. ad Zachariam Projice illud ad figulum] i. e. apud figulum: erat enim ibi arca in quam projiciebantur fracta Templi siccilia. Projice inquit tanquam rem nihili non pluri Deo faciendum quam fractum siccile. Et tulit triginta argenteos & projecit illos in Domum Domini ad figulum] In Hebræo est domus, sine præpositione. Subaudiri debet prope; LXX. reddunt εἰς τὸν οἶκον κυρίου, in Domum Domini. Hæc ad figulum. Ubi pro ἵνα propter figulum vel pro figulo. Parvè Zacharias Dei præcepto, sive reipsâ id factum sit, sive ἐκ ἀνάγκης. Fuit hoc tantum documentum Zachariæ ipsi. Vide Grotii annotata ad Zachariam.

Matthew calls it the Prophecy of Jeremý, because Jeremý's name stood first in the Volume of the Prophets, (b) and so came first in their way, when they were speaking of the Prophets. So that Matthew alledging a Text of Zachary, under the name of Jeremý, doth but alledge a Text out of the

(b) Cum textum Zachariæ sub nomine Jeremiæ proferat Matthæus verba è Volumine

Prophetarum citat tantum, sub istius nomine, qui primum locum tenuit in Volumine Prophetarum. Dr. Lightfoot in Hor. Hebr. Quorundam sententia est Prophetam Zachariam fuisse binominem, atque etiam Jeremiam dictum. Eamque expositionem tanquam simplicissimam & minimis difficultatibus obnoxiam, lubenter amplectimur. GOMATIUS.



Volume of the Prophets, under *his* name that stood *first* in that Volume. Thus our Saviour *Luk*, 22. 44. calls the whole *Hagiographa* (containing the *Psalms*, *Proverbs*, *Ecclesiastes*, *Canticles*, *Job*, *Ruth*, *Esther*) by the Title of the *Psalms*, because the Book of *Psalms* stood *first*, of all the Books of that *part* or *division*.

*Matth*, 27. 3. Then *Judas*, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and Elders,

4. Saying, I have sinned, in that I have betrayed the innocent blood, and they said, What is that to us? see thou to that.

5. And he cast down the pieces of silver in the Temple, and departed, and went and hanged himself.

6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought with them the Potters field, to bury strangers in.

8. Wherefore that field was called, The field of blood unto this day.

(a) *ἔλαβον*] *Syrus* & hoc verbum & quod sequitur v. 10. *ἔδωκαν* legit singulariter in primâ personâ, viz. *ἔλαβον* accepi, & *ἔδωκα* dedi non *ἔδωκαν* dederunt: & apud Prophetam ipsum, ejusdem generis verba extant; & sic planum erat quod sequitur *καὶ οὕτως συνέταξι μὴ κύριος*. Litera autem *ν* in *ἔδωκαν* videtur adjecta ab aliquo qui verbum *ἔλαβον* intellexerat, tanquam dictum in tertâ personâ plurali. Vide *Piscatorem* in loc. *ἔλαβον*, & quod sequitur *ἔδωκαν*, sumenda hic sunt indefinite sine ullâ personæ aut numeri consideratione. Factum enim notatur, non quis faciat. Apud Zachariam, ipsi Zachariæ ut id faciat, atque eo modo ingratum populi animum testatum reddat, imperatur. Hic verò Deus curavit, id ipsum per Pontifices fieri. *Γιὼς. ὃν ἠτιμήσαντο ἀπὸ τῶν Ἰσραὴλ*] h. e. *ὃς ἀπὸ τῶν Ἰσραὴλ οἰς τὸν ἀγγέλν σου κεραιέας*] i. e. ad emendum agrum à figulo. *καὶ οὕτως ἐξέμεινον κύριος*] Hoc ex superioribus Prophetæ verbis non frustra hic additum, ut intelligantur hæc omnia divini Consilii dispensationi accidisse.

10. And they gave them for the Potters field, as the Lord appointed me.)

## SECT. XVI.

**T**hey now lead forth our Saviour out of the City, to crucifie him, [See *Heb*. 13. 12.] And

1. They lay his Cross upon him, (a) (such engines of death 'tis like they had alwaies in readines) But finding that he was over-burdened with it, they compel *Simon* (b) a *Cyrenian*, whom they met in the way to bear it after him.

(a) Malefici cum ad supplicium educuntur, quique effert suam crucem. Vide *Casaub. contra Baron. pag. 622*. Possibly the person that was to be crucified had one end of the Cross laid on his shoulder, and the other he dragged on the ground. *Plautus*. Credo ego istuc extemplo tibi esse eundum actum extra urbem discessis manibus Patibulum cum habebis. (b) This *Simon* was Father of *Alexander* and *Rufus*, who 'tis like were Christians of some note, at the time when the Evangelist wrote this Gospel. See *Rom*. 16. 13.

2. There were two Thieves led with him to be crucified (who 'tis like were sometime before condemned) that so his innocence might be the more obscured; by the company of such malefactors, (c) and that the Scripture might be fulfilled, *Isa*. 53. 12. -- He was numbered with the transgressors.

(c) 'Tis probable that these being arraigned and condemned to this kind of death before, the Jews took occasion to sollicite *Pilate*, that they might now be executed at the same time with our Saviour, that the world might believe that he was such a notorious offender as they were. Ut participatio supplicii participem quoque cum prædicaret maleficio. *Enthym*. Receptum fuit apud Judæos in propinquo trium solænnium Fæstorum maleficos supplicio afficere, ut totus populus eorum poenis erudiretur, quod notat *Fagius* ad *Deut*. 17. 12, 13.

3. There





malefactors, one on his right hand, the other on his left. And being thus nailed to the Cross, he prayed, saying, *Father*

(\*) *πατερ ἄφες αὐτοῖς*] Quod dicto monuerat Christus *orandum* *ὡς τὸν πατέρα* *δὲ τὸν ἡμῶν*, id factum nunc præstat. Illud verò interpretandum ex simili oratione Stephani *μὴ σίνῃς αὐτοῖς τὴν ἀμαρτίαν τούτων*. Ne imputa scilicet in hoc ut penitentiam illis præcludas festinato exitio aut plenissimā obdurat. one. Itaque videre est multos eorum hac Christi deprecatione sublevatos, cum intellexissent postea Christi causam Deo probatam, adductos ad seriam facinoris sui detestationem. Alia longè eorum causa est, qui à vigilibus mendacium nummis redemerunt, aut Apostolis interdixerunt ne ederent cœlestis potentie signa. Pro iis qui cognita Dei opera Diabolo ascribebant Christum similia precatum non legimus. Et cum Johannes vetat orari *pro delinquentibus ad mortem* eos intelligit qui cognitam jam veritatem certo animi proposito oppugnant, aut monita Ecclesiæ contumaciter spernunt. *Grot.*

*forgive them, they know not what they do.* (\*) Luk. 23. 33, 34. This punishment of *crucifixion*, was 1. A vile and shameful kind of punishment. For they crucified them naked, excepting only those parts of the body, which for decency were covered (*Vid. Gerard. Harm. de Pass. pag. 624.*) and they that thus suffered were usually reproached by the spectators. And our Saviour, as the Apostle saies, *Heb. 12. 2.* not only endured the *Cross*, but the *shame* of it also. 2. It was counted an execrable and an accursed kind of death, especially among the Jews, to be hanged on a tree, as appears, *Deut. 21. 23.* For it was usually the punishment of such as had by some *notorious wickedness* provoked God

to pour out his wrath upon the whole Land, and so were hanged up to appease his wrath; as we may see in those instances, *Numb. 25. 4.* and *2 Sam. 21. 6.* And those that were put to this kind of death, were accounted *execrable and accursed wretches*, that did defile the earth with treading on it, and would (as it were) pollute the air while they remained above ground. 3. It was a very painful and grievous kind of punishment: It was *lenta & producta mors*, no speedy, but a lingering languishing death. Now it was requisite our Saviour should suffer this kind of punishment. 1. That the *Types* and *Figures* in the Old Testament, which did foreshew this, might be fulfilled in him. As particularly that of the *Brazen Serpent*, *Numb. 21. 8.* compared with *Job. 3. 14.* 2. That that Prophecy, *Psal. 22. 16.* might be fulfilled, *They have pierced my hands and my feet.* 3. To shew that he voluntarily became *a curse for us*, and did take upon him the *curse* and *punishment* due to us for our sins, that by bearing it, he might deliver us from the same. See *Gal. 3. 13.* *1 Pet. 2. 24.* *Heb. 9. 26, 28.*

(L) Latino sermone scripta hæc *titra* ob Majestatem Imperii: *Hebræo* ob locum ubi supplicium sumebatur: *Græco* ob maximam turbam Hellenistarum quæ ad Pascha convenerat. Christus enim ille erat cui cedere debebat Religio Judaica, eruditio Græca, robur Latinum, *Grot.*

(\*) Brevibus verbis causa supplicii indicari solebat scripto, aut præconis voce: scripto ut apud Suetonium, *Impie locutus Parnularius*: Apud Eusebium *ὁ δὲ ἐπὶ τῇ ἁγίᾳ & Χριστιανῶς*.

6. Pilate caused a *superscription* (g) to be written in *Hebrew*, *Greek* and *Latin*, and to be put over his head on the Cross, *This is Jesus of Nazareth, King of the Jews*, that so the people of several Nations, that came to the Feast at this time, might read and understand it. For it was a custom among the *Romans*, to put a *title* or *superscription* (\*) upon the Crosses on which malefactors suffered, containing their *crimes*, and the *cause* of their death,

for the clearing of justice, and shaming the person condemned. The Chief Priests disliking *this superscription*, requested Pilate

to

to alter it. But the Providence of God over-ruling him, he would not gratifie them therein; and so was unawares an instrument (b) and means of publishing the Truth to all that did read this Title, or hear of it; and what was intended to brand our Saviour with the crime of usurping an earthly Kingdom, really tended to his glory and honour. For hereby *he was proclaimed the true Messias, and spiritual King* of the Jews, yea of the whole Church, notwithstanding the malicious endeavours of the Chief Priests to hinder it.

(b) See a like instance in *Basim*, Num. 23. 34. and *Caiphas*, Joh. 11. 50.

7. Not long after he was fastened to the Cross (*viz.* about *high-noon*) a great and wonderful *darkness* began, and spread it self over all the Land of *Judea*, and far beyond, even over other parts, (i) such as is usual in a great *Eclipse*, and continued till three of the clock in the afternoon. Now this was no *natural darkness*, caused by any natural or ordinary Eclipse of the Sun, that is by the interposition of the dark body of the Moon, between the Sun and the Earth: For falling out at the time of the Passover, (*viz.* on the fifteenth day of the month) the *Moon* was then at the *full*, and *opposite* to the Sun, whereas the Sun is never eclipsed in the course of nature, but in the *new* of the Moon; seeing then only the Sun and Moon are in conjunction, as they must alwaies be in an eclipse of the Sun. The Sun therefore was now darkened (k) *miraculously* by the supernatural and immediate power of God, restraining its beams and radiation. And so that was fulfilled which we find recorded, *Amos 8. 9.* (though spoken there to another purpose) *And it shall come to pass in that day, saith the Lord God, that I will cause the Sun to go down at noon, and will darken the Earth in the clear day* (l).

(i) *Apollonius* and *Dionysius* the *Areopagite* are reported to have seen this wonderful Eclipse in *Egypt*, and that *Dionysius* should say, *ἢ τὸ θεῶν πάσχει ἢ τὸ ἀνθρώπων συμπαθεῖ*, Either the Deity suffereth, or hath sympathy with that which suffereth. *Lucianus Martyr* Presbyter *Antiochenus*, provocans *Ethnicos* ad suos ipsorum annales apud *Euseb.* lib. 9. *Histor. Eccles.* cap. 6. ait *Requiritur in annalibus vestris, invenietur, temporibus Pilati, Christo patiente, fugato sole, interruptum tenebris diem.*

(k) Fuit hoc gravissimum testimonium Divinitatis in summâ ejus infirmitate exhibitum, per quod Creator contu-

melia affecto, creatura quodammodo irascebatur sceleratis. *Cyril.* lib. 2. ad *Reginas*. Apud omnes populos receptum erat ut crederent talibus ostentis scelus aliquid insigne patratum indicari. Non potuit creatura ferre injuriam Creatoris, unde Sol retraxit radios suos ne videret impiorum facinora. *Chryso.* (l) Quæ olim impleta erant in sensu metaphorico, ea nunc implebantur etiam sensu proprio.

8. They divided his garments into *four* parts, to every Souldier that was employed in the execution, a *part*. And for his *seamless Coat* (which being woven or knit, was not fit to be divided) they cast lots whose it should be, as was foretold, *Psal. 22. 18.* *They part my garments among them, and cast lots upon my vesture* (m).

(m) Deo scilicet ita dirigente ut quod *David* de se

dixerat figuratè, in Christo secundum exactissimam proprietatem impleteretur. Dixit hoc *David* de se proverbia literè ut indicaret mimicos lætatos suis spoliis. At Dei providentiâ factum est, ut hæc & alia ejusmodi in Christo impleverentur perfectiùs.

9. They that passed by *reviled* him, and *railed* on him, wagging their heads [see *Psal. 44. 14. Psal. 35. 21, 25. Ezek. 25. 3.*] and saying, *O thou that destroyest the Temple, and buildest it again in three daies, save thy self if thou be the son of God, come*



(n) Quasi se  
filium Dei de-  
clarare debue-  
runt descendendo de Cruce,  
& non potius  
manendo in  
ea donec no-  
reretur, & po-  
stea resurgendo  
de sepulchro; quod  
impletur erat illud O-  
seæ 13. *Ero  
mortuus tui O-  
moris.*

(o) i.e. quem  
Deus præteri-  
tis ceteris ho-  
minibus hoc  
favore com-  
plexus est ut  
ipsius designa-  
ret Messiam.  
*Bræ. Dei ele-  
tus* Epitheton  
Messiæ sump-  
tum ex Isaïæ  
42. 1. *Ecce E-  
lektus meus, &c.*

(p) Matthew and Mark in saying that the Thieves reviled him, do speak figuratively; by the figure syllepsis (as Heron observeth) attributing that to the Thieves, which is to be understood but of one of them. And possibly they spake thus indefinitely, to shew that our Saviour was mocked and reproached by all sorts of persons, viz. by those that possessed by, by the Rulers, the Soldiers, and by the Thieves.

(\*) Nova atq; insolita quædam divina virtutis efficacia in exemplum omnibus seculis memorabile latronem hunc ad credendam rem à sensibus remotissimam excitavit; ita ut in ipso imagine quædam eluceat extraordinariæ illius, ac subitæ vocationis, quæ Apostolorum seculo multis gentibus contigit.

(q) Ergo Regem credit & salvatorem à quo salutem

petit, & Regnum ejus à turpissima crucis morte incipere; ac proinde non esse de hoc mundo, sicut coram Pilato Christus dixerat. Quæ omnia tam magna sunt ut & Apostolos ipsos fide & notitiâ superaverit, ut notat Amb. Serm. 50. Non videtur ulla oratio adeo brevis, tam multa complecti, quam latronis pauca verba. Penitentiam videmus & contritionem; nec corde solum dolet, sed ore etiam peccata sua confitetur. Confitetur autem sponte, & liberè coram infinitâ multitudine. Præterea ex charitate socium blasphemantem increpat; non de præsentis supplicio, sed vitæ futuræ sollicitus est, oratque non mundanam salutem ut à Rege terreno, sed Cælestem, Atque orat, non ut Salome pro liberis suis præfatiendo quid fieri velit, sed modestè solum poscit, ut sui meminisse velit, cætera Christo committit. Addit *cum veneris in Regnum tuum.* Pendentem videbat, & à mortè verbo & spiritu suo regnaturum sperabat. Quousque neque tùm perlegerant Apostoli, cum temporale Messie Regnum somniarent. *Ps.*

Magnum est penitentis signum in penâ suâ acquiescere, Levit. 26. 41. Accessit & alterum corrigere peccatam, & avari oppressum: hi erant fructus penitentiam decentes. *Græ.*

come down from the Cross (n). They falsely supposed, that because he did not come down from the Cross, therefore he could not. Whereas the true reason, why he would not deliver himself from death, was, that the work of our Redemption might not be hindered thereby, *Matth. 15. 29, 30.*

10. The Chief Priests also and Rulers, with the Scribes and Elders (that is, some of all the Chief Rulers of the Jews, both Ecclesiastical and Civil) mocking and scoffing at him, said among themselves, He saved others (viz. when he cured the diseased, and raised some from the dead) himself he cannot save. If he be the King of Israel, the Christ, the chosen (o) of God, let him come down from the Cross, and we will believe in him. He trusted in God, let him deliver him, if he will have him: For he said, I am the Son of God. See *Psal. 22. 6, 7, 8.* But the reason (as we said before) why he did not deliver himself, was not for want of power to do it, but because it was not fit or expedient for him to do it at this time, when it was appointed by God his Father, that he should suffer for the sins of men, *Matth. 15. 31, 32.*

11. The Soldiers likewise mocked him, and offered him Vinegar, saying, If thou be the King of the Jews, save thy self, *Luke 23. 36, 37.*

12. One (p) of the Thieves also reviled him, and cast the same in his teeth, that the Chief Priests and Scribes had done before; and railing at him, said, If thou be the Christ, save thy self and us. But the other (having his heart extraordinarily changed and wrought upon by our Saviour, and by what he saw by him on the Cross, and having grace (\*) given him to repent and believe in him) rebuked his fellow, saying, Dost not thou fear God, who takes notice of those that insult over the afflicted, and such as are in misery, especially seeing thou thy self art suffering the same punishment. And indeed both thou and I suffer justly, and receive the due reward of our deeds; but this is a most innocent person, who came to do good to this people, and is thus unjustly and cruelly used by them. And then turning to our Saviour, he prayed, saying, Lord remember me when thou comest (q) into thy Kingdom.

Kingdom.



**Kingdom.** To whom Jesus answered, *This day shalt thou be with me in Paradise*, (r) Luk. 23. from 39, to 44.

mecum erit. *Paradisi* nomine intelligitur, locus beatarum animarum. Dubium non est quin Christus ita locutus sit, quomodo sciebat à latrone intelligi. Felicitas post hanc vitam mortalem, sed præcipue piarum mentium à corpore separatarum, & resurrectionem expectantium status vocatus est Hebræis גן עדן hortus Eden. Hinc ille ענין de mortuo, sit anima ejus in horto Eden.

(r) *Hodie mecum eris in Paradiso* hoc est, anima tua

(\*) Notandum alibi Josephum Mariæ conjugem cum hæc gereretur fuisse mortuum. Vide Joh. 2. 1. Grot.

13. There stood by his Cross his Mother (probably at this time a Widdow, (\*) a sword passing through her soul, as Simeon had prophesied to see her Son thus used, Luk. 2. 35.) and his Mothers Sister, Mary the Wife of Cleophas, aliàs Alphæus, and Mary Magdalen, and John the Disciple whom he loved. These (as it seems) had drawn nearer than the rest, who were looking on him at some distance, as it is intimated, Mark. 15. 40. and after his death came to them, and those others of our Saviours friends and well-wishers, that were there present, Luk. 23. 49. When Jesus saw his Mother, (s) and his beloved Disciple standing by, taking notice of her sorrowful and desolate condition, he said to her, Woman, (t) Behold thy Son; as if he should have said, look upon John, who from henceforward shall be to thee as a Son. And to John he said, Behold thy Mother, that is, I commend her to thee, and to thy care, even as if she were thy own Mother; and from that time John took her home to his house, Joh. (\*) 19. 25, 26, 27.

(s) Maria ut Matrem Christi dicebat, fugiens ante Crucem stabat, & piis spectabat oculis filii vulnera, quia expectabat, non pignori mortis, sed mundi

salutem. Ambros. lib. 10. in Lucam. Neque periculo suo, neque tristitiâ spectaculi, neque probis absterita quo minus Filii ultima mandata esciperet, & reipsâ ostenderet maiorem se eorum quæ ab Angelo didicisset: prælagium fortitudinis Christianæ etiam in sexu infirmiore apparituræ. Grot. (t) Non dicit Mater ne viscera ejus æquo vehementius commoveret: Et fortè ut significet se plus aliquid majusque esse, eo quod ex Matre acceperat. Brugensis Matrem non vocat sed Mulierem, ut aliàs quoque fecit, quia non terrenum, sed Patris sui negotium ageret in terris. Voss. (\*) וְהָיָה בְּהוֹמָתָא h. e. in domum suam.

14. Jesus having now hung about three hours on the Cross, about the ninth hour, (viz. three of the clock in the afternoon) feeling in his soul the burden of Gods wrath for our sins, he cried out, *Eli, Eli, Lamasabachthani*, which is in Syriack (u) the beginning of Psal. 22. in which there are many things typically spoken of Christ. Now for the better understanding of these words, we may observe 1. This forsaking is not to be understood of his whole person, but of his humane nature only: The God-head of Christ could not be forsaken. 2. He was not forsaken wholly, in regard of all presence or assistance from God: that could not be, so long as the personal union of the God-head with his Manhood continued; and that continued during the time of his passion, and can never be severed or dissolved; so that the God-head did uphold the Manhood all the time of his suffering. 3. He was not forsaken in regard of Gods love towards him; for God never loved him better than now, when he was most obedient

(u) Judæi à captivitate Babylonica non usi sunt amplius mero sermone Hebræo, sed mixtâ Dialecto. Vide Grot. in loc. & Voss. Harm p. 314. Christum Syriacâ dialecto hic usum satis arguit vox Sababachthani: at vox Eli, Eli parum Syriacâ: Hinc error, & prava interpretatio astanzium. Syre dixisset מרי מרי Mari, Mari: At Eli Syris inusitatus; hinc deceptio Auditorum, qui de apparitionibus Eliæ plus nimis è fabulis edocsi, & vocis ambiguitate decepti, Christum stultitiâ gentis, & errore laborasse autumabant, auxiliumque Eliæ implorasse, quod deluso populo non alienum erat expectare. Dr. Lightfoot.

obedient to his Will, [Job. 10. 17. Therefore doth my Father love me, because I lay down my life. 4. His Faith did not fail, but did act in this very time of his forsaking, as appears by those fiducial words, *My God, My God*. But he was forsaken in this sense, the God-head did withdraw its comfortable pre-

(x) Sane Martyres magno cum gaudio sapissimè ad passionem procedunt, idque quia interioris eos Deus soletur ut mala ferant exteriora. Sed Christo patiente, nec λόγος in rationem, nec ratio in inferiorem facultatem insinuebat vigorem illum, unde gaudium ac solatium proveniret. Quæ gratiæ subductio, majorem longe passionem Christi fuisse arguit. Atque hoc est quod derelictionem appellat Christus. Nempe quod, cum idem Deus & homo, divina tamen natura consolationis suæ rivis non deflueret in humanam, neque se in carnem diffunderet, sed sineret ut ingentem ea horrorem perirent. Voss.

sence and assistance (x) for a time only, and in some degree, from the *Manhood*, now when he suffered on the *Cross*, as before it did, during the time of his *inward Agony* in the Garden: God withdrew from him at present the comfortable feeling and manifestation of his love, and left him for a time under a sense of his wrath due to our sins. Therefore he complains not out of any impatience or unwillingness to suffer what his Father had laid upon him, but to shew

and express the *grievousness* of his present sufferings and passion, and that special notice might be taken thereof, by those there present. For as *man*, he had a natural desire to be eased and delivered from this *burden of Gods wrath*, lying now so heavy upon him; and *this desire* might be in him *without sin*; seeing *nature* being oppressed and afflicted, may *without sin*, desire ease and refreshment, so it be with submission to Gods will. He did alwaies enjoy the happiness of *union with the God-head*, though the *comfortable sense* and *feeling* of his Fathers love and favour was now for a time suspended: So that these words are not a complaint of impatience, but an expression of the bitterness of his passion, being *so stricken, smitten of God, and afflicted*. They are words of *sense*, as one saies, and not of *infidelity*. However some there present

(y) Hos puto fuisse non Romanos milites quibus de Elia nihil erat cognitum, neque Judæos Palæstinos,

Ied Hellenistas qui cum Hebræa verba non intelligerent, Eliæ nomen sibi notum audire se existimabant. De re dituro autem Eliæ vetus fama ex vaticiniis malè intellectis hausta non Palæstinos tantum Judæos, sed & Hellenistas pervaserat, ut ex Ecclesiastici libro manifestissimum est. Grot.

(z) Joh. 19.

29 There was a vessel full of Vinegar, &c.

which probably was provided not

for drink, but that it might be outwardly applied to such as were to suffer, either by holding a Sponge dipped in it to their nostrils, or some other way, thereby to revive and recover them to life again, in case they should happen to swoon or faint through fear of death. Quod censo factum esse ex more, quo acetum solebat dari Cruciatibus ad resocillandum eos languentes. Et quia hæc sunt acta apud Cohortem Romanam, quid si acetum sit datum more Romano? Pro quo facit, quod in Castris Romanis potus erat *posca*. id est aqua aceto permixta. De mi interii non nisi pauperum potus erat Gerard. Voss. p. 303, & 316. Puto esse vinum illud factitium quod apponi solebat ad crucem: Nam id ὄξύς appellari ad Marthzum notavimus. Erat autem is potus per se amarus, & eo magis quia in supplicio dabatur. Grot.

15. After this, finding that all was accomplished, which he was to do before his death, but only the fulfilling that one Scripture, Psal. 69. 21. He for the accomplishing thereof, intimated to them, that *he thirsted*. Hereupon one of the company took a *Sponge*, and dipping it in the Vinegar (z) that stood

by,

by, and fastening it to the end of a Reed, or Cane, or long stalk (a) of Hyfop (\*) so put it to his mouth, that he might drink, or rather suck at it. And he and others of them said, *Let us see whether Elias will come and help him.* When our Saviour had tasted the *Vinegar*, feeling the *pangs of death* come upon him, he said, *It is finished*, that is, he had now performed all things required or fore-prophefied of him, so that nothing more remained before he died further to be done by him. Then crying with a loud voice (b) *Father into thy hands I commend my Spirit*, (\*) [see *Pfal.* 31. 5.] and *bowing his head*, he gave up the Ghost (c).

(a) Such as grew in that Countrey, which might be much larger and bigger than common Hyfop is in ours, and the stalk thereof might well be called a Cane or Reed; as the tree of mu-

stard-seed is far greater and taller with the Jews than with us: (\*) Fortasse qui Christo dabant bibere, Hisopum cum Spongiâ calamo alligant prout sentiunt Chrysoft. Theophyl. & ante eos Hilari. (b) That it might appear he died not of meer weakness, or inability to resist death, but that he did voluntarily, and of his own accord, yield himself to it. **Our Saviours Death.** (\*) Verbis ejus res ipsa statim respondens ostendebat verè animam ejus a Deo suscipi. (c) Hoc supplicio salvatum est genus humanum, videlicet, quod ad sufficientiam meriti, non efficaciam applicationis. Omnes nimirum reducit à captivitate necessitate: reducit solos fideles à captivitate. Pro omnibus mortuus, si Pro notet finem conditionalem; non mortuus pro omnibus si Pro notet finem absolutum, sive effectum. Quomodo veterum Patrum sententiam in postremo Historiz Pelagianæ libro fusius exposuimus. *Voss. Harm. Evang.* p. 291.

16. The *Centurion*, or *Roman Captain*, who commanded the party of Souldiers who were appointed by *Filate* to see the execution done on our Saviour, standing over against him, beholding these passages, and the *manner* of his dying, and how he *cryed out*, and gave up the Ghost, *glorified God*, saying, *Certainly this was a righteous man: Truly this was the Son of God*, as he professed himself to be. Our Saviour (as we have heard before) was condemned to death by the Jews for professing himself *the Son of God*; and here behold the Centurion avouches that *he was indeed the Son of God*, (d) and consequently that he was unjustly condemned.

(d) ut infidelitatis facinus Israël accumularetur inquit, Hilarius;

*Centurio, & Custodes, hanc totius nature perturbationem continentis, Dei filium consueverunt. Cæpit hic se exferre virtus orationis quam fuderat Jesus pro iis, à quibus crucifigebatur, Luc. 23. 34. & prælium apparere, Gentium à morte Crucis ad fidem in Jesum attrahendarum. Brugenf.*

17. Then immediately these *four prodigious things* ensued to honour our Saviour at his death, who had been so much abused before. 1. *The Veil of the Temple was rent from the top to the bottom.* This was a large covering, hung up in manner of a curtain, in the inside of the Temple, which was made of *blew Purple, Crimson, and fine Linnen*, and was curiously wrought or embroidered with *Cherubims* upon it, 2 *Chron.* 3. 14. and by this Veil (as by a partition) the *Sanctuary* or *Holy Place* was divided and severed from the *Holy of Holies*, into which only the *High Priest* (and that but once a year) might enter to offer Sacrifice for his own and the Peoples sins. Now this Veil was *miraculously* rent by the Power of God, from the top to the bottom (possibly) to sanctifie and shew (\*). 1. That now by the death of Christ, all

(\*) Puto non esse obscurum quid significet aulæ scissuræ: Significat enim aditum per Christi mortem apertum; Christo primum, deinde ejus bene-

ficio sanctis prisci, novique Faderis ad Cælum illud inexpectabile quod *supra* vocant *paradisum* vocant sacri Scriptores quæ Majestatis divinæ velut propria est sedes. Quanquam enim possessionem non statim est adeptus, sed post quadraginta, & quod excedit dies, jus tamen ipsi, & per ipsum aliis quæsitum est eo tempore quo se dedit *humilis* *magis* *amantissimus* ut vaticinatus erat *Esaias*, *Grot.*



(\*) Hieron. Isais. Tom. 2. Epist. p. 3. 6. Ego loquor, & libe à voce pronuncio, Cereñonia: Judæorum, & perniciosos esse, & mortificas Christianis.

**Legal and Ceremonial Worship** (c) formerly in use, and performed in the Temple was *abrogated*, see Eph. 2. 15. Col. 2. 14. 2. That there was now a way opened for all true Believers to enter into Heaven; for the *Holy of Holies* within the Veil (which was before close shut up, so as neither Priests nor People could enter there, but only the High Priest once a year) was a *type of Heaven*, Heb. 9. 24. Therefore Heb. 10. 19. the Apostle saith, that *we have boldness or liberty to enter into the Holiest* (that is, into Heaven) *by the blood of Jesus, by a new and living way, that he hath consecrated for us, through the Veil, that is to say his flesh*. 3. That now a clearer knowledge of Christ and the way of salvation by him should be revealed by the Ministry of the Gospel, than was before in the time of the Law,

(\*) Aliquot in locis non in Judæa tantum: voluit enim Deus ostendi hujus memoriam extare. Vide quæ ex Phærgonte & Thallo citavius. Verissimum est apud Prophetas Terræmotu alibi rerum mutationem, alibi Dei Majestatem significari: sed hic apertior est significatio iræ divinæ ob hominum scelera. Grot. O duriora saxis pectora Judæorum! Exclamat Ambrosius, lib. 10. in Luc. Finduntur petre, sed horum corda durantur: horum immobilis duritia manet, urbe confuso.

see 2 Cor. 3. 12, 13. 1. There was an *Earthquake* (\*). 3. The *Rocks were rent*. These were signs of Gods anger against the Jews, and of Christs Divine Majesty, Psal. 114. 7. Psal. 18. 7, 8. 4. The *graves were opened*. The grave stones it seems were now moved away, though the dead bodies there interred came not out till after our Saviours Resurrection (whom the Apostle calls *the first fruits of*

*them that slept*, 1 Cor. 15. 20. and *the first born from the dead*, Col. 1. 18.) But at that other *Earthquake*, at which Christs Sepulchre was opened (of which we shall see afterwards, sect. 18.) then many bodies of pious persons, which had been dead, arose out of their graves, (\*) and went into the City of *Jerusalem* (called the *holy City*, because 'twas the seat of Divine Worship) and were there *seen* and *known* by many, (d) and appeared as witnesses of Christs Resurrection, and possibly attended him to Heaven at his *Ascension*: And hereby was shewed that our Saviour had overcome death, not only in his own person, but for us also. And this may give us assurance of our own Resurrection, by virtue of his. And further, by this we may see, that he is the Saviour of all those who believed in him before his incarnation, and died in hope to be saved by him, as well as of those who believed in him since; and that the former are partakers of the fruit and benefit of his death and resurrection no less than the latter.

(\*) Monumenta aperta sunt in signum future resurrectionis. Hieronym. Epist. 150.

Quamquam monumentorum apertio præsignium fuerit resurrectionis, effectus tamen non nisi triduo post consequutus est, quando Christus resurgens alios secum

comites ex sepulchris eduxit. Bugeus. (d) Iis scil. qui cernere merebantur inquit Hieron. h. e. fidelibus & Jesu non alienis. Apparuerunt autem ut essent socii resurrectionis Christi, ac testes ejus ne Phantasma putaretur, si solus resurgeret: denique ut essent præcones potestatis ejus, & pignus future resurrectionis omnium. Jans. in loc.

18. These *prodigious things* not only exceedingly affected the *Centurion*, but also the people, that came together to that sight, insomuch that they *smote their breasts*, (\*) and returned with a deep sorrow and remorse for what was done, Luke 23. 48.

(\*) Incipiente jam pungi conscientia, quam postea Apostolicus sermō magis excitavit. Signa enim hæc erant Dei facinus aversantis, & Jesu innocentiam testantis.

19. Towards



19. Towards the evening the Jews besought *Pilate* (who only had power to dispose of the bodies of condemned persons) that the *leggs* of the crucified persons might be broken, to hasten their death, that so they might be removed, and taken away and buried : The reason of which desire was, because according to the Law, *Deut. 21. 22, 23. the Land was defiled (e) with those who were hanged*, (especially if not timely buried.) And they judged, if the bodies of these persons remained on the Cross all that night, and on the next Sabbath (which was an *High-way*, the ordinary *Sabbath* and *first day* of the Feast of unleavened bread concurring) it might pollute both *them* and their *Feast*. *Pilate* granting their desire, the Souldiers came, and brake the *leggs* of the *two Thieves*, but not of *Jesus*, because he was already dead. Yet one of them with a Spear pierced his side, and there came out straightway *blood (f)* and *water (g)*. This the Evangelist *John* avouches to be most true, and expressly asserts the same for the confirmation of the faith of others (\*). And he shews that by these actions of the Souldiers, *that was done*, by which that *Scripture* was fulfilled, *(b) Exod. 12. 46. Neither shall ye break a bone thereof*, (i) Christ being in this, as in other things the *Antitype* of the Paschal Lamb. As also *that other Scripture*, *Zach. 12. 10. --They shall look upon me whom they have pierced--* For it was the malice of the Jews that was the chief wheel that moved in this matter, and set *Pilate* and the *Souldiers* on work, and therefore *they* are said to crucifie him *by these Souldiers hands*, *Act. 2. 36*. And this was fulfilled (as some think) *partly* in those Jews, who having put Christ to death, were afterwards converted unto him, *Act. 2. 37*. and looked upon him with the eye of faith, as the wounded Israelites did to the Brazen Serpent; and *partly* shall be fulfilled at the last day, when all impenitent persons shall see him as their Judge, *Rev. 1. 7. Matth. 26. 64*. Yet others think there is in that prediction a promise contained of a more full conversion of the Jews, than yet hath happened, whose *Ancestors* thus pierced and crucified our blessed Saviour.

(e) Gal. 3. 13. Paul applies that to Christ, Cursed is every one that hangeth on a tree.

(f) Which may point out to us, that 'tis he who came by water and blood, 1 Joh. 5. 6. and that from the merit and efficacy of his death, there floweth out blood for the obtaining remission, and for sprinkling and quieting the conscience, and water to regenerate and wash us from our uncleanness. Per aquam & sanguinem duo significantur sacramenta. Baptismus quo renascimur, & Eucharistia, qua renati nutri- mur. Aqua

quæ diluat. Sanguis qui redimat. Ambros. (g) Potuit aqua exire è latere, Pericardio profecto: Est enim illud aqua refectum ad æstum cordis refrigerandum. (\*) Joh. 19. 35. ὃ ὁ ἰσχυρὸς μαρτυρεῖται] locutio inversa pro eo quod esset qui testatur is vidit, ut supra 7. 28. Quo Christiani credant verè mortuum esse Christum, ac proinde verè à mortuis resuscitatum. (b) ut non sumitur hic antecedentèr, sed consequentèr. Nempe factum ut impleteretur valet idem ac dixisset: sic factum ut impleteretur, sive sic impletum est quod prædictum fuit. Non militis notatur propositum, sed solum rei eventus. (i) The Israelites going out of Egypt in great haste, they might not stay to break the bones of the Paschal Lamb, and eat the marrow; which pointed out this, that Christ should not be broken under his sufferings, but his bones kept whole, as being shortly to rise again and triumph over death. And to this also may that passage Psal. 34. 20. be applied.

*Matth. 27. 31*. And after that they had mocked him, they took the Robe off from him, and put his own rayment on him, and led him away to crucifie him.

32. And as they came out, they found a man of *Cyrene*, *Simon* by name: him they compelled to bear his Cross.

33. And when they were come unto a place called *Golgotha*, that is to say, a place of a scull.

K k 2

34. They

34. They gave him Vinegar to drink, mingled with Gall, and when he had tasted thereof, he would not drink.
35. And they crucified him, and parted his garments, casting lots : that it might be fulfilled, which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots.
36. And sitting up, they watched him there.
37. And set up over his head, his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**
38. Then were there two Thieves crucified with him : one on the right hand, and another on the left.
39. And they that passed by, reviled him, wagging their heads,
40. And saying, Thou that destroyest the Temple, and buildest it in three daies, save thy self : if thou be the Son of God, come down from the Cross.
41. Likewise also the Chief Priests mocking him, with the Scribes and Elders, said,
42. He saved others, himself he cannot save: If he be the King of *Israel*, let him now come down from the Cross, and we will believe him.
43. He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God.
44. The Thieves also which were crucified with him, cast the same in his teeth.

(A) *αὐτὸ ἐπὶ  
πᾶσι τῶν  
γλῶ* *παῶν* *παῶν*  
*τῶν γλῶ* hic  
ita sumendum  
arbitror ut ap-  
ud Luc. 2. 1.  
*παῶν τῶν*  
*αὐτῶν* de  
Orbe Romano,  
aut certe de  
pauissima ejus  
parte. De sola  
Judæa nolim  
accipi, cum  
veteres Astro-  
logi, & Chro-  
nographi  
hanc caligi-  
nem annota-  
verint, nullo  
addito loci  
nomine; unde  
late eam pa-  
tuisse datur  
intelligi.  
Philegon 13.  
Olympiadum  
hujus caliginis  
mentionem  
facit, sicut &

terræmortus; sed terræmortus locum nominat, tenebrarum non item: Et cum majores fuisse has tenebras ante  
viliſ memorat, ita ut mero meridiæ velut nox eſſet, ſatis demonſtrat non fuiſſe proprium Judææ hoc ſpecta-  
culum. *Grot.* (b) περιβῆς καλαμῶ ὑψώθη περιβῆτης inquit Johannes. Verbum idem offendiſ καλαμῶ idem  
fuiſſe quod ὑψώπη, i. e. bacillum ex hyſſopo, cum in aliquam magnitudinem arbori convenientem ex-  
creſcere in Judæā, non minùs quæ ſinapi, cur negemus ſatis cauſæ non video. *Grot.*

**Mark 15. 20.** And when they had mocked him, they took off the Purple from him, and put his own clothes on him, and led him out to crucifie him.

21. And they compel one *Simon* a Cyrenian, who passed by, coming out of the

- the Countrey, the Father of *Alexander* and *Rufus*, to bear his Cross.
22. And they bring him unto the place *Golgotha*, which is, being interpreted, the place of a skull.
23. And they gave him to drink, Wine mingled with Myrrhe, but he received it not.
24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
25. And it was the third hour, and they crucified him.
26. And the superscription of his accusation was written over, THE KING OF THE JEWS.
27. And with him they crucifie two Thieves, the one on his right hand, and the other on his left.
28. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors.
29. And they that passed by, railled on him, wagging their heads, and saying, Ah, thou that destroyest the Temple, and buildest it in three daies,
30. Save thy self, and come down from the Cross.
31. Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others, himself he cannot save.
32. Let Christ the King of *Israel* descend now from the Cross, that we may see and believe: and they that were crucified with him, reviled him.
33. And when the sixth hour was come, there was darkness over the whole Land until the ninth hour.
34. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani*? which is, being interpreted, My God, my God, why hast thou forsaken me?
35. And some of them that stood by, when they heard it, said, Behold, he calleth *Elias*.
36. And one ran, and filled a Sponge full of Vineger, and put it on a Reed, and gave him to drink, saying, Let alone, let us see whether *Elias* will come to take him down.
37. And Jesus cried with a loud voice, and gave up the Ghost.
38. And the Vail of the Temple was rent in twain, from the top to the bottom.
39. And when the Centurion which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly this man was the Son of God.
40. There were also women looking on afar off, among whom was *Mary Magdalen*, and *Mary* the Mother of *James* the less, and of *Joses*, and *Salome*;
41. Who also when he was in *Galilee*, followed him, and ministred unto him, and many other women which came up with him unto *Jerusalem*.

- Luke 23. 26.** And as they led him away, they laid hold upon one *Simon* a Cyrenian, coming out of the Countrey, and on him they laid the Cross, that he might bear it after Jesus.
27. And there followed him a great company of people, and of women, which also bewailed and lamented him.
28. But Jesus turning unto them, said, Daughters of *Jerusalem*, weep not for me, but weep for your selves, and for your children.
29. For behold, the daies are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
30. (a) Then shall they begin to say to the Mountains, Fall on us, and to the Hills, Cover us.
31. For if they do these things in a green tree, what shall be done in the dry?

(a) Ex Hosea 10. 8. Ubi de Samaria sermo, quæ & pravitatis & peccatorum Hierosolymorum gessit imaginem.

32. And there were also two other malefactors led with him to be put to death.
33. And when they were come to the place which is called *Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
34. Then said Jesus, Father forgive them, for they know not what they do. And they parted his rayment, and cast lots.
35. And the people stood beholding, and the Rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ, the chosen of God.
36. And the Souldiers also mocked him, coming to him, and offering him Vineger,
37. And saying, If thou be the King of the Jews, save thy self.
38. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, **THIS IS THE KING OF THE JEWS.**
39. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.
40. But the other answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?
- (a) ἰδὲ τὸ πρόσωπον αὐτοῦ ] hinc liquet latrone hunc multa de rebus Jesu intellexisse partim ut credibile est, antequam caperetur, partim in ipso prætorio: αὐτοῦ αὐτὸν ἐστὶν αὐτοῦ quæ duo conjungit alicubi Plaro.
41. (a) And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss.
42. (b) And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom.
43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.
44. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.
45. And the Sun was darkened, and the Vail of the Temple was rent in the midst.
46. (c) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the Ghost.
47. Now when the Centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
48. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
49. And all his acquaintance, and the women that followed him from *Galilee*, stood afar off beholding these things.
- (b) Sensus est, cum Regni ipsius tibi a Deo promissi possessionem fueris adeptus. Neque verò magnos in eo Regno honores sibi postulat, sed indignitatis suæ memor, hoc tantum rogat, suis ut memor esse velit; sciens Regni esse aliis benefacere. (c) Pater, in manus tuas spiritum meum depono: Futurum pro presenti, more Hebræorum: In Psalmo David summus in periculis constitutus, vitam suam divinæ tutelæ commendat. Hæc verba exactius Christo quam Davidi congruunt. Apud Davidem **מִן** est vita: apud Christum ipsa mens hominis, quam Hebræi propriè eo nomine appellant.

**John 19.16.** Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

17. And he bearing his Cross, went forth into a place called the place of a skull, which is called in the Hebrew *Golgotha*:

18. Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19. And *Pilate* wrote a title, and put it on the Cross, and the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the City; and it was written in Hebrew, and Greek, and Latine.

21. Then said the Chief Priests of the Jews to *Pilate*, Write not, The King of the Jews, but that he said, I am King of the Jews.

22. *Pilate* answered, What I have written, I have written.

23. Then



23. Then the Souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every Souldier a part) and also his coat: now the coat was without seam, woven from the top thorowout.
24. They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which said, They parted my rayment among them, and for my vesture they did cast lots. These things therefore the Souldiers did.
25. Now there stood by the Crofs of Jesus, his Mother, and his Mothers Sister, *Mary* the wife of *Cleophas*, and *Mary Magdalen*.
26. When Jesus therefore saw his Mother, and the Disciple standing by, whom he loved, he saith unto his Mother, Woman, behold thy Son.
27. Then saith he to the Disciple, Behold thy Mother. And from that hour that Disciple took her unto his own home.
28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.
29. Now there was set a Vessel full of Vineger: and they filled a Sponge with Vineger, and put it upon Hyssop, and put it to his mouth.
30. When Jesus therefore had received the Vineger, he said, It is finished: and he bowed his head, and gave up the Ghost.
31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the Crofs on the Sabbath-day (for that Sabbath-day was an high day) besought *Pilate* that their legs might be broken, and that they might be taken away.
32. Then came the Souldiers and brake the legs of the first, and of the other which was crucified with him.
33. But when they came to Jesus, and saw that he was dead already, they brake not his legs.
34. But one of the Souldiers with a Spear pierced his side, and forthwith came there-out blood and water.
35. And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe.
36. For these things were done, that the Scriptures should be fulfilled, A bone of him shall not be broken.
37. And again another Scripture saith, They shall look on him whom they pierced.

## SECT. XVII.

**W**HEN the (a) Even was come, because it was the Preparation (that is the day before the Sabbath) *Joseph* of *Arimathea*, (b) (an honourable person, one of the great Council of the Jews, (\*) a good and righteous man, who had not consented to the counsel or deed of them who condemned, and caused our Saviour to be put to death) being a Disciple of Jesus before (but secretly, (c) for fear of the Jews who had determined to excommunicate all that should confess him to be the Christ, *Job*. 9. 22. and one who waited (\*) for the Kingdom of God; that is, for the manifestation of Christ the Messiah in the flesh, and for that spiritual Kingdom, and royal Government, which he by the especial appointment of the Father

*Grot.* Accuratè hujus viri dignitas describitur ut videamus statim à morte quædam gloriæ Christo destinatæ apparuisse initia. Vide *Isa*. 53. 9. (c) Ita videmus quomodo fidei semina humanis viris oppressa aliquandiu, subito interdum erumpant, Deo ita desponente occasiones. *Grot.* (\*) As old *Simeon* waited for the consolation of Israel, that is, for the coming of the Messiah, and for the benefit and comfort which the Church should have by his coming, viz. the benefit of redemption and salvation.

was

was to exercise *in* and *over* the Church, [*Psal.* 2. 6, 7.] Having a desire to bury our Saviours body with due honour (not fearing now the displeasure of the Chief Priests and Scribes) but being grown more couragious in the cause of Christ, went *boldly* to *Pilate*, and begged the body of *Jesus*. *Pilate* at first seemed to doubt whether he could be so soon dead, having hung but three or four hours on the Cross. But understanding by the *Centurion* that it was so, he gave the body to him. *Joseph* having obtained his desire, came presently, and took the body of *Jesus* down, and bought fine Linnen (\*) to wrap it in. And in this action *Nicodemus*, a *Ruler* of the people, and a member of the Council (*Joh.* 12. 42. *Joh.* 3. 1. & 7. 50.) joyned with him, and brought Myrrhe, and Aloes, and fine Spices, (agreat quantity) (d) for the same purpose, and both together wound his body in the Linnen cloth, with the Spices applied outwardly, so that the body was (as it were) wrapt up in them, after the Jewish custom, who used not to unbowel the dead, but thus to perfume and embalm them; and being in hast (by reason of the approaching Sabbath) 'tis like they did not it so exactly as otherwise they would have done (\*). Then they laid the body in *Josephs* new Sepulchre, (e) which was hewn out of a Rock in a Garden (see 2 *King.* 21. 18.) which he had, near to the place where our Saviour suffered, wherein never any was laid before, (f) and they shut up the Sepulchre, by rolling a great stone to the door or entrance of it (\*). *Mary Magdalen*, and *Mary* the Mother of *Joses*, and other religious women (*Luk.* 23. 55.) which came from *Galilee*, followed him to his grave, and being there present, carefully observed where his body was laid, and also how it was laid into the Sepulchre, and went and prepared Spices and Oyntments for his further embalming, when the Sabbath was over, purposing to do it more exactly and accurately (out of their singular love to him) than *Joseph* and *Nicodemus* could now do for want of time.

(\*) Quamquam unum nominat Mattheus, precipuum videlicet, quo corpus involvatur, plura tamen fuisse, certum est: quæ odorata rectè dicit Johannes 19. 40. & 20. 6. inter quæ erat & sudarium velando capiti quod à reliquis operimentis distinctum. Quic Johannes cap. 20. 7.

(d) Quasi libras centum, ut quasi unguentis corpus involutum fuisse videatur. Quam copiam demonstravit ipse, sui affectus magnitudinem, sed Christus servavit sine aromatum subsidio corpus incorruptum, gloriosæ resurrectionis acceleratione. Signum, & opulentia Nicodemi, & non parci effectus. Notandum autem in magno aromatum cumulo deponi solita magnatum corpora, ut apparet, Vid. Mat. 27. 40. & 2. Paralip. 16. 14. Adeo ut hæc videatur sumptuosior pollicitura vulgari illa quæ fiebat per unctionem. Non sepeliunt ut condemnatum, ait Theophylactus, sed sumptuose: Deo ita ordinante ut non aliter Jesus sepeli- retur, quam consueverant apud Judæos sepeliri viri honore dignissimi. (\*) Non unxerunt ob temporis angustias, sed aromata apposuerunt, uncturi primo commodo tempore. (e) Qui non habuit domum in viâ, neque post mortem Sepulchrum habet, sed in alieno deponitur, & cum sit nudus à Joseph vestitur. Theophyl. (f) Posuitque in monumento in quo nondum quisquam positus fuerat. Ne quis postea alium, non autem Jesum, resurrexisse calumniaretur. (\*) Hæc omnia tam exactè notata ab Evangelistis quia valde pertinent ad stabiliendam fidem, de Christi morte, & resurrectione, in quibus duobus capitibus velut fundamentum totius Christianismi continetur. Vid. 1 Cor. 15. 3, 4, 5.

(\*) Alterâ die quæ fuit Sabbathum] obli- que taxat

I principes Sacerdotum, & Phariseos, qui se aliis simulaverant ad superstitionem usque studiosos Sabbathi observandi, tamen nullâ Sabbathi habitâ ratione ut obstaculum dent Christi resurrectioni, adeant Præsidem, petant milites, armatos, ad Sepulchrum ducant, obsecrent, modisque omnibus muniant nec ab operibus servilibus, nec malevolis abstinentes, ut suæ libidini, malitiæque satisficiant. *Luc.* *Erug.*

Sepulchre

The next day (\*) the Chief Priests and Pharisees came to *Pilate*, and besought him, that he would take order, that the

Sepulchre might be secured till the third day was over (lest any of his Disciples should come by night and steal away his body) because *that deceiver* (so they maliciously term'd him) had said in his life time, that *he would rise the third day* (g). Possibly they intended then to have shewed his body to the people, hoping to have convinced them of his *untruth in that particular*, which would have weakened the credit of all the rest of his Doctrine. *Pilate* tells them, they might take some of the Garrison Souldiers appointed for the Guard of the Temple, and set them to watch the Sepulchre, or make use of any other means they could devise to secure it. Hereupon they went and *sealed the stone* with the *publick Seal*, which prohibited any to remove it, or meddle with it under pain of the violation of *Cæsars* authority, [see *Dan. 6. 17.*] and set a watch to guard the Sepulchre. So that Christs body was kept safe in the grave under a threefold guard, namely, of the *Stone*, the *Seal*, and the *Watch*.

(g) Vide Mark 8. 31. Mat. 16. 21. Mark 14. 58. Verè hoc dixerat Jesus nec solum Discipulis secretò, verùm publicè inimicis, obscurius quidem Ioh. 2. 19. clariùs Matth. 12. 40. Sed verisimile est, inimicos non ita clarè intellexisse, ut hic, declarant, quam à Judà proditore secretorum Jesu facti fuissent certiores, Idem.

**Matth. 27. 57.** When the Even was come, there came a rich man of *Arimathea*, named *Joseph*, who also himself was Jesus Disciple:

58. He went to *Pilate*, and begged the body of Jesus: then *Pilate* commanded the body to be delivered.

59. And when *Joseph* had taken the body, he wrapped it in a clean Linnen cloth,

60. And laid it in his own new Tomb, which he had hewn out in the Rock: and he rolled a great stone to the door of the Sepulchre, and departed.

61. And there was *Mary Magdalen*, and the other *Mary*, sitting over against the Sepulchre.

62. Now the next day that followed the day of the Preparation, the Chief Priests and Pharisees came together unto *Pilate*,

63. Saying, Sir we remember that that deceiver said, while he was yet alive, After three daies I will rise again.

64. Command therefore that the Sepulchre be made sure until the third day, lest his Disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65. *Pilate* said unto them, Ye have a watch, go your way, make it as sure as ye can.

66. So they went, and made the Sepulchre sure, sealing the stone, and setting a watch.

**Mark 15. 42.** And now when the Even was come, (because it was the Preparation; that is, the day before the Sabbath.)

43. *Joseph of Arimathea*, an honourable Counsellor, which also waited for the Kingdom of God, came, and went in boldly unto *Pilate*, and craved the body of Jesus.

44. And *Pilate* marvelled if he were already dead, and calling unto him the Centurion, he asked him whether he had been any while dead.

45. And when he knew it of the Centurion, he gave the body to *Joseph*.

46. And he bought fine Linnen, and took him down, and wrapped him in the



the Linnen, and laid him in a Sepulchre which was hewn out of a Rock, and rolled a stone unto the door of the Sepulchre.

47. And *Mary Magdalen*, and *Mary the Mother of Joses*, beheld where he was laid.

**Mat. 23.** 50. And behold, there was a man named *Joseph*, a Counsellor, and he was a good man, and a just :

51. (The same had not consented to the counsel and deed of them) he was of *Arimathea*, a City of the Jews (who also himself waited for the Kingdom of God.)

52. This man went unto *Pilate*, and begged the body of Jesus.

53. And he took it down, and wrapped it in Linnen, and laid it in a Sepulchre that was hewn in stone, wherein never man before was laid.

54. And that day was the Preparation, and the Sabbath drew on.

55. And the women also which came with him from *Galilee*, followed after, and beheld the Sepulchre, and how his body was laid.

56. And they returned, and prepared Spices and Oynments, and rested the Sabbath-day, according to the Commandment.

**John 19.** 38. And after this, *Joseph of Arimathea* (being a Disciple of Jesus, but secretly for fear of the Jews) besought *Pilate* that he might take away the body of Jesus, and *Pilate* gave him leave : he came therefore and took the body of Jesus.

39. And there came also *Nicodemus*, which at the first came to Jesus by night, and brought a mixture of Myrrhe and Aloes, about an hundred pound weight.

40. Then took they the body of Jesus, and wound it in Linnen clothes, with the Spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore, because of the Jews Preparation day, for the Sepulchre was nigh at hand.

## SECT. XVIII.

Christ's  
Resurre-  
ction.

**T**HE Lord of life was buried (as we have seen) on that day on which he was crucified, and his body was in the grave some part of that day, and all the next day, and some part of the day following. So that he was two nights, and one whole day, and two small parts of two more under death. Therefore he is said to be three daies, and three nights in the grave, because the whole time or space of three daies is put for a part of it, by a *Synecdoche*. Which thing was long before prefigured in *Jonas*; for as he was three daies and three nights in the *Whales belly*, so Christ was to be three daies and three nights in the heart of the Earth, (a) *Mat.* 12. 40. And this he had

(a) Sufficit ad hujus locutionis veritatem quod Christus intra terram in specu additus fuerit, & quod sepultus fuit tempore eo, cujus partes ad tria vix diuina pertingerent. *Grot.*

divers times before foretold as *Joh.* 2. 19. and *Matt.* 18. 31. and 9. 31. and 10. 34. It was most convenient he should rise the third day, and neither sooner nor later : Not sooner, that the truth and certainty of his death might appear : Not later, that his body might not be corrupted in the grave, as was foretold, *Psal.* 16. 10. and that by a longer delay of his Resurrection the faith of his Disciples might not be too much shaken.

At



At the end therefore of the Sabbath, (b) or when the Sabbath was now past, and when it dawned towards the first day of the week, in the morning very early, while it was yet dark, *Mary Magdalen* getting the other women together, *she* and *they* set out to go to the Sepulchre, bringing Spices that they had bought, that they might imbalm the body of Jesus. Before they got to the Sepulchre it was Sun-rising. These women seem to know nothing of the *Watch* that was set over against the Sepulchre, and the *sealing* of the Stone; for all their care is how to get the Stone rolled away. When they came thither, they found that done already; (c) and the *Watch* also was fled. For behold early in the morning there was a great *Earthquake*, and the *Angel* of the Lord came down from Heaven, and rolled away the stone, and sat upon it on the right hand of the entring into the Sepulchre in the shape of a *young man*, his countenance like lightning, and his rayment white as Snow (d). And when the women entred in, they found not the body of Jesus there, but saw *another Angel*, who with the former (which possibly now removed into the Sepulchre, and sat there) told them (e) of his being risen, and bade them not to fear or be affrighted, but behold the place *where the Lord lay*, (\*) and *not seek the living among the dead*. He further bids them to go quickly, and tell his Disciples, and *Peter* (f) in particular (because he had fallen so grievously

testimonio notum, sed ex militum relatu qui accepta pecuniâ redemptionem silentium non præstiterunt. (d) Those bodies, or bodily shapes in which these Angels appeared, were either extraordinarily, and by the immediate Power of God created of nothing, or formed of some præexistent matter; and so were assumed by the Angels. These bodies were no part of their nature united to them as our bodies to us, but rather they were as our garments are to us. And if they were created, then they were reduced to nothing again; or if they were made of any præexistent matter, then they were dissolved again into the same matter by the Power of God. See *Peter* on *Mark*. 'Tis a Law among spirits (as the excellent Mr. Mede thinketh) that when they have intercourse or converse with men, they should take some visible shape upon them. Good Angels, (he conceives) can take no other shape than the shape of a man, because their glorious excellency is to be resembled only in the most excellent of visible creatures. No other shape becomes those that are called the Sons of God, but his only that is created after God's own Image. And not his neither, as now it is, but according as it was before the fall in the glorious beauty of his integrity. Age and deformity are the fruits of sin. And therefore the Angel *Mark* 16. appears like a *young man*, his countenance like lightning, and his garments white as Snow, as it were resembling the beauty of glorified bodies. So that 'tis probable the Devil, that Apostate spirit, could not have appeared in a humane shape, while man stood in innocency; but being a degenerated spirit, he must appear in such a shape as might argue his imperfection and abasement, which was the shape of a Beast. But now the case is altered: For since our fall we know he can assume the shape of a man; and no wonder that one fallen creature should resemble another. Yet he still appears (they say) in the shape of mans imperfections, either as an old or deformed man, and has ever the deformity of some member about him to denote his condition. But before mans fall 'tis probable he could not have assumed the shape of a man, and therefore when he tempted our first Parents, he appeared in the shape of a Beast, the shape of a Serpent. Thus far he. (e) Or else, whereas 'tis said, Luke 24. 5. that both the Angels spake to the women, we must know, that That is attributed to both (by a Syllepsis) which is to be understood but of one. (\*) ὁ κύριος] Absolutè q. d. Angelus non vester tantum, sed noster quoque Dominus. Nam resurrectione inchoabatur Regnum, illud Christi sub quo sunt & Angeli. (f) Additur nominatim [ὁ Πέτρος] ne propter trinam negationem Præceptoris, loco Discipuli excidisse, vel ab illo beneficio se exclusum putaret.

in denying his Master, and was so grieved for it, and therefore had more need to be speedily comforted with this good news, than any of the other Disciples) that *he was risen from the dead*, and that *he would go before them into Galilee*, (g) (though not immediately as soon as he was risen, but after some space of time spent in *Judea*) then he would go thither, where

(g) Plus præstitit Christus quam promisit: Promiserat enim in Galilæa se ipsis appariturum: at cunctantibus eò ire, Hierosolymis primum apparuit, deinde in Galilæa sæpius.

he had most conversed, and preached most frequently, and where he had most Disciples, (to whom his desire and purpose was to shew himself after his Resurrection for the confirmation of their faith) and there he intended to manifest himself unto them most publickly, see *1 Cor. 15. 6.*

Then the women remembered the words of Jesus, and departing quickly out of the Sepulchre with *fear*, (h) and *wonder*, and *great joy*, ran to tell his Disciples. Yet they said nothing to any man by the way, (i) for they were afraid of the Jews. But when they came to the Disciples, and had told them what they had seen, their words seemed to them as *idle Tales*; Yea *Mary* her self seems as yet to doubt, whether he were risen or no; for she tells *Peter*

(h) Non illas timor pervaserat ex improba conscientia ut milites, sed ex naturæ humanæ imbecillitate: quomodo plerumque pios timuisse legimus in veteri, novoque Testamento, quoties viderunt insensatos, præsertim augustiniores ut Ezek. 1. 28. Job 4. 13, 14, 15. Gavise autem erant non tam quod Christi resurrectionem crederent (quam ne animo quidem comprehendere satis poterant) quam quod dignatæ essent viso Cælesti.

(i) Nemini obvio rem aperire audebant præ metu Judæorum.

and *John*, *They have taken away the Lord, and we know not where they have laid him.* Hereupon *Peter* and *John* run to the Sepulchre, and *Mary Magdalen* follows them, and *John outran Peter*, and came first to the Sepulchre, and when he stooped down, he saw the Linnen clothes lying there (which was a sign that his body was not taken away, for then the clothes would in all probability have been taken away with it) but went not in. Then *Peter* came and went into the Sepulchre, and saw the Linnen clothes, and the Napkin that was about his head, wrapped together in a place by it self (k). Then *John* went in also, and saw and believed that Christ's body was gone according to *Mary's* report: For as yet they understood not fully those *Scripture-Prophecies* (l) that foretold that he must rise again from the dead. And they returned home, wondering how these things could so be, and what would be the issue of them. But *Mary Magdalen* stayed there still weeping, and at length looking in, she saw *two Angels in white*, the one at the head, the other at the feet, where the body of Jesus had layn, who said unto her, *Woman, Why weepest thou?* She said unto them, *They have taken away my Lord, and I know not where they have laid him.* And when she had so said, she turned her self back, and saw Jesus standing there, but knew not that it was he (her eyes being yet holden from knowing of him, see *Luk. 24. 16.*) but supposed it had been the *Gardiner*, and accordingly said unto him, *Sir, If thou hast born him hence, tell me where thou hast laid*

(k) Hæc tam accurata collocatio linteorum amovebat furti suspitionem. Fures enim festinant, nec agunt aliena à suo instituto.

(l) See Psal. 2. and 16. and 110.

laid him, and I will take care to have him carried to his Sepulchre again, or provide some other burying place for him. Hereupon Christ saies to her, *Mary*; (m) at that word she knew him, and cries out, *Rabboni*; (n) that is, *It is my Master, my Lord Christ*. And then going (as it seems) to imbrace his feet, he prohibits her, saying, *Touch me not*: as if he should have said, *Stay not to touch or imbrace me now*, (o) for I do not yet presently ascend to my Father, and there will be time enough for thee hereafter by seeing, hearing and touching me, further to assure thy self, that *it is I* who am now indeed risen from the dead, and to do me this honour thou now desirest to do. But go thy way speedily to my Brethren, (p) and tell them, that *thou hast seen me*, and that I shall shortly ascend (after I have informed them of all things necessary for them to know) unto him who is *my Father* (by nature) and *their Father* (by adopting of them) unto *my God*, and *their God* (q). And this was his *first appearing* after his Resurrection. *Mary* goes immediately to his Disciples, and those that had been with him, whom she finds *weeping and mourning*, and tells them that *she had seen the Lord*, and that he had said these things unto her. But they, when they heard he was alive, and had been seen of her, *believed it not*.

Christi *first*  
Appearing  
after his Re-  
surrection  
to *Mary*  
*Magdalen*.

(m) Hoc protulit eo sono qui facile cognosceretur.

(n) Quomodo appellare cum solebant. Erat hoc Hebraicum illius temporis. Vid. Marcus 10. 31. vocabantur hoc nomine eximii Doctores ut Iudæi tradunt.

(o) Mariam blandè commonefacere voluit ut nihil morata, statim sese in viam daret annuntiatura quod discipu-

los perterritos recrearet. Satis enim adhuc illum spatium ad illum spectandum & amplectendum habituram, ipso non tam citò ad Patrem abitu. *Beza.* μή μου ἀδελφε (m) ne me tangas, i. e. ne pergas me tangere, ne pergas tactui pedum meorum inhærere, sed vade ad fratres meos. *Burgens.* Q. d. Jesus, vis me tangere Maria, id est, vis omnino frui amicitia mea: id nunc non licet, cum tantum dimorquandus ad fidem vestram roborandam me do conspiciendum. At ubi ad Patrem ascendero, veniet tempus cum frui meâ amicitia perfectè poteris, non terrestri contactu, sed tali qui loco illi, id est Cœlo conveniat, nimirum spirituali. *Grot.* (p) He used to call them *servants*, *little children*, and *friends*, before his Resurrection, but now he calls them *brethren*, because they are *co-heirs* with him, *Psalm.* 22. 22. (q) Meum vestrumque dixit, ut significaret & illis esse fiduciam in Deo reponendam, sic ut ipse fecisset qui resuscitatus esset à mortuis, q. d. Ascendo ad Patrem meum per naturam, ad Patrem vestrum per adoptionem.

2. The other women, who had been before with *Mary* at the Sepulchre, and had seen that the body of Jesus was not there, and had heard the Angels declare that he was risen, hearing from *Mary Magdalen* now that she had *seen the Lord himself*, they (it seems) went back to the Sepulchre again, hoping they should have the happiness to see him also. And being there told again by the Angel of Christ's Resurrection, and bade to acquaint his Disciples therewith, behold in the way *Jesus meets them*, and saith unto them, *All-hail*, (\*) and they came and *held him by the feet*, and *worshipped him* (r). Then he bade them not be afraid, but go and *tell his Brethren*, that they should go into *Galilee*, and there they should meet him *Matth.* 28. from 5, to 11.

Christi se-  
cond Ap-  
pearing.

(\*) Notant plerique veteres resurrectionem primò mulieribus annuntiatam. ipsumque Dominum illi primò apparuisse, ut quia à sexu illo exempta mors esset, ipsi primum gloriæ resurrectionis;

& visus, & fructus, & nuntius redderetur, ut loquitur Hilarius. Jans. in loc. Ex historiâ videtur Maria Magdalenâ primum Christum vidisse, postea verò Christum aliis sceminis apparuisse de quibus *Mat.* 28. 9. Et *Luc.* 24. 6. Mariam pedes ejus amplectentem abstinere jussit Christus: At cum dicantur mulieres, quibus idem in urbe properantibus Christus occurrit, pedes ejus, hunc cultum minime repudiantis, prehensisse, apparet Christum minime hic simpliciter prohibuisse sui contactum, (quo suos etiam postea invitavi, ne amplius de ipso verâ resurrectione dubitarent, *Luc.* 24. 39.) sed Mariam blandè commonefacere sic voluisse, ut nihil morata, statim sese in viam daret, annuntiatura quod discipulos perterritos recrearet. *Beza.* (\*) Calixtus in *Harm. Evang.* hanc apparitionem eandem esse putat cum precedenti: sed circumstantiæ hujus apparitionis cum diversæ sint, hanc confusionem non admittunt. *Freid. lib.*



3. The Watchmen who were set to guard and keep the Sepulchre (being frightened at the *Earthquake*, and the *apparition of the Angel* that rolled away the stone) fled into the City, and shewed to the Chief Priests all that had happened. They thereupon assemble together with the Elders, and agree to give a good summ of money to the Souldiers, that they should say, *His Disciples came by night, and stole him away, whilst they slept*, promising them, if it came to *Pilates* ears, they would perfwade him it was so, and would save them harmless. The Souldiers accordingly took their money, and did as they were bidden for the present, but 'tis like afterward confessed this fraud to their companions, (s) *Mat. 28.* from 11, to 16.

(s) What could be less probable than that Christs

few and fearful Disciples should attempt to open the Sepulchre guarded by Souldiers; or that the Souldiers should be all sleeping at once, and so fast asleep that the great stone of the Sepulchre should be rolled back, and yet none be awakened thereby.

Christs

third Ap-  
pearing.

(t) A furlong  
is 22½ paces,  
so that eight  
furlongs make  
an Italian  
mile, whereof  
three are  
about an  
hours going,  
so that sixty  
furlongs make  
about two  
hours going  
and an half.  
Non est tan-  
tum hoc inter-  
vallum ut non  
ante medi-  
noctium inde  
redire Hiero-  
solyma potu-  
erint, atq; ibi  
congregatos

4. The same day in the afternoon two of his Disciples that seem to be of the number of the seventy (whereof one was *Cleophas*) go to *Emaus*, a Village that was sixty furlongs (t) from *Jerusalem*. As they were in the way, Jesus joyneth him- self to their company; but their eyes were holden (u) by the Power of God, that they did not discern him, *in his own proper shape*, but thought it had been another person whom they conversed with. And they telling him what things were done in those daies concerning Jesus of *Nazareth*, he sheweth them out of the Scriptures, that *it behoved Jesus to suffer such things, and so to enter into his glory*. When they came to the Village, he made offer to go further, (a) and 'tis like would have done, if their importunity had not detained him; but upon their earnest intreaty, he stayed with them. And as he sate at meat with them, he *took bread*, (b) and *blest it*, and brake it, and gave it unto them. Then their eyes were opened, (c) and they discerned *who he was*, and immediately he vanished out of their sight.

Apostolos deprehendere: potest enim id spatium duabus & quod excurret horis confici. Græc. (a) Impediebantur vi divinâ ne proprius considerarent ea ex quibus cognosci Jesus poterat. Erat etiam habitu alio quam quo uti solebat. et ἐπέμεινον ut Marcus loquitur, cap. 15. v. 12. Idem ὡρολογον putabant. Ex vultu quo minus ipsum agnoscerent, oculi divinitus impediebantur. Et simile contigit circa Magdalenam: nam habitum habebat Olitoris, vultum suum, sed qui non repente agnosceretur. (b) Hoc gestu externo voluit Dominus augere desiderium quo tenebantur Discipuli ut eum retinerent ad communicationem ampliorem: qui finem si non habuisset, tunc reverâ disparuisset, aut ulterius processisset. Rivetus. (c) Præter morem convivarium: erat enim id munus convivoris. Quare hoc facto se Dominum, ac Patrem-familias presiretur: quod primum suspicionem illis iniecit, esse hunc Jesum Præceptorem suum, qui inter Discipulos solebat Patrum-familias ritibus defungi. (d) Sublatis impedimentis proprius eum intueri ac cognoscere cœperunt, & agnoverunt eum ex vultu proprius considerato.

(d) undecim  
vocat Apo-  
stolos post eje-  
ctum Judam,  
ut ante dōse-  
ra, quanquam  
forte unus, aut  
alter aberant.

5. Upon this, these two Disciples arose presently, and went to *Jerusalem*, and found the *Eleven*, (d) and those that used to associate with them, gathered together; and (though *Thomas* was not now there, yet the Title of the whole *Chorus* or number of Apostles is given to them, because the principal part of them was there) as soon as they were come among



among this company, these two were told by some of them, *That the Lord was risen indeed, and had appeared unto Simon.* Of which appearing to Peter alone Paul speaks, 1 Cor. 15. 5. (e) Here upon these two declared what had happened to themselves in the way, and how Christ was made known to them in the breaking of bread. Yet some of the company did not believe it, (f) though certified to them, upon the testimony and report of these two Disciples. Whilst therefore they were discouraging of these matters, and some of them were still doubting, Jesus, *insensibly as to them,* the doors being shut, (\*) came and stood in the midst of them, and said, *Peace be unto you.* At this they were much surprized, and affrighted, supposing they had seen a spirit. But he upbraided them with their unbelief, and hardness of heart, because *they believed not those who had seen him, since he was risen,* and who had reported the same unto them. Then he gave them a more clear evidence of his Resurrection, by shewing them his *pierced hands and side,* and the *scars and marks* (g) which he yet retained, that they might see it was the same person, and no other than their crucified Master, who now appeared to them. And he said unto them, *Why are ye troubled (h)? See my hands and my feet. A spirit hath not flesh and bones, as ye see me to have.* And when they through transport of joy could hardly believe their own eyes, further to confirm them in a certain belief of his being risen, he asked them, *if they had any meat there?* And they bringing him a piece of a *broiled fish,* and an *honey-comb,* he did eat thereof before them (i). And they rejoiced exceedingly *when they saw the Lord* (\*). Then he told them that these were the words that he spake to them, whilst he was with them, that *all things might be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms* (k) *concerning him.*

Christ's fourth Appearing, viz. to Simon Peter.

(e) Quod Petro Dominus à resurrectione apparuit, legitur hic & Luc. 24. 34. Ubi autem, & quod ratione ipsi apparuerit, nusquam legitur. Probabiliter creditur inquit August. lib. 3. de consens. c. 25.

Postquam Petro apparuit, deinde apparuisse ipsi & discipulis. Luc. Brug.

(f) Hæc omnia eo pertinent, ut nos firmius credamus his, qui ipsi tam tardè crediderunt.

(\*) Hic nullus querat quomodo clausis januis eo per-

Dominus penetravit, cum intelligat non de homine nudo, ut modò nos sumus, sed de omnipotentia Filio Dei hæc scribit. Cyrilus.

(g) Quæ vul-

nera etiam Cælo inferre voluit, ut Deo Patri precium nostræ libertatis ostenderet, æternumque lux victoriæ trophæum circumferret. Vide Jansen. (h) Demum idem hæc credendi hæsitaciones, cunctaciones, ac dubitationes in Apostolis permittit, ne dubitaretur à nobis, & ut talis ostensionibus roboreremur ad fidem. Leo Serm. 1. de Ascens. (i) Non tamè hec necesse est, scilicet hec quæ nunc sunt immortalis, sed ut assurem quod hec illi eadem fuit. See Act. 10. 41. (\*) Ita impletum est quod Christus prædixerat Joh. 16. 22. *islorum tunc videretis me*. Emphaticum hoc habet: non imaginem aliquam ipsius, sed plane ipsum, eodem corpore conspexere. (k) Christus sequitur usum Hebræorum veterum qui libros sacros dividebant teste Hieron. in *Legem Prophetas & Hagiographa* sub quibus imprimis continentur Psalmi. Videtur alia fuisse librorum sacrorum divisio Josephi temporibus quam nunc usurpatur, ita ut pars prima constaret ex Pentateucho; secunda ex omnibus Historicis, & Prophetis, comprehenso etiam Daniele; tertiâ, ex Psalmis, sententiis Solomonis, rebusque Ecclesiæ, & carmine Epithalamio. Grot.

Then he opened their understandings (by the illumination of his holy Spirit) that they might understand the Scriptures, telling them that *thus it is written, and thus it behooved* (l) *Christ to suffer, and to rise from the dead the third*

(l) Necessitate consequentiz, be-

cause Gods counsel had so appointed to accomplish mans Redemption by the death and Resurrection of his Son.

day,

(m) Hæc annuntiatio duas habet partes, postulacionem, & promissionem. Postulatur poenitentia, ejus nomine tota obedientia comprehenditur: promittitur remissio peccatorum, in quo continentur vita æterna, & ejus arrhabo, spiritus sanctus.

(\*) Vide Psal. 110. 2. Isa. 40. 9. Isa. 60. 1.

day, that repentance and remission of sin might be preached (m) in his Name among all Nations, beginning at Jerusalem. It being promised Isa. 2. 3. (\*) That the Gospel should go forth out of Sion and Jerusalem. And he tells them, they shall bear witness unto all Nations of those things they had seen

concerning him, *Act.* 1. 8. He further assures them, that he would shortly send the Promise of his Father upon them, that is, the Holy Ghost, which he would send them from the Father [*Job.* 14. 16. and *chap.* 15. 26.] and which was promised of the Father by the Prophet *Joel*, *chap.* 2. 28, 29. and bids them tarry at Jerusalem, till they were indued with power, and the miraculous gift of the Holy Spirit, which should descend from Heaven upon them on the day of Pentecost.

Then he said again, Peace be unto you, and confirms and renews their calling to the Apostleship, or work of the Ministry, who might possibly be much discouraged with the remembrance of their faint-heartedness in the time of his late sufferings. He does therefore anew commissionate them, and sends them to the work of the Ministry. As my Father sent me, viz. to the work of the Ministry, and preaching the Gospel, so send I you.

And when he had so said, he breathed (\*) on them, and said, Receive ye the Holy Ghost, that is, the gifts of the Spirit for that Office; some fruits whereof (before that full measure was let out upon them, *Act.* 2.) he now bestows upon them; and he does it by breathing on them, being an extraordinary sign of his communicating this extraordinary furniture to them. And as by Gods breathing, the first man was made a living soul, *Gen.* 2. 7. so our

Saviour, by breathing on his Apostles, quickened and put life into their spirits, and extraordinarily enabled them for the services he called them unto. Lastly, he adds, whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained. In which words he asserts their authority in the discharge of their commission, and declares, that what they act this way ministerially according to their commission (both doctrinally, and by judicial procedure) is ratified in Heaven, as being a declaration and intimation of the sentence of that Court. This power is elsewhere called the Keys (n) of the Kingdom of Heaven, comprehending both the Key of Knowledge, or Doctrine, and the Key of Order or Discipline, *Matth.* 16. 19. (o) and the power of binding and loosing, *Matth.* 18. 18, 20. Here 'tis called by our Saviour, remitting and retaining. The authority therefore of Ministers of the Gospel, about the sins of those that are members of the Church consists in this, that they are by their Doctrine to declare against

all

(\*) *Augustinus* in hunc locum scribens, ait Insufflando significavit spiritum sanctum non Patris solius spiritum sanctum esse, sed & suum: Et lib. 4. de Trin. c. 20. Neque enim flatus ille corporeus, substantia spiritus sancti fuit, sed demonstratio per congruam significationem, non tantum à Patre, sed & à Filio procedere spiritum sanctum. Accipite spiritum sanctum] de spiritus sancti donorum incremento hoc accipiendum est: nam alioquin primitias spiritus acceperunt: & quia novo symbolo (Hatu scil. oris) collationis spiritus sancti Christus utebatur, perinde loquitur, ac si eum primum acciperent, *Gloss.*

(n) Private persons may reprove, exhort, or comfort out of charity; but Ministers are to do it by Office, and with Authority.  
(o) See sect. 10. & 15. of chap. 5.

all sin as sin, be it never so secret or inward, but to exercise their power in Discipline against sin only as it is open, scandalous and infectious. And for such open sinners as are penitent, and feel the bonds of their sins, they are declaratively, and by authority from Christ to absolve and loose them, and to take off any censure judicially passed on them, for their scandalous behaviour; but to such as are impenitent, they are by their Doctrine in Christs Name, to declare their sins not to be remitted, but fast bound upon them; and as need requires they are by a judicial sentence to bind them straighter, that so they may feel those bonds, and seek to be loosed from them; and thus they are ministerially to remit and retain sins. And what is thus done according to the Rules of the Word (p) is ratified in Heaven, and both the penitent and the obstinate sinner will find Gods mind (q) towards them to be according as is declared in his name, and according to his appointment in his Word. And thus Jesus appeared five times on the very day of his Resurrection.

(p) Scilicet, clave non errante, & iudicio recte peracto.  
(q) Summum tuturi iudicii præjudicium est, si quis ita deliquerit, ut a communicatione, orationis, & conventus, & omnis sancti commercii relegatur. Tertullianus.

- Matth. 28. 1. In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary to see the Sepulchre.
2. And behold, there was a great Earthquake, for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it.
  3. His countenance was like lightning, and his rayment white as snow.
  4. And for fear of him the keepers did shake, and became as dead men.
  5. And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.
  6. He is not here; for he is risen, as he said, Come, see the place where the Lord lay.
  7. And go quickly, and tell his Disciples, that he is risen from the dead; and behold he goeth before you into Galilee, there shall ye see him; lo, I have told you.
  8. And they departed from the Sepulchre, with fear and great joy, and did run to bring his Disciples word.
  9. And as they went to tell his Disciples, behold, Jesus met them; saying, All hail. And they came, and held him by the feet, and worshipped him.
  10. Then said Jesus unto them, Be not afraid: go tell my Brethren, that they go into Galilee, and there shall they see me.
  11. Now when they were going, behold, some of the watch came into the City, and shewed unto the Chief Priests all the things that were done.
  12. And when they were assembled with the Elders, and had taken counsel, they gave large money unto the Souldiers,
  13. Saying, Say ye, His Disciples came by night and stole him away while we slept.
  14. And if this come to the Governours ears, we will perswade him, and secure you.
  15. So they took the money, and did as they were taught: And this saying is commonly reported among the Jews until this day.

Mark 16. 1. And when the Sabbath was past, Mary Magdalen, and Mary the Mother of James and Salome, had bought sweet spices, that they might come and anoint him.

2. And very early in the morning, the first day of the week, they came unto the Sepulchre at the rising of the Sun.

Mm

3. And



3. And they said among themselves, Who shall roll us away the stone from the door of the Sepulchre?
4. (And when they looked, they saw that the stone was rolled away) for it was very great.
5. And entering into the Sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.
6. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen, he is not here, behold the place where they laid him.
7. But go your way, tell his Disciples and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you.
8. And they went out quickly, and fled from the Sepulchre: for they trembled, and were amazed, neither said they any thing to any man: for they were afraid.
9. Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven Devils.
10. And she went and told them that had been with him, as they mourned and wept.
11. And they, when they had heard that he was alive, and had been seen of her, believed not.
12. After that he appeared in another form unto two of them, as they walked, and went into the Countrey.
13. And they went and told it unto the residue: neither believed they them.
14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

**Mt 24. 1.** Now upon the first day of the week, very early in the morning, they came unto the Sepulchre, bringing the Spices which they had prepared, and certain others with them.

2. And they found the stone rolled away from the Sepulchre.
3. And they entered in, and found not the body of the Lord Jesus.
4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.
5. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?
6. He is not here, but is risen: Remember how he spake unto you, when he was yet in Galilee,
7. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8. And they remembered his words,
9. And returned from the Sepulchre, and told all these things unto the eleven, and to all the rest.
10. It was Mary Magdalen, and Joanna, and Mary the Mother of James, and other women that were with them, which told these things unto the Apostles.
11. And their words seemed to them as idle tales, and they believed them not.
12. Then arose Peter, and ran unto the Sepulchre, and stooping down, he beheld the Linnen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13. And behold, two of them went that same day to a Village called Emmaus, which was from Jerusalem about threescore furlongs.
14. And they talked together of all these things which had happened.
15. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.

16. But



16. But their eyes were holden, that they should not know him.
17. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad?
18. (a) And the one of them, whose name was *Cleopas*, answering, said unto him, Art thou only a stranger in *Jerusalem*, and hast not known the things which are come to pass there in these daies?
19. And he said unto them, What things? And they said unto him, Concerning *Jesus of Nazareth*, which was a Prophet mighty in deed and word before God, and all the people :
20. (b) And how the Chief Priests and our Rulers delivered him to be condemned to death, and have crucified him.
21. (c) But we trusted that it had been he which should have redeemed *Israel*: and beside all this, to day is the third day since these things were done.
22. Yea, and certain women also of our company made us astonished, which were early at the Sepulchre:
23. And when they found not his body, they came, saying, that they had also seen a vision of Angels, which said that he was alive.
24. And certain of them which were with us, went to the Sepulchre, and found it even so as the women had said, but him they saw not.
25. (d) Then he said unto them, O fools, and slow of heart to believe all that the Prophets have spoken?
26. Ought not Christ to have suffered these things, and to enter into his glory?
27. (e) And beginning at *Moses*, and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself.
28. And they drew nigh unto the Village, whither they went, and he made as though he would have gone further.
29. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them.
30. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.
31. And their eyes were opened, and they knew him, and he vanished out of their sight.
32. (f) And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?

(a) οὐ μὲν ἔμαρτο κινῆσαι τὴν ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν, ὅτι ἐκεῖ ἦν ὁ Χρῆστος. (b) ἡμεῖς οὐκ ἔμαρτο, ὅτι ἐκεῖ ἦν ὁ Χρῆστος. (c) ἡμεῖς οὐκ ἔμαρτο, ὅτι ἐκεῖ ἦν ὁ Χρῆστος. (d) ἡμεῖς οὐκ ἔμαρτο, ὅτι ἐκεῖ ἦν ὁ Χρῆστος. (e) ἡμεῖς οὐκ ἔμαρτο, ὅτι ἐκεῖ ἦν ὁ Χρῆστος. (f) ἡμεῖς οὐκ ἔμαρτο, ὅτι ἐκεῖ ἦν ὁ Χρῆστος.

prohibentur, sed vetatur iracundia vocem talem imprudenter ejaculans. Aded verum est, animo facta discerni: ni: Est ubi audientium utilitas aceti aliquid exposcit. Qui ergo fratri suo dixerat *Stulte* culpandus est si praecepti irā id fecerit, non qui hoc fraterno amore egerit, ut dementiam suam alteri ob oculos poneret, atque ita eum melius ab erroris semita reduceret in viam. (e) Incipiens à *Mose*, & omnibus Prophetis. In quibus quaedam sunt expressa varicinia, ut apud *Esaiam*, & *Danielem*: quidam à *τῶν τοῦ θεοῦ* & *συμβόλοις*, ut *Serpens* à *Mose* effectus, sacrificium piacular, quod pro populo peragebatur: Etiam oblatio *Isaaci*, in quo arcastrum ingens latere veteres *Judaei* crediderunt. (f) *Nonne cor nostrum ardebat in nobis dum loqueretur* prae argumentorum pondera, accedebat divina efficacia animos incendens, qualem sentire quondam solebant ipsi docente. Calor cordis, vehementis mortis indicium. See *Psal.* 39. 3.

33. And they rose up the same hour, and returned to *Jerusalem*, and found the eleven gathered together, and them that were with them;
34. Saying, The Lord is risen indeed, and hath appeared to *Simon*;
35. And they told what things were done in the way, and how he was known of them in breaking of bread.
36. And as they thus spake, *Jesus* himself stood in the midst of them, and saith unto them, Peace be unto you.
37. But they were terrified and affrighted, and supposed that they had seen a spirit.
38. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?
39. Behold my hands and my feet, that it is I my self: handle me and see, for a spirit hath not flesh and bones as ye see me have.

40. And when he had thus spoken, he shewed them his hands and his feet.
41. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat?
42. And they gave him a piece of a broiled fish, and of an honey-comb.
43. And he took it, and did eat before them.
44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.
45. Then opened he their understanding, that they might understand the Scriptures,
46. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :
47. And that repentance and remission of sins should be preached in his Name among all Nations beginning at Jerusalem.
48. (g) And ye are witnesses of these things.

(g) *Ubi dicitur  
est uideretur  
utray] Peni-  
tur hic prae-  
sens pro futu-  
ro ut videre  
est, Act. 1. 8.  
(a) Maria ve-  
nit mane cum  
jam tenebrae  
essent ad mo-  
numentum ]  
h. e. vadere  
sen ire capie :  
venit enim  
ed, exorto jam  
sole: vide  
Mat. 26. 2.*

- John 20. 1.** (a) The first day of the week cometh Mary Magdalen early, when it was yet dark, unto the Sepulchre, and seeth the stone taken away from the Sepulchre.
2. Then she runneth and cometh to Simon Peter, and to the other Disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.
  3. Peter therefore went forth, and that other Disciple, and came to the Sepulchre.
  4. So they ran both together, and the other Disciple did outrun Peter, and came first to the Sepulchre.
  5. And he stooping down, and looking in, saw the Linnen clothes lying, yet went he not in.
  6. Then cometh Simon Peter following him, and went into the Sepulchre, and seeth the Linnen clothes lie,
  7. And the Napkin that was about his head, not lying with the Linnen clothes, but wrapped together in a place by it self.
  8. Then went in also that other Disciple which came first to the Sepulchre, and he saw and believed.
  9. For as yet they knew not the Scripture, that he must rise again from the dead.
  10. Then the Disciples went away again unto their own home.
  11. But Mary stood without at the Sepulchre weeping : and as she wept, she stooped down, and looked into the Sepulchre,
  12. And seeth two Angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen :
  13. And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
  14. And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.
  15. Jesus saith unto her, Woman, why weepest thou ? whom seekest thou ? she supposing him to be the Gardiner, saith unto him, Sir, if thou have born him hence, tell me where thou hast laid him, and I will take him away.
  16. Jesus saith unto her, Mary : She turned her self, and saith unto him, Rabboni, which is to say, Master.
  17. Jesus saith unto her, Touch me not : for I am not yet ascended to my Father, but go to my Brethren, and say unto them, I ascend unto my Father, and your Father : and to my God, and your God.
  18. Mary Magdalen came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her.

19. Then the same day at evening, being the first day of the week, when the doors were shut, where the Disciples were assembled for fear of the Jews; came Jesus and stood in the midst, and saith unto them, Peace be unto you:  
 20. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they saw the Lord.  
 21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.  
 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.  
 23. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

## SECT. XIX.

**T**homas, one of the Twelve, (a) (as we have shewed) was not with them, when Jesus came thus among them, but being now returned from his lurking place, and come to them again, they acquaint him, that *they had seen the Lord*, and no doubt told him all the circumstances of his appearing to them. He professeth *he will not believe* (b) *he is risen, except he see the print of the nails in his hands, and put his hand into his side*; which was the same evidence that Christ himself had before given, *Vers. 20.* (For the manner and circumstances of his crucifixion, it seems, was known to them, although (of the Apostles) *John* only saw it, *Joh. 19. 34, 35.*) Therefore after eight daies, *viz.* after his former appearing (which reckoning the daies current was that day seven-night, and the *first day* of the next week) *Thomas* being then with them, Jesus comes, the doors being shut, as before, and stands in the midst of *them*, and saies, *Peace be unto you.* Then gently reproveth *Thomas*, that neither by the testimony of the Scriptures, which foretold his Resurrection, nor by the testimony of his Apostles who had seen him, he would believe, he condescends to give him the satisfaction he desired. Hereupon *Thomas* being fully satisfied, cries out, *My Lord, and my God* (\*). Which abrupt speech importeth a vehement admiration at Christs mercy to him, and his own stupidity and dullness to believe (c). It containeth a *short*, but *absolute confession of faith.* *Thomas* collects from his Resurrection, that Christ was the *true Messias, Redeemer, and Lord of all*, and that no man could rise from the dead so as he did, but he who is *God* as well as *man*, (see *Rom. 1. 4.*) And with an explicit faith he now professes his own interest in him.

Christs *Sixth* Appearing to his Disciples, *Thomas* being now present.

(a) *ὁς ἐν τῶν δώδεκα*] Sic post mortem Theraminis ii qui Athenas regebant vocantur ὁι τριδικοῦτα Xenophonti lib. 2. Cum Apostoli *undecim* nominantur, intelligendum est id, post Judam sublatum, collegi fuisse nomen, ut ante *Duodecim*,

(b) Ingens *avaria* sed bono nostro literis mandata. Plus mihi profuit dubitatio *Thomæ* quam credulitas *Mariz.* *Gregori. Mag. initio Novil. 19.* Nil tam certum quam quod post dubium, *Certum*.

(\*) ὁ κυριος μου] Nominativus pro vocativo, quod frequens Atticis, & Hellenisticis. & ὁ θεος μου] Hic primum ea vox in narratione Evangelicâ reperitur ab Apostolis Jesu tributa; postquam scilicet suâ resurrectione probaverat se esse à quo vita, & quidem æterna expectari deberet. Plinius in Epistola ad Trajanum ait, *Christianos Christo, ut Deo carmina cecinisse.*

(c) Credamus ergo Fratres absq; dubitatione quod etiam increduli crediderunt: & agamus Deo gratias qui ideo discipulos suos dubitare voluit, ne nos dubitaremus: ideo eos ad tempus incredulos esse voluit, ne nos increduli essemus. *Resulph. Hamil. 69.*

Our Saviour tells him,



him, his Faith would have been more excellent and more eminently rewardable, if without such demonstrative evidence he had believed, and pronounces those happy who shall hereafter believe, through the preaching of the Gospel, though they see him not in the flesh, nor behold these wounds he now shewed.

(d) Videntur Discipuli tem-  
el resurre-  
tionis die Do-  
mini expecti  
presentiam,  
eundem diem  
in posterum  
solemnibus  
conventibus  
dicasse. Hinc  
dicta *ἡμέρα*  
*ἀνστασις* Apoc.  
1. 10. Grot.  
Diem hebdo-  
madis pri-  
mum qui jam  
in Sabbatum  
vel Domini-  
cum transit,

Our Saviour therefore rising the *first day* (d) of the week, and appearing *that day* to the *Colledge* or *Company* of Apostles, and appearing again on the *same day* of the week after; and likewise on the *fiftieth day* after his Resurrection (which was also the first day of the week) on which day *he poured forth his holy spirit* upon them; and the *Apostles* afterwards observing the *first day of the week* for their solemn Assemblies, as may be gathered from *Act. 20. 7.* On *which day* the Disciples were gathered together, and *Paul preached unto them, and administered the Lords Supper,* and *Paul* commanding, *1 Cor. 16. 2.* that *on that day they should lay aside their charity (\*) for the poor;* and *John* calling *that day,* as Interpreters conclude, *Rev. 1. 10. the Lords day,* from these Authorities, and the *Primitive Practice* we derive our Christian Sabbath.

Tahrudici vocant *ד'י'י' ד'י'י' Di m Christianorum.* Glossa in Bab. Avodah Zarah fol. 6. 1. & 7. 2. Nazarenus vel Christianus, is est qui errorem sequitur istius viri, qui iis præcepit ut sibi sacrum facerent primum diem hebdomadis. Merito in hunc diem, die n scilicet resurrectionis suæ, Sabbatum transtulit beatissimus Salvator, diem quam fecerat Dominus, Psal. 118. 24. Cum jam Lapis ab Architectis repudatus, evaserat in caput Anguli. Exordium præcipue sumpsit Regnum Christi à resurrectione Christi: summe ergo consonum fuit, ut dies iste, à quo exordium sumpsit Christi Regnum, in Sabbatum traniret, potius quam vetus Sabbatum, monumentum Creationis. Et necesse erat ut daretur Sabbatum Christianis, distinctum à Sabbato Judæorum, ut inde distingueretur Christianus à Judæo. Nam sicut summâ curâ sub Lege cautum est, ut per ritum quosdam distingueretur Judæus ab Ethnicis; sic sub Evangelio non dissimili curâ cautum est, partim per rituum istorum fugam, partim per morum, & rerum diversarum introductionem, ut distinguatur Christianus à Judæo. Non majori curâ provisum est sub Lege, ut per circumcisionem dignoscatur, & separaretur ab Ethnicis Judæus, quam sub Evangelio ne per circumcisionem Judæizer Christianus. Quod & merito provisum de Sabbato. Num cum per Sabbatizationem suam, inter alia discriminantia, diversi colores erant Judæi, ab aliis omnibus Genibus, necesse erat ut per aliud Sabbatum introductum, [cum ex necessitate continuandum esset Sabbatum] diversi colores fierent Christiani à Judæis. Dr. Lightf. in Hor. Heb. in Matth. p. 321. (\*) Apud Judæos colligebatur Eleemosyna in Synagogâ, Sabbato, & distribuebatur pauperibus, vespere Sabbati. Lightfoot in Hor. Heb. p. 112.

John 20. 24. But Thomas one of the Twelve, called Didymus, was not with them when Jesus came.

25. The other Disciples therefore said unto him, We have seen the Lord: but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight daies, again his Disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord, and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed.



SECT. XX.

**A**fterwards our Saviour shewed himself again to his Disciples (at least to several of them) at the Sea of *Tiberias*, as they were fishing, they being come from *Jerusalem* to *Galilee* to meet him there as he had appointed them, [*Matth.* 28. 7, 16.] They had fished all night and caught nothing. In the morning Jesus stands upon the shore, (a) (but they did not know him) and calling to them in a familiar manner, asked them, as one that came to buy, if they had taken any thing? they answering no, (\*) he bids them cast their Net on the right side of the ship, which done, they inclosed (b) one hundred fifty three great fishes, yet did not the Net break, (\*) as formerly it had done in the like case, *Luke* 5. 6. Hereupon *John* tells *Peter* assuredly it is Jesus. *Peter* hearing that, would stay no longer, but girding his Fishers Coat to him (which he only had on having put off his outward garment) and being more zealous than the rest, cast himself into the Sea to swim to him. But the rest of them did not so, but being not far from Land, where Jesus was, went to him by Boat, dragging the Net full of fishes along with them. As soon as they came to Land, they discerned another miracle, (c) viz. a fire of coals, and fish laid on, and bread, all created and produced (as it seems) out of nothing by the divine power of Christ. Then he took bread and fish, and did eat himself, and gave to them to eat, to demonstrate to them the reality of his Resurrection, and to assure them of the truth of his manhood there present, that they might not think it a Phantasm. And this was the third of his more publick appearings to all or many of his Disciples together.

After Dinner he puts *Peter* to a threefold (d) profession of his love (e) to him answerable to his threefold denial; and to testify his love, bids him, feed his Lambs, and his Sheep (f). Then he warns him of his future sufferings, intimating he should prove more stout than in his former tryal; he sheweth that it should be otherwise with him in his old age, than in his youth. In his youth he girded up his loins (according to the custom of those Eastern people, who wearing long garments, girded them up when they went a journey) and walked at his own pleasure. But in his old age (\*) others

Christ  
seventh Ap-  
pearing.

(a) Significans se per resurrectionem jam esse in vado, ipsos in fallo versari. *Grot.*

(\*) Hinc constat frustra esse humanum laborem sine divina gratia. *Psal.* 127.

(b) Per magnos multosque Pisces, multas magnasque gentes denotari verisimile est. *Voss.* Præfagium maximæ capturæ hominum per Apostolos faciendæ.

(\*) Præfagium miræ unitatis eorum qui per Apostolorum operam in Ecclesiam erant colligendi.

(c) Majorem jam potestatem Christus ostendit, res creans ex nihilo. Olim pisces paucos auxerat, nunc facit ut ex nihilo existant. *Grot.*

(d) Disciplinæ Ecclesiæ conveniens fuit, ut qui se negasset, non nisi tria confessione in integrum restitueretur. Mira Christi sapientia, qui tam paucis verbis efficit, ut Petrus & sibi satisfaceret, quem se negaverat, & collegis quibus se præbulerat, ut ante *Mat.* 26. 33. exemplum daret disciplinæ Ecclesiasticæ. *Grot.*

(e) Non ita læva mens fuit Petro, ut se ulterius preferret calis: sufficit ei testimonium perhibere cordi suo; natum esse Judex cordis alicui. *August.* Merito ad Christum provocat, quia jam experimentus didicerat, melius se nosci à Christo, quam seipso.

(f) Interrogatur amor, & imperatur Labor. *August.* Pater Agnosce meos: meos inquit, non tuos; non tibi consule, sed illis: non coge, sed suade. Vide 1 *Pet.* 5. 2.

(\*) Ubi ad hanc ætatem quadraginta sex annos adjectis.

should

should bind him, and carry him whither he had no mind to go. Which he further explains by shewing he spake of

(g) Ex manuum vero extensione cognoscitur violentiam illam mortem fore mortem crucis; in ea enim manus extenduntur. Sane hac sublatus Petrus, ut cognoscere est ex non uno loco Tertulliani. Item ex Clement. Alexand. lib. 7. Petrus sub Nerone mortuus est Romæ: at Johannes post Neronem ea scripsit, nempe ut Theophylactus ait, in Patmo Insulâ. Voss. Harm. p. 408.

(h) Ubi magnificum audimus Martyrii encomium quod concederet Deum.

the violent death (g) he was to suffer, which he sweetens with this consideration, that hereby *he should glorifie (h) God*. Then our Saviour rising from the rest of the company, bids *Peter follow him*, to point out, not so much his duty of *present going after him*, as to signifie to him that it was his duty to imitate him in his *resolution* for suffering. After Christ and Peter had left the rest of the com-

pany, John of his own accord follows them, which Peter (turning back and observing) enquires of our Saviour (who had foretold him of his sufferings) what should become of John? Jesus checks him for this, as meddling with that which

(i) See sect. 10. of chap. 5.

(\*) Ad Judicium putâ exercendum, non universale illud in novissimo die, sed particulare contra Judæos, quo Urbs Regnum, res publica excisa est; ad quod usque tempus, & ulterius Johannem vixisse constans omnium sententia est. Quislorpius.

did not concern him, and intimates to him that *John should live (i) till he came to take vengeance on the unbelieving Jewish Nation, and destroy their City by the Romans* (\*). But our Saviours words were so mistaken by those that heard of them, that they apprehended they did import that *John should not die at all*, and accord-

ingly it passed among them. Which mistake may commend unto us the Wisdom of God, in leaving us a *written word*, and *tying us to it*, when we see *erroneous Traditions* to be so soon on foot in the world, and our Saviours own speeches so much mistaken, and that by *Saints* themselves even in the *purest times*; much more may others be mis-reported, and their words *wrested* contrary to their sense and meaning. John being about now to conclude his Gospel, asserts that there were many other things, namely, *miracles*, and *special deeds* done by Jesus, both *before* and *after* his passion (whereof some are related by the other Evangelists) which he had not set down. But what he had written tended to bring men to *Faith* and *Salvation*, and to clear what Christ was, and to manifest that *Salvation is to be had only through faith in him*. He had not therefore written all that Christ *did*, but had omitted some particular miracles and transactions of the same nature and kind with these he had recorded, which he intimates were so many, that should they all be written, the world (that hardly admits a *few* and *necessary* things conducing to its good) would be much more (k) unwilling to receive a narration of so many particulars. But for what he had written, not only himself, but other disciples of Christ, and true Believers could set their seal to the truth and certainty thereof.

(k) Augustinus ad animum refert τὸ χαρῆσαι quomodo non semel à Matthæo αἰτῆται; usurpatur, ut cum dicitur ἐκείνους τῶν ἀγαθῶν οὐκ ἔχοντες, Matth. 19. 11. χαρῆσαι aliquando de eo dicitur qui non admittit

aliquid, sed fastidit. Quemadmodum Halicarn. Dionysius ait, lib. 8. πῶτεν ἢ χαρῆσαι ἀνδραγαθῶν ἄνδρες urbem bonos viros non admittere. Vide etiam, 2 Cor. 7. 2. χαρῆσαι ἡμῶς. Accipite nos, i.e. locum date Exhortationibus nostris. Ut sensus sit, si singula scribantur, ac seorsim, mundum ipsum credo, qui necessaria & multa vix admittit, vix leget, tot volumina non admitturum. Confer Amos 7. 10. Vide Heinsium in loc.

**John 20. 30.** And many other signs truly did Jesus in the presence of his Disciples, which are not written in this Book.

31. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his Name.

**John 21. 1.** After these things Jesus shewed himself again to the Disciples at the Sea of Tiberias: and on this wise shewed he himself:

2. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the Sons of Zebedee, and two other of his Disciples.

3. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus stood on the shore: but the Disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6. And he said unto them, Cast the Net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. (a) Therefore that Disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers Coat unto him, (for he was naked) and did cast himself into the Sea.

8. And the other Disciples came in a little ship (for they were not far from Land, but as it were two hundred cubits) dragging the Net with fishes.

9. As soon then as they were come to Land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the Net to Land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the Net broken.

12. Jesus saith unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14. (b) This is now the third time that Jesus shewed himself to his Disciples, after that he was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon Son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs.

16. He saith to him again the second time, Simon Son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Sheep.

17. He saith unto him the third time, Simon Son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.

18. Verily verily I say unto thee, When thou wast young thou girdedst thy self, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20. Then Peter turning about, seeth the Disciple whom Jesus loved, following, which also leaned on his breast at Supper, and said, Lord, which is he that betrayeth thee?

(a) *ἰδοὺ ὁ κύριος* sic Hebraei vocant eum qui superiori veste exutus est, qui non habet nisi tunicam nudum. Mela Germanos plerumque nudos egisse dicit: interpretatur id Tacitus re-  
gesta veste superiori.

(b) *τὸ τρίτον* hac jam tertiam vice considerandum se probavit Christus. Refert ad dierum numerum. Primum apparuit diversis, ipso Resurrectionis die, iterum die octavo, nunc tertium.



21. Peter seeing him, saith to Jesus, Lord, and what shall this man do?  
 22. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.  
 (c) *in Antiochia* 23. (c) Then went this saying abroad among the Brethren, that that Disciple should not die: yet Jesus said not unto him, He shall not die: but, if I will that he tarry till I come, what is that to thee?  
 24. This is the Disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.  
 25. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the Books that should be written. Amen.

## SECT. XXI.

Christ's  
eighth Ap-  
pearing on  
a Mount in  
Galilee.

(a) See Act.

13. 30, 31.

(b) *Quidam*  
*vero addubita-*  
*verant, nempe*  
*ante illud*  
*tempus. Nam*  
*indistinctum*  
*semper pro*  
*circumstantia*  
*loci varias sig-*  
*nificationes*  
*admittit.*

After this, the Eleven go into Galilee, to a Mountain, he had appointed them (probably that Mount near Capernaum, where he had chosen his Apostles, and made that famous Sermon, called, *The Sermon in the Mount* :) And 'tis like he appointed this place not only to appear to the Eleven (for that he had done before) but it seems he intended this as a more general meeting for the confirming the faith of the whole multitude of his Galilean, and other Disciples. And this seems to be that glorious Apparition, when he was seen of above five hundred Brethren at once, of which Paul speaks, 1 Cor. 15. 6. Which appointment he published both before and after his Resurrection, Mat. 26. 32. and Mat. 28. 10. And possibly he appointed the place so far from Jerusalem, that any of his Disciples, whosoever would, might freely, and without danger, come thither to see their Saviour alive again, after his crucifixion. Of all his apparitions to his Disciples, Matthew only mentions this, possibly as the most famous; and though he speaks only of the Eleven [chap. 28. 16.] yet his words are not exclusive of more (a). Nay, when he saies, some doubted (or rather had doubted (b) till now they saw him in his own proper figure, lineaments, and appearance) he intimates that there were others there, besides the Eleven; for those had seen Christ since his Resurrection before this.

At this meeting (or some other time since his Resurrection) he tells them that all power was given to him both in Heaven and Earth — First in Heaven] which comprehends power of sending the Holy Ghost [Act. 2. 33.] Power over Angels, [Phil. 2. 9, 10. Heb. 1. 4. Col. 1. 16.] and power to give Heaven to all that shall believe in him, [Matth. 25. 34.] Secondly, In Earth] which comprehends power to gather a Church out of all Nations, [Psal. 2. 8. Mark 16. 15, 16.] and to rule, govern and defend the same against all its enemies, [Act. 10. 36, 38, 42. Ephes. 1. 20, 21. Rev. 17. 14.] He acquaints them with this, to animate his Apostles the more in their work, and that they should go on courageously to set up his Kingdom, seeing they were sent by him, who had all power in Heaven and Earth, committed unto him, and that they might be confident of success against all opposition. Then

i. He gives them a command and commission to go and disciple all Nations,



*Nations, baptizing them in the Name of the Father, the Son, and the Holy Ghost, beginning at Jerusalem, [Isa. 2. 3. and 40. 9. Psal. 110. 1.] and declares that, he that believeth (\*) and is baptized, shall be saved, and he that believeth not shall be damned. For whereas before he had confined them to preach only to Israel, now they must preach to every creature (namely, that is fit to be preached to) that is, to all Nations. And such as were converted by their Ministry from Heathenism to Christianity, they were to baptize. So that this is not the first institution of Baptism, but an enlarging of their former commission. Neither are these words any direction as to that other matter of receiving or admitting Infants; or those that were not Infants, to Baptism: That, we may suppose, was sufficiently notified to them before, both by the common practice of their Ancestors in the Jewish Religion, and by the Vulgar notion of Baptism, whilst it was familiarly used among the Jews, both to their own, (c) and their Profelytes children; and possibly by Christs special direction also, though not mentioned by any of the Evangelists, who set not down all the words of the first institution of Baptism, which long preceded this time, as appears plainly (d) from those words, Job. 4. 1, 2. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized no Disciples than John, though Jesus himself baptized not but his Disciples. Certainly Christ instituted Baptism, and gave his Apostles commission before they took upon them to baptize any, which we find they did in great numbers; yet the Gospel does not express the words of this first institution, nor the certain time of it, in the course of Christs Ministry among them; but certainly it was some time before that passage of story, related in that forementioned place, Job. 4.*

(\*) Qui non crediderit tantum contemplative, sed actu quoque istam fidem processus fuerit, Rom. 10. 10.

(c) Baptism or washing of the whole body, was a Jewish solemnity, by which the native Jews were entered into the Covenant of God made with them by Moses. By three things the Israelites entered into Covenant: By Circumcision, Baptism, and Sacrifice. Mayn. Isuri.

Bia. c. 13. And here we may observe, 1. The Judaical Baptism did belong to the Children of all Nations, of Jews as well as of Profelytes. 2. The Baptism of the Native Jew was the pattern by which the Baptism of the Profelytes was regulated, and wherein it was founded, Numb. 15. 15. One Ordinance shall be both for you of the Congregation, and also for the stranger that sojourneth with you, &c. So that the foundation of circumcising and baptizing Profelytes, was from these words. 3. The Original of Baptism among the Jews themselves seems to be from the giving of the Law on Mount Sinai, Exod. 19. 10. Sanctify them to day and to morrow, and let them wash their clothes. So that Baptism among the Jews belonged to their natives, as well as Profelytes, even to all that entered into covenant; and those evidently were the Jewish children as well as men. Our Saviour thought fit to make former Rites serve his divine purposes and end, rather than to introduce new ones formerly unheard of; therefore he translated this ceremony in use among the Jews into his own service, and ordained it a Sacrament of the New Testament. See Dr. Hammond in his Treatise of Baptism of Infants. Schiecard also gives testimony to the same purpose, That the Jewish custom was to baptize their native Infants, and the Children the Profelytes had, at their first Profelytism. Imo & apud Gentiles is mos fuit, ut per ablutionem corporis iniciarentur sacris deorum. Vid. Grotium in Mat. 28. 19. Tertull. de Baptismo. Sed enim Nationes extraneæ ab omni intellectu spiritualium potestatum eadem efficaciam idolis suis subministranti sed viduis aquis sibi mentiantur. Nam & sacris quibusdam per lavacrum iniciantur. Isidorus alicujus aut M. the. Varii sunt fines baptismi. 1. Pro naturâ Sacramenti invisibilia visibilibus docet, id est, ablutionem à sordibus nostris per sanguinem Christi, & mundationem gratiæ, Ezek. 36. 25. 2. Pro naturâ Sacramenti est sigillum veritatis divinæ: sic vocatur circumcisio, Rom. 4. 11. Et signum accepit circumcisionis, sigillum justitiæ fidei, &c. At quoniam sensu dicenda sunt Sacramenta sigilla? Non quod obsignent recipienti justiciam suam, sed quod conignent veritatem divinam fœderis, & promissionum: sic ab Apostolo dicitur circumcisio sigillum justitiæ fidei, id est, sigillum hujus veritatis & doctrinæ esse justificationem per fidem; quam justiciam habuit Abrahamus non adhuc circumcissus. Atque iste est modus, quo Sacramenta confirmant fidem, nempe quia doctrinaliter exhibent invisibilia fœderis, & doctrinam, & veritatem fœderis ex divino instituto, sigillorum instar, obsignant. 3. Pro naturâ Sacramenti, recipientes obligat ad articulos fœderis: nam prout fœdus ipsum est mutue obligationis inter Deum, & homines; paræ obligationis sunt Sacramenta, sigilla fœderis. 4. Pro naturâ suâ est introductorium in visibilem Ecclesiam. 5. Est signum distinctivum inter Christianum, & non Christianum; inter eos scilicet qui Christum agnoscunt, & proficiuntur, atque inter Judæos, Turcas, & Paganos qui non agnoscunt. 6. Privilegium etiam sua seculum portat Baptismus, dum ad participationem sacrorum in Ecclesiâ viam aperit, intraque Ecclesiam Baptizatum



continue without a mark of bondage and subjection to Christ (this being a *distinctive mark* against Heathenism, that worshipped false Gods) as no Male in Israel after eight daies old, was to be without the badge of Circumcision, whereby they were made *federally* the Lords, and distinguished from the Heathen and Pagan world.

2. He promises not only that *many shall be converted to the Faith*, but that the *miraculous gifts* of the Holy Ghost should be conferred on them that should believe, [see Job. 14. 12.] Not on all, but on some, for the confirmation of the Doctrine of the Gospel; which gift seems more peculiarly to have appertained to those *Primitive times*, wherein the Gospel was to be propagated (e). Mark mentions some of the kinds of miracles they should do, chap. 16. 17. *These are the signs or miracles which shall follow them that believe*, 1. In my Name (that is calling upon me, and craving help and assistance from me, and by my power and authority committed unto them, and manifested in and by them) they shall cast out Devils. So Paul, Act. 16. 17, 18. cast out an evil spirit out of a Maid. See Act. 5. 16. Act. 8. 7. 2. They shall speak with tongues (\*). So the Apostles did on the day of Pentecost, Act. 2. 4. Act. 10. 46. Act. 19. 6. 1 Cor. 12. 10. (f). 3. They shall take up Serpents without any hurt, and if they drink any deadly thing, it shall not hurt them (g). So Paul shook the Viper off his hand, without being harmed by it, Act. 28. 5. See Luk. 10. 19. 4. They shall lay hands on the sick (as an outward sign and token of a miraculous cure) and they shall recover. So Publius was healed by Paul, Act. 28. 8. See James 5. 14. and 1 Cor. 12. 28.

(e) Ut fides cresceret, miraculis fuit nutrienda. Greg. Homil. 20. in Evang. As we water new set plants till they have taken good root, then we water them no more. So did the Power and Providence of God work here. Qui verò hodie prodigia requirunt, ut credant, eos Augustinus (lib. 22. de

Civitate Dei, c. 8.) dicit esse ipsos magnum prodigium. The Apostles and other Believers who had the gift of miracles in those times, could not exercise that gift at all times, when ever they would, but only at such times, and upon such occasions when it made for Gods glory, and they were thereunto moved by special inspiration. This gift was not *gratia habitualis*, but *impressio transiens*, as the School-men teach. Thom. 2. 2. quest. 178. Phil. 2. 27. Epaphroditus was sick unto death, yet Paul did not cure him miraculously, as 'tis like he would, if he could at all times have exercised that gift. 'Tis gathered by learned men, that this gift lasted in the Church (more or less) after the death of the Apostles, two hundred years. See Paræus on Rom. 15. 19. 'Tis like it did not cease all at once, but by degrees. (\*) Hoc donum latissime patuit: non enim Apostolis tantum, & Evangelistis, sed aliis etiam multis credentibus fuit concessum, ut videre est, Act. 10. 46. & 19. 6. & Epist. ad Corinthios. (f) Some had the gift of speaking divers tongues, and some the gift of understanding and interpreting strange tongues to others, though they could not speak them themselves. (g) Thalmudists narrant de quodam Josuâ Filio Levi, qui postquam venenum bibisset, prolatore nomine Jesu valetudinem recuperavit.

3. And lastly, He promises to be with them and their successors (b) in the Ministry, by his Power and Authority, by his blessing, and the assistance of his holy Spirit to the end of the world.

(b) Cum promissio hæc ad consummationem sæculi se extendat,

Apostoli autem tam diu victuri non essent, omnino hic Christus in Apostolorum personâ censendus est etiam successores ejus muneri compellasse. Grat.

Matth. 28. 16. Then the eleven Disciples went away into Galilee, into a Mountain where Jesus had appointed them.

17. And when they saw him, they worshipped him, but some doubted.

18. And Jesus came and spake unto them, saying, All power is given unto me, in Heaven and in Earth.



19. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost :  
 20. Teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world. *Amen.*

**Mark 16.** 15. And he said unto them, Go ye into all the world, and preach the Gospel to every creature.  
 16. He that believeth and is baptized, shall be saved : but he that believeth not, shall be damned.  
 17. And these signs shall follow them that believe : In my Name shall they cast out Devils, they shall speak with new tongues,  
 18. They shall take up Serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.

## SECT. XXII.

Christ's  
ninth Ap-  
pearing.

(\*) Cum duo fuerint Jacobus, is de quo nunc sermo est, Chrysostomo est minor : non major, filius Zebedæi frater Johannes.  
Voss.

(\*) Act. i. 3.

**A**fter this our Saviour was seen of *James* (\*) as we read, *1 Cor. 15. 7.* Some daies after when the Apostles by his command had returned out of *Galilee* to *Jerusalem*, he there appears to them on the *fortieth day* (\*) after his Resurrection, and having taught them *many things concerning the Kingdom of God*, he commands them to *stay at Jerusalem* till the *Holy Ghost* should descend upon them, telling them they should be witnesses both of his *Passion* and *Resurrection*, not only in *Jerusalem* and *Samaria*, but even *to the ends of the Earth*. When he had given them *this command*, and had intimated to them that they should shortly be *baptized with the Spirit*, they dreaming still of a temporal Kingdom (to which possibly they thought this extraordinary effusion of the Spirit would be an introduction) asked him, *whether he would restore the Kingdom to Israel at that time or no*, having an eye (as it seems) to that place, *Dan. 7. 27. And the Kingdom, and Dominion, and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.* To whom he replies, that they ought to be contented with the knowledge of such things, as the *Father* (a) hath vouchsafed to reveal, but for *other things* that he is pleased to keep secret, they should not pry into them, the knowledge of them being neither *necessary* nor *profitable* for them.

(a) Mos est Christi arcanas dispensationes ad Patrem referre. Vide Matth. 20. 23. Marc. 13. 32. Grot.

Our Saviour's  
Ascension.

(b) As God he ascended or went thither by his own power; as man, he was carried up into Heaven. For it was his humane nature that properly ascended, his God-head being every where present, cannot properly be said to have ascended by any change of place. Marcus, & Lucas cum extra Judæam viventibus scriberent meritò ascensûs historiam adjecerunt; Johanni id facere opus non erat, ut qui παραληφόμενα scriberet, omittens alius dicta, nisi si quid contextus historię desiderabat.

Then he led them forth to that part of *Mount Olivet*, which is near *Bethany*, and there *lifting up his hands*, he *blessed them*. And as he blessed them, he was parted from them, and *carried up into Heaven*, (b) *a cloud receiving him out of their sight*. As they were looking after him stedfastly towards Heaven, *two*

*Angels*



*Angels* appearing in white Robes, assured them that he will so come to judgement, as they had seen him go to Heaven.

**Mark 16. 19.** So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

**20.** And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. *Amen.*

**Luke 24. 49.** (a) And behold, I send the promise of my Father upon you: but tarry ye in the City of *Jerusalem*, until ye be indued with power from on high.

**50.** And he led them out as far as to *Bethany*, and he lift up his hands, and blessed them.

**51.** And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.

**52.** And they worshipped him, and returned to *Jerusalem* with great joy:

**53.** (b) And were continually in the Temple, praising and blessing God. *Amen.*

*tius quam alibi, ut precari, ita & gratias agere Deo Judæi solebant: præsertim si quid majus incidisset. Per διαπαντος intelligendum quædam, temporibus nimium congruis. Ita Petrus & Johannes Act. 3. 1. Narrantur iisse in Templum circa horam nonam quæ destinata erat precibus vespertinis. Quod post acceptum spiritum fecerunt, idem eos, & decem diebus post Domini ἀναλυσιν fecisse credibile est. Nec obstat quod cortus suos eo tempore habuerunt in privatis ædibus, ut docemur, Act. 1. 13. Nam idem fecerunt, & post acceptum spiritum, quamvis quotidie incedat, & Templum adirent, Act. 2. 46. & 3. 1. & 5. 25. & 12. 12. ἀμην] additum ab Ecclesiâ quæ lectionem Evangelii hac acclamatione excipere solebat, Vide 1 Cor. 14. 16.*

## SECT. XXIII.

**A**fter his Ascension he appeared in Heaven to Stephen, Act. 7. 55. and from Heaven to Paul, going to *Damascus*, as we read, Act. 9. 3, 27. Act. 22. 14. Afterwards Paul saw him in prison, in a vision, Act. 23. 11. See also 1 Cor. 15. 8. And possibly when he was wrapt up into the third Heaven, and there heard things inutterable, 2 Cor. 12. 3, 4.

To God the Father, who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life (a).

To God the Son, who gave his life a ransom for us, (b) to deliver us from the wrath to come; (c) who loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God (d).

To God the Holy Ghost, who hath called us with an holy calling, (e) and hath opened our eyes, (f) and turned us from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Christ.

To this blessed Trinity in Unity, be all honour, and glory, and dominion, and praise, and service, and obedience, for ever and ever. *Amen.*

*Glory be to God in the Higheft, on Earth  
peace, good will towards men.*

FINIS.

(a) Joh. 3. 16.

(b) Math. 20.

28.

(c) 1 Thef. 1.

10.

(d) Rev. 1.

5, 6.

(e) 1 Tim.

1. 9.

(f) Act. 26.

18.